

SRI MAD BHAGAVATA



SRI RAMAKRISHNA
MATH

MYLAPORE, MADRAS 600 004, INDIA

RAMAKRISHNA MISSION ASHRAMA,
9.30 - 11.30, Book Stall 4.00 - 8.15.
17, RAMAKRISHNA ROAD,
SALEM - 636 007. Ph: 319457.

THE
HALL
OF
FAMOUS
MEN

श्रीमद्भागवतम्
**SRIMAD
BHAGAVATA**

VOLUME I

REPORT
ON THE
PROGRESS OF
THE
WORK OF THE
COMMISSION
DURING THE
YEAR 1900

LONDON
1901

श्रीमद्भागवतम्
**SRI MAD
BHAGAVATA**

THE HOLY BOOK OF GOD

Translated by
SWAMI TAPASYANANDA

VOLUME I
SKANDHAS I-IV



SRI RAMAKRISHNA MATH
MADRAS-600 004 INDIA

Published by :
© The President,
Sri Ramakrishna Math,
Mylapore, Madras 600 004.

All Rights Reserved
Fourth Impression
IV-3m 3c-2-96
ISBN 81-7120-324-8
ISBN 81-7120-323-X

Printed in India at
Sri Ramakrishna Math Printing Press,
Mylapore, Madras 600 004.

PREFACE

This English translation of *Srimad Bhagavata Purana* seeks to place before the ordinary reader a fairly lucid rendering of the great Text, verse by verse, without any pretension to very high standards of Sanskrit scholarship. Readability has been given precedence over meticulous accuracy throughout the translation. The *Bhagavata* is a difficult text, in many places too terse to yield a clear meaning, and in others, so vague that one can draw any meaning that one wants to find. It is also not very respectful to grammatical orthodoxy. It will therefore be easy to find many flaws and inaccuracies in the translation, but if it succeeds in engaging the reader's attention and in conveying the devotional spirit of the Text, it would have succeeded in its object.

The *Bhagavata*, according to orthodox calculations, is supposed to contain eighteen thousand verses, but on actual counting, one will find only about fourteen thousand and odd passages, including prose sections and verses. This difference is caused because the numerous long prose passages of the Text are counted as forming a verse for every thirty-eight letters in the orthodox way of calculation. The colophons are also counted. The whole Text is divided into four volumes—the first comprising Skandhas one to four; the second, five to nine; the third, ten; and the fourth, eleven and twelve. The translation is done verse by verse, and the corresponding number of the original verses is given to their English prose translation. The Sanskrit original is given in the upper half of the page and the corresponding translation in the lower half. Diacritical marks are not used for Sanskrit expressions, except to distinguish the long 'a' in some unusual names. Quotations are also largely eliminated because there are too many interlocutors.

The translation is mainly on the lines of Sridhara's interpretation, which in itself is too terse. The translator has been immensely helped by the word-for-word split translations of the Text into Malayalam by two renowned *Bhagavata* scholars of Kerala—Paridit P. Gopalan Nair and Brahmasri Vaisravanam Raman Nampudiri. Their works have made it easy for one to penetrate into the difficult Text and secure a considerable measure of accuracy for the translation. Sri N. Raghunathan's excellent English translation has also been very helpful to determine the meaning of obscure passages.

In regard to the metaphysical affiliation of the *Bhagavata*, it seems that it is not committed to any particular system exclusively. We find in it representation of all strands of metaphysics common in Indian philosophy. The author of the *Bhagavata* has no objection to any of them, provided the place of Bhakti as the highest value, the fifth Purushartha attainable by man, is not jeopardised, and the God of Love is not endangered by metaphysical subtleties. The translation has kept this in view, and it is in the light of this idea that the first verse of the *Bhagavata*, which is the keynote verse of the whole Text, is translated.

The Introduction seeks to provide considerable background-information required by a modern reader to grasp the methodology and the outlook of Pauranika literature in respect of space, time, Nature and man. There are many more allied themes, like the doctrines of divine love, the theology of the *Bhagavata*, the doctrines of Incarnations etc., that have to be kept in mind while reading the Text. As their treatment also in the Introduction would make that section too long, some of them are treated in the Prologues to each Skandha, especially in the Prologue to the tenth, and in the Appendix. A close study of them will help in a deeper understanding of the Text.

Sri Ramakrishna Math,
MADRAS-600004
December, 1980

PUBLISHER

CONTENTS

| | | |
|---------------------|-----------|-----|
| Preface | | vii |
| Introduction | | xix |

SKANDHA I

| | | |
|------------------|---|-------|
| Prologue | | 1 |
| Chapter 1 | Sages at Naimisharanya | 3-5 |
| | Invocation—Rishis approaching Suta for Instruction—The five Questions of the Rishis | |
| Chapter 2 | The Message of Bhakti | 6-9 |
| | Suta's Invocation—Suta's Answer: The Supreme Duty of Man—The Progress of Devotion—Why Vasudeva should be the Object of Worship | |
| Chapter 3 | Avataras | 10-14 |
| | The Purushavatara—The twenty-three Lilavataras—There is no Limit to the Number of Avataras—The Mystery of the the One and the Many—The Origin of the <i>Bhagavata</i> | |
| Chapter 4 | On Veda-Vyasa and his Work | 14-17 |
| | Why Parikshit desired to die and Suka instructed him—Veda-Vyasa's Re-editing of the Vedas and Composing of the Purana—Vyasa's Self-questioning about his own Unrest | |
| Chapter 5 | The Story of Narada | 17-23 |
| | Narada diagnosing the Cause of Vyasa's Unrest—Supremacy of Bhakti—Antecedents of Narada—The Glory of Karma blended with Bhakti | |
| Chapter 6 | The Story of Narada (Continued) | 23-27 |
| | The After-story of Narada—The Divine Vision of Narada and after—Transformation of Narada | |
| Chapter 7 | The Aftermath of the War | 27-32 |
| | Vyasa, Suka and Bhagavan Vyasa—How and why Suka learnt the <i>Bhagavata</i> —The Revenge of Asvatthama—The Fate of Asvatthama | |

| | | |
|-------------------|--|-------|
| Chapter 8 | Krishna's Preparation to Depart | 33-38 |
| | The dastardly Act of Asvatthama—The Hymn of Kunti —The Depression of Yudhishtira | |
| Chapter 9 | The Salvation of Bhishma | 38-44 |
| | Departure to meet Bhishma—Bhishma on the Glory of Krishna—Bhishma's Hymn to Krishna | |
| Chapter 10 | Krishna After the Mahabharata War | 44-48 |
| | Krishna's Arrival at Dwaraka—The Hymn of the City Women | |
| Chapter 11 | Krishna After the Mahabharata War (Continued) .. | 48-52 |
| | Sri Krishna's Arrival and Reception at Dwaraka—Krishna amidst his own Relatives | |
| Chapter 12 | The Birth of Parikshit | 52-55 |
| | Protection of Parikshit in his Mother's Womb—Predictions about Parikshit | |
| Chapter 13 | Demise of Dhritarashtra | 55-61 |
| | Vidura's Arrival at Hastinapura—Dhritarashtra's Departure —Narada's Instruction to Yudhishtira | |
| Chapter 14 | Forebodings about Krishna's Exit | 61-65 |
| | Evil Omens seen—Arjuna's Return in utter Distress | |
| Chapter 15 | Sri Krishna's Ascent and After | 65-71 |
| | Arjuna's Return and Report—The great Abandonment of the Pandavas | |
| Chapter 16 | Parikshit and the Advent of Kali | 71-75 |
| | The Digvijaya of Parikshit—Conversation between Dharma and Mother Cow | |
| Chapter 17 | Parikshit's Subdual of Kali | 75-80 |
| | Parikshit meets Dharma and Earth in a pitiable Plight— Parikshit marks out five Places for Kali | |
| Chapter 18 | Parikshit is Cursed | 80-85 |
| | Last Days of Parikshit—The Rishis and Suta on the Greatness of the Lord—Indiscretion of Parikshit | |

| | | |
|-------------------|---|---------|
| Chapter 19 | Parikshit's Resolve and Suta's Arrival | 85-90 |
| | Parikshit's Repentance and Resolve—Conversation with the Rishis about his (Parikshit's) Resolve—Arrival of Sri Suka | |
| SKANDHA II | | |
| Prologue | | 91-92 |
| Chapter 1 | Suka's First Sermon | 93-97 |
| | What one should do at the Approach of Death—Meditation on the Cosmic Form | |
| Chapter 2 | Dissertation on Eschatology | 97-103 |
| | Gospel of Renunciation—Meditation on the Form—How a Yogi passes away—How a Yogi transcends different Spheres up to Brahmaloaka—How the Yogi passes beyond Brahmanda | |
| Chapter 3 | Devotion—Motivated and Unmotivated | 103-105 |
| | The Supreme Being alone is worshipped through all Deities—A Life lived without Bhakti is useless | |
| Chapter 4 | Suka's Hymn to the Divine | 105-108 |
| | Parikshit's Question on the Divine Mystery—Suka's Hymn to the Lord | |
| Chapter 5 | The Universe as a Form of the Lord | 108-112 |
| | Narada's wrong Estimate of Brahma—Narada corrected: Glory of Narayana—Creation of the Universe—The fourteen Worlds as the Lord's Universal Form | |
| Chapter 6 | The Divine and His Manifestation | 113-117 |
| | Further Details about the Universal Form—The Divine Transcendence—The Yajna Purusha—The Supreme Being: His transcendent Nature—His Manifestations | |
| Chapter 7 | Bhagavata in Brief | 117-125 |
| | A Summary of Incarnations—Krishna Incarnation—Other Divine Manifestations—Inexhaustible Nature of the Lord's Glories | |
| Chapter 8 | The Twenty Questions of Parikshit | 125-128 |
| | The Greatness of Bhakti — Parikshit's Questions for Elucidation | |

| | | |
|--------------------|---|---------|
| Chapter 9 | The Inspiration of Brahma | 128-134 |
| | Brahma commanded to do Tapas—The Vision of Brahma—Brahma's Request to the Lord—Instruction on Supreme Knowledge—Origin of the <i>Bhagavata</i> from Brahma | |
| Chapter 10 | The Cosmic Form of the Lord | 134-139 |
| | The ten Characteristics of the <i>Bhagavata</i> —Narayana or Garbhodakasayi—The Adhidaivika, the Adhyatmika and Adhibhautika Aspects—Other Aspects of the gross Form—Manifestations from other Points of View—Conclusion of the Canto | |
| SKANDHA III | | |
| Prologue | | 140-143 |
| Chapter 1 | Vidura and Uddhava: Their Meeting | 144-149 |
| | Vidura's Exit—Conversation between Vidura and Uddhava | |
| Chapter 2 | Uddhava's Narration of Krishna's Life | 150-153 |
| | Uddhava reminisces about Krishna—Early Life of Krishna | |
| Chapter 3 | Uddhava's Narration of Krishna's Life (Continued) | 153-156 |
| | The latter Part of Krishna's Life | |
| Chapter 4 | Uddhava on the Last Day of Krishna | 157-160 |
| | Destruction of the Yadus—Uddhava's Submission and Krishna's Reply—Parting of Uddhava and Vidura | |
| Chapter 5 | First Stage of Creation | 161-167 |
| | The Questions of Vidura—Creation of Categories—The Hymn of the Deities. | |
| Chapter 6 | The Virat Purusha, The Cosmic Being | 167-170 |
| | The Origin of the Virat—Diversification of the Limbs of the Virat—The Limbs of the Virat as the Universe—Unlimitedness of the Lord's Glory | |
| Chapter 7 | Visarga or Secondary Creation | 171-175 |
| | Functioning of Divine Maya—Visarga or Secondary Creation | |
| Chapter 8 | The Dawn of Creation | 175-179 |
| | Another Version about the Origin of the <i>Bhagavata</i> —The Universe in Chaos—The Quest of Brahma—Brahma's Vision of the Lord | |

| | | |
|-------------------|---|---------|
| Chapter 9 | Brahma Commissioned to Create | 179-185 |
| | Brahma's Hymn—Mahavishnu blessing Brahma | |
| Chapter 10 | Visarga or the Creation of Brahma (Continued) | 185-188 |
| | Brahma at the Commencement of Creation—What is Time— The Ninefold Form of Visarga—Vaikṛita Creation; the Creation of Brahma | |
| Chapter 11 | Time in all its Dimensions | 188-192 |
| | The Division of Time—The four Yugas—The Age of Brahma and others—Pralaya or Dissolution—The Parardha | |
| Chapter 12 | Brahma's Creation | 193-197 |
| | Brahma's Dissatisfaction with the Creation of Evil—Creation of Sanaka and others—Creation of Rudra—Creation of Marichi and the nine other Rishis—Brahma's incestuous Urge—Creation of the Vedas and the various Means of Life—Creation of the Sexes | |
| Chapter 13 | Incarnation as the Causal Boar | 198-203 |
| | Swāyambhuva Manu and Satarupa—Incarnation as Cosmic Boar—Hymn of the Rishis—The Glory of the Boar Incarnation | |
| Chapter 14 | Hiranyaksha and Hiranyakasipu: Their Origin | 204-208 |
| | Introduction—Diti approaching Kasyapa for Progeny—Diti's Persistence and her later Repentance—Prajapati on the Nature of his Progeny | |
| Chapter 15 | Hiranyaksha and Hiranyakasipu: The Curse of the Kumaras | 209-215 |
| | Representation of the Devas to Brahma—The Kumaras at Vaikuntha—The Obstruction of the Kumaras by the Gate- keepers—The Curse by the Kumaras—Description of Mahavishnu's Form—The Hymn of the Kumaras | |
| Chapter 16 | Hiranyaksha and Hiranyakasipu: Final Settlement of their Fate | 216-220 |
| | Relationship with Holy Men—The Kumaras apologising to the Lord—Final Settlement of the Fate of the Attendants | |
| Chapter 17 | Hiranyaksha and Hiranyakasipu: Their Birth | 220-223 |
| | Evil Portents at the Birth of the Asuras—The Adventures of the Asuras—Challenge to Varuna | |

| | | |
|-------------------|--|---------|
| Chapter 18 | Hiranyaksha and Hiranyakasipu: The Fight of the Former with Vishnu | 223-227 |
| | The Asura's Challenge to the Incarnate Boar—The Lord's mocking Response—The Fight between the Asura and the Lord | |
| Chapter 19 | Hiranyaksha and Hiranyakasipu: Destruction of the Former | 227-230 |
| | The further Development of the Fight—Fight with the magical Devices—Death of Hiranyaksha—In Praise of the Episode | |
| Chapter 20 | Creation as Expression of Brahma's Moods | 231-235 |
| | Questions on the further Propagation of Creatures—A Review of the earlier Stages of Creation—The creative Moods of Brahma—Asuras—Gandharvas, Pitris and the Kinnaras—Creation of Manu or Man | |
| Chapter 21 | Kardama Prajapati's Creative Role | 236-241 |
| | Kardama's Tapas—Kardama's Vision of the Lord and his Prayer—The Lord's Commandment to Kardama—Manu Swāyambhuva's Visit to Kardama's Ashrama | |
| Chapter 22 | Kardama's Marriage with Devahuti | 241-245 |
| | The Manu's Offer of Devahuti in Marriage—Kardama's Acceptance—Swāyambhuva's Return | |
| Chapter 23 | Devahuti and Kardama in the Aerial Mansion | 245-250 |
| | Devahuti's Service of Kardama—The magical aerial Mansion—Life of Devahuti and Kardama in the aerial Mansion—Devahuti's Prayer to Kardama to stay on | |
| Chapter 24 | Birth of Kapila and Kardama's Departure | 250-254 |
| | Kapila's Birth—Kardama's Hymn to Kapila—Kardama's Departure | |
| Chapter 25 | Kapilopadesa: Nature of Bhakti | 255-259 |
| | Devahuti's Questions to Kapila—Devotion: its Genesis and Growth—Who is a true Sadhu?—Devotion in the Highest Sense | |
| Chapter 26 | Kapilopadesa: The Categories | 260-267 |
| | Purusha and Prakriti—Evolutes of Prakriti and Time—Mahattattwa or Hiranyagarbha—Ahankara—Evolutes of Ahankara—Tanmatras, Indriyas and Bhutas—Virat Purusha—Rousing of the Virat Purusha | |

| | | |
|-------------------|--|---------|
| Chapter 27 | Kapilopadesa: The Way of Release | 268-271 |
| | The Purusha's Bondage and Liberation—The Finality of Release | |
| Chapter 28 | Kapilopadesa: Disciplines for Realisation | 271-277 |
| | Ways of Self-Purification—Meditation on the Divine Form—Realisation of the Divine | |
| Chapter 29 | Kapilopadesa: Some Details of the Path of Devotion | 277-281 |
| | Bheda Bhakti contrasted with Nirguna Bhakti—Some devotional Disciplines—Image Worship vs. Seeing God in all—A Spiritual View of Evolution—Time, what it is | |
| Chapter 30 | Kapilopadesa: The Destiny of the Sinful | 281-284 |
| | Life and Death of the Wordling—The Sufferings of Purgatory | |
| Chapter 31 | Kapilopadesa: The Jiva's Cycle of Births and Deaths | 284-290 |
| | The Foetus in the Womb—The Foetus in Praise of the Lord—The Failure of Jiva to learn by Experience—Causes of Spiritual Degradation—The Meaning of Death | |
| Chapter 32 | Kapilopadesa: The Spiritual Goal | 290-295 |
| | Attainment of perishable Worlds—The Attainment of Brahmaloaka—Fruits of the Life of Attachment—The Bhagavan as the one Goal of all Aspirants—Stages of Spiritual Development | |
| Chapter 33 | Kapilopadesa: Conclusion | 295-299 |
| | Devahuti's Hymn to Kapila—The After-life of Devahuti | |

SKANDHA IV

| | | |
|------------------|--|---------|
| Prologue | | 300-302 |
| Chapter 1 | The Lines of Swayambhuva's other Daughters | 303-308 |
| | Yajna and Dakshina—The Line of Kardama Prajapati— Atri's Issue—The Line of Angiras—Daksha Prajapati's Line— Nara-Narayana Incarnation—Some other Lines of Rishis | |
| Chapter 2 | Confrontation between Rudra and Daksha | 309-312 |
| | The Satra of the Prajapatis—Bhrigu's Curse | |
| Chapter 3 | Sati Devi's Desire to Visit Daksha's Sacrifice | 312-315 |
| | Sati Devi's Address to Sri Rudra—Rudra advising her not to attend the Yajna | |

| | | |
|-------------------|--|---------|
| Chapter 4 | The Death of Sati Devi | 315-320 |
| | Insult of Sati at Daksha's Sacrifice—Sati Devi's Criticism of Daksha's Conduct—Sati declares her Decision to die—Sati consumes her Body in Yogic Fire | |
| Chapter 5 | The Destruction of Daksha | 320-323 |
| | The Emergence of Virabhadra—The Evil Portents at the Site of the Yajna—The Destruction of the Yajna | |
| Chapter 6 | Propitiation of Sri Rudra | 323-328 |
| | Deva's resorting to Brahma—Description of Kailasa—Description of Alakapuri and Saugandhika Forest—Rudra under the Banyan Tree—Hymn to Rudra | |
| Chapter 7 | The Completion of Daksha's Sacrifice | 329-337 |
| | Rudra placated by the Efforts of the Devas—Daksha's Repentance; Sri Hari's Appearance—Hymns in Praise of Sri Hari—The Conclusion of the Yajna | |
| Chapter 8 | The Story of Dhruva | 337-345 |
| | The Progeny of Adharma—Dhruva's Discomfiture at the Hands of Surichi—Suniti's Advice to Dhruva—Narada's first Advice to Dhruva, dissuading him—Narada sympathises with Dhruva and advises him on Meditation—Uttanapada's Repentance—Dhruva's Tapas | |
| Chapter 9 | Dhruva's Return and Installation | 345-352 |
| | Dhruva's divine Vision—Dhruva's Hymn to Mahavishnu—Granting of Boons to Dhruva—Dhruva's Repentance over the Boons—Dhruva's Reception by his Parents and People—Dhruva at the Palace and his Installation | |
| Chapter 10 | Dhruva's War with the Guhyakas | 353-355 |
| | His initial Success in Battle—The magical Battle | |
| Chapter 11 | Swayambhuva's Counsel to Dhruva | 355-359 |
| | Dhruva releases Narayanastra—Swayambhuva's Advice to Dhruva | |
| Chapter 12 | Reconciliation with Kubera and After | 359-364 |
| | Kubera meets Dhruva—Dhruva's Rule and Abandonment—Arrival of Mahavishnu's Emissaries to take Dhruva—Ascension of Dhruva—Glory of Dhruva | |

| | | |
|-------------------|--|---------|
| Chapter 13 | From Dhruva to Vena | 364-369 |
| | The Descendants of Dhruva—Circumstances leading to Vena's Birth—Anga's Flight | |
| Chapter 14 | Vena's Misrule and Death | 369-373 |
| | The Vagaries of Vena—The Rishis in Consultation—The Conciliatory Words of the Rishis—Vena's insolent Reply and Death—The Churning of Vena's Body | |
| Chapter 15 | Prithu's Advent and Coronation | 373-375 |
| | The Birth of Prithu—Various Devas offer Presents to Prithu—Prithu's Modesty | |
| Chapter 16 | Panegyric of Prithu | 376-378 |
| | Many-sided Greatness of Prithu | |
| Chapter 17 | Punishment of the Earth-goddess | 379-382 |
| | The Call of the Hungry to Prithu—The Earth-goddess is threatened—Hymn to Prithu by the Earth-goddess | |
| Chapter 18 | The Milking of the Earth-goddess as a Cow | 383-385 |
| | The Self-justification of the Earth-goddess—The Milking of various Resources | |
| Chapter 19 | The Story of Prithu's Horse Sacrifice | 385-389 |
| | The Scene of Prithu's Horse Sacrifice—Indra's Attempt to obstruct the Sacrifice—Brahma effects a Reconciliation between Prithu and Indra | |
| Chapter 20 | The Lord Blesses Prithu | 389-394 |
| | The Reconciliation of Prithu and Indra by the Lord—Prithu's Hymn to the Lord—The Lord's Departure. | |
| Chapter 21 | Prithu's Exhortation to his Subjects | 394-399 |
| | Prithu's Entry into his City—Performance of a Satra by Prithu—Prithu's Address to his People—The Greatness of Prithu. | |
| Chapter 22 | The Sermon of the Kumaras | 400-406 |
| | The Arrival of the Kumaras—Their Reception by Prithu—Sanatkumara's Sermon—Prithu's Worship of the Kumaras—Greatness of Prithu | |
| Chapter 23 | The Salvation of Prithu | 407-411 |

| | | |
|-------------------|--|---------|
| | Prithu's Asceticism as a Vanaprastha—How Prithu left the Body—The Greatness of the Wife of Prithu—The Greatness of Prithu's Story | |
| Chapter 24 | Instruction of Prachetas in Rudra Gita | 411-418 |
| | Antardhana to Prachinabarhis—The Prachetas' Meeting with Sri Rudra—Unity of Siva and Vishnu—Rudra Gita | |
| Chapter 25 | The Allegory of Puranjana | 419-424 |
| | Narada meeting Prachinabarhis—Narada's Tirade against Ritualism—The City of Puranjana—Puranjana falling in Love with a Lady—The Lady's Reply to Puranjana's Advances—The Nine Gates of Puranjana's City—Puranjana in Bondage | |
| Chapter 26 | Puranjana's Hunting Expedition | 424-427 |
| | The Metaphor of Puranjana's Chariot—Puranjana's Reckless Hunt—Puranjana's angry Wife—Purnajana pacifying his Wife | |
| Chapter 27 | The Story of the Daughter of Time | 427-430 |
| | Puranjana in the Company of his Wife—The Attack of Old Age—Grey-haired Old Age, the Daughter of Time | |
| Chapter 28 | Puranjana's Next Birth and Liberation | 430-436 |
| | Attack by Bhaya on Puranjana's City—Puranjana's last Reflection—Puranjana's Death and After—Puranjana's Rebirth as a Woman—Malayadhwaja's Retirement to the Forest and his Demise—Interpretations of the Allegory | |
| Chapter 29 | The Meaning of the Allegory | 436-445 |
| | Puranjana as the Jiva in the nine-gated City of the Body—The Dream as the Hunt—The Enemies of Puranjana—The Woes of the Jiva in Samsara—Devotion as the Panacea for Suffering—The Limitation of Vedic Ritualism—The Allegory of the Deer—Linga Sarira as the Link between Rebirths A Clue from Dream to the Nature of Linga Sarira and Rebirth—Devotion as a Panacea for Samsara | |
| Chapter 30 | The Story of the Prachetas (Continued) | 446-451 |
| | The Tapas and the Vision of the Prachetas—The Hymn of the Prachetas—Daksha reborn | |
| Chapter 31 | The End of the Prachetas | 451-455 |
| | Narada at the Brahmasatra of the Prachetas—Narada's Discourse on Bhakti—Vidura parts from Maitreya | |

GENERAL INTRODUCTION

I

Origin of the Puranas

Srimad Bhagavata, the Text covered by the present translation, belongs to the class of Hindu religious literature known as the Puranas. The word Purana literally means 'narratives of ancient times'. Though the Puranic literature began to take its present shape only from the 5th century B.C., the nucleus from which it developed existed much earlier, and was as old as the Vedic Samhitas themselves. The earliest mention of Purana is in the Atharva Veda (XI. 7.24), where it is said to have originated from the residue (*Uchishta*) of sacrifice along with *Riks* (verses), *Samans* (songs) and *Chandas* (metres). *Satapatha Brahmana*, *Gopatha Brahmana* and *Brihadaranyaka Upanishad* mention this, the last of them stating it to have sprung, along with the Vedas and the Itihasas, from the breath of the Mahabhuta (Paramatman).

It is, however, to be noted that only the singular noun Purana is used in all these references. We have to infer from this that the Purana was a branch of Vedic learning and not a separate and diversified religious literature that it came to be in later days. The recital of the Purana, consisting of traditional lore about creation, ancient histories and anecdotes, proverbial sayings and genealogies of kings and Rishis, traditions about the origin of Vedic Mantras and sacrifices, etc., was a regular practice during periods of interval between the rites and cere-

monies of protracted Vedic sacrifices. Especially at the royal sacrifices like Aswamedha and Rajasuya, the recitals of what are called *Pāriplava Ākhyānas* or recurring narrations, commemorating the genealogies of great kingly lines and their pious liberality towards the sacrificial cult formed an important part of the rites. The earliest beginnings of the Purana literature are to be traced to these narrative portions (*Ākhyāna-bhāga*) of Vedic rites.

Purana-samhita separates from the Veda

In the earliest stages, the recital of the Purana at the sacrificial rites must have been the function of the Brahmana priests themselves; but as time went on, it gradually came to be relegated to a mixed caste called the Suta, probably because its relation with the sacrificial rite was not integral. This bifurcation is indicated by the tradition supported in common by the *Vayu*, *Brahmanda* and *Vishnu Puranas*, that the great sage Vyasa, after compiling the original Purana-samhita, entrusted it to his Suta disciple, Lomaharshana, who, in turn, made it into six versions and taught them to his six disciples. Of these disciples, three made separate Samhitas, and these together with the original of Lomaharshana became the source for all the Purana literature.

This tradition helps us to understand many of the important features of the Purana literature. It proves that there was an original Purana prevalent and that it was very closely associated with

Vedic rites under the custody of Brahmana priests. Vyasa, to whom the codification of the Veda is attributed, systematised the original Purana-samhita also, separated it from its identification with Vedic rites, entrusted it to Sutas, who were not Brahmanas, and authorised its elaboration for catering to the changing needs of man from age to age. By the time of the *Āpastambha Dharma Sūtras* (600-300 B.C.), Puranas had become a specialised literature, as we find *Āpastambha* citing three passages from an unspecified Purana and one passage from a *Bhaviṣhya Purana*. So the Vedic revelation remained fixed and unalterable, while the Puranas, which embody the philosophy of the Veda cast in a form and against a background that are their own, multiplied into a vast body of literature during a period extending at least from the 6th century B.C. to the 12th century A.D., embodying the devotional teachings of numerous cults and saintly teachers that arose from time to time, as also much available information on a variety of scientific, occult, social and historical themes.

Maha-puranas and Upa-puranas

The Puranas recognised as ancient and comprehensive, and distinguished therefore as Maha-puranas, are eighteen in number. The order in which these eighteen Puranas are listed is as follows: Brāhma, Padma, Vishnu, Vāyu, Bhāgavata, Nāradiya, Mārkaṇḍeya, Varāha, Agni, Bhaviṣhya, Brahma-vaivarta, Linga, Skānda, Vāmana, Kūrma, Matsya, Garuda and Brahmānda. The order, however, does not indicate antiquity or importance. The number eighteen got fixed rigidly by the 7th century A.D., probably because this number was considered sacred and because the names of the Puranas included in the list were cited

in most of the older works. But the tendency to multiply the Puranas did not stop with this. Revelation had to be an ever-renewing process, as the needs and ideas of new cults and of new peoples, consisting both of foreign invaders and indigenous aborigines, pressed for accommodation within the pale of the unalterable Vedic revelation, until another eighteen Texts classed as Upa-puranas came to be formed between 650 and 800 A.D.

If a Maha-purana can be described as a 'Major Purana', an Upa-purana may, in contrast to it, be described as a 'Subsidiary Purana'. Though many of these texts do not recognise any such subordinate status for themselves, the Vayupurana interprets the name Upa-purana to mean a 'sub-division' (*upa-bheda*), and the Saura Purana, 'supplement' (*khila*), in respect of its relation to the major Puranas. Thus the accepted theory is that all the Puranas other than the recognised eighteen Maha-puranas are to be affiliated with one or another of them as a sub-division or a supplement.

II

Their Principal Features and Contents

All the Puranas, with the exception of a few like the *Markandeya Purana*, are more or less sectarian in nature, exalting as they do some one or another of the Cult-Gods like Vishnu, Siva, or Sakti. This exaltation of one aspect of the Deity and the subordination of the others to it, is often wrongly interpreted to mean narrow sectarian rivalry among these cults, by people who do not understand the genius of the Vedic religion. In the Vedas themselves we find the tendency to exalt one or another of the gods to the status of the supreme Godhead by turn,

is it were, thus displaying the understanding of the Vedic Rishis that the one Being can be adored under different names and forms. It is this very insight and breadth of vision that asserts itself in the Puranas when they exalt the God of a particular cult as the Supreme Being and subordinate the others to Him. The intention is to strengthen the faith of the follower of a particular cult in its Deity and not to disparage the faith of others. Each Purana glorifies its own Cult-Deity by a vivid portrayal—often in the language of imaginative idealisation and symbolism—of His form, attributes, abode, paraphernalia and doings in the world of men, gods and demons, and thus provides the votary with a very realistic and personalised conception of the Deity for centring his heart's devotion.

Apart from this, a Purana is expected to deal with the following five subjects according to Amarasimha, the author of the *Amarakosa* (6th century A.D.): Sarga (primary creation of the categories or evolution), Pratisarga (secondary creation or re-creation of the universe with the categories), Vamsa (genealogies of divinities, demons, Manus, Rishis and kings), Manvantara (cosmic cycle ruled over by a Manu or a patriarch) and Vamsanucharita (accounts of royal dynasties). This restricted scope of the Puranas was probably the early tradition when the Purana was meant for recital during the intervals of elaborate rites at Vedic sacrifices. But as it became a separate body of religious literature meant to convey the teachings of the Veda and the message of personalised devotional cults for the religious instruction of vast bodies of men, the concept of the Maha-purana evolved to meet these needs. The scope of the Puranas was widened and five more topics were added, as given in the *Bha-*

gavata and the *Brahma-vaivarta Purana*.. A theory also was propounded that the original five characteristics are applicable to the Upa-puranas and the ten characteristics to the Maha-puranas, although this contention will not stand close scrutiny. We have to take it that these characteristics were added as the scope of the Purana literature widened.

The ten topics that form the subject matter of a Maha-purana according to the *Bhagavata* (XII.7.9-10) are as follows: (1) Sarga or Primary Creation is the evolution of undifferentiated Prakriti (root matter) into Ahankara (ego) and all subsequent categories ending with gross elements. (2) Visarga or Secondary Creation consists in the latent tendencies or Karma of creatures becoming manifest, just like seeds, under the influence of time, and as a result, all embodied beings, sentient and insentient, getting formed by the combination of the categories evolved out of Prakriti, through the creative activity of Brahma. (3) Vritti or Means of Sustenance is the description of the system by which the living creatures live on the inanimate and on the animate also—of the livelihood that men adopt by natural inclination, by deliberate choice, and scriptural injunction. It includes also what is elsewhere described as *Sthāna*, the worlds and the continents of the earth described in 5th Skandha, forming the residence and support of creatures. (4) Raksha or Protection includes the account of all the Incarnations of the Lord in various species of beings wherein His sportive actions for the establishment of spirituality and the salvation of devotees are described, besides His bestowal of unconditioned grace even on unworthy men. The subject of bestowal of grace is elsewhere described as *Poshana*, meaning nourishment. (5) Manvantara or Epoch

of Manus consists in the description of the combined activities of Manus, Devas, sons of Manus, Indra, Rishis and specially endowed souls for the promotion of life and the well-being of all creatures. (6) Vamsa or Genealogy gives descriptive lists of great royal and priestly lines descended from Brahma. (7) Vamsanucharita or Dynastic History deals with rule of distinguished kings and their dynasties that served the cause of devotion to God and well-being of the universe. (8) Samstha or Dissolution is the description of the four kinds of dissolution of the manifested universe into a finer condition brought about by the influence of Time, Karma, and Gunas. These dissolutions or Pralayas are the total dissolution of the manifested universe (Prākṛita-pralaya), partial dissolution (Naimittika-pralaya), and daily dissolution in sleep (Nitya-pralaya), besides salvation of man (Ātyantika-pralaya) which implies the dissolution (Pralaya) of all his gross and subtle bodies. This is also called Nirodha or withdrawal of all manifestations, and includes Mukti or Salvation. (9) Hetu or Purpose is the discussion of the root cause and significance of all creative activity. It concerns the Jiva (the individual soul), the product of Avidya (ignorance) and its ensuing effects of desire and Karma. All creative activity is to confer on Jivas the fruits of their Karmas and ultimately redeem them from ignorance and rebirth. So subjects like the nature of the Jiva, of the ways of his redemption, the purpose of creation etc., will come under this topic. It is also described by the expression Ūti, or Karmic tendencies of Jivas. (10) Apāsraya or Ultimate Support. This is God who is the Ultimate Being and the Support of all relative supports. In Him and by His will all the above-mentioned

events and processes of the relative world take place. It is to bring man into an adequate conception of His excellences and to generate in him devotion to the Lord, that all the other themes mentioned before are discussed in the Puranas. There will be found scattered all over the Puranas considerable matter relating to history, geography, astronomy, natural sciences, sociology, etc., as understood in ancient days. The object of such accounts is not to give us some information claiming to be factual as in the case of the modern studies of such subjects, but to engender in us a feeling that all functions of Nature and of human and divine agencies are to proclaim the glory of the Supreme and thus generate in us a sense of His omnipotence, omniscience and redeeming love.

The *Brahma-vaivarta Purana*, a much later work, recasts the list as follows: Srishti (primary creation); Visrishti (secondary creation); Sthiti (maintenance of the worlds); Palana (protection and redemption of Jivas); Karma-vasana (latent tendencies of work); Manvantara (accounts of the Manus); Pralaya-varnana (accounts of final dissolution of the worlds); Mokshanirupana (dissertation on Moksha or liberation); Hari-kirtana (discourses on Hari or God); and Deva-kirtana (discourses on Deities).

The *Brahma-vaivarta* is one of the latest of Puranas, having evolved from about the 8th to the 16th century A.D., and its elimination of genealogies of Rishis and kings and addition of novel features are the result of the changed times in which Rishis and ancient dynasties of kings had ceased to be of importance.

The Place of the Bhagavata among the Puranas

What exactly is the place of the *Bhaga-*

vata Purana in this vast body of religious literature? It will be noted that it is included in the traditional list of eighteen Maha-puranas, but this has been questioned by the *Devi Bhagavata*, which claims to be the *Bhagavata-mahapurana*, thus relegating the *Vishnu Bhagavata* to the position of an Upa-purana. According to Prof. Hazra (Cultural Heritage of India, Vol. II, p. 281) the *Devi Bhagavata* is only a very late production of the 12th century and it has carefully incorporated the features of the description of the *Bhagavata* as found in the *Matsya*, *Skanda* and *Agni Puranas* in order to claim itself to be the *Bhagavata*, and thus gain the required prestige for infusing its Sakta ideas among men. If for any reason the claim of the *Devi Bhagavata* is accepted, then the place of the *Vishnu Bhagavata* can only be that of a Super-Purana and not that of an Upa-purana. For, its excellences are of such a transcending nature that it has practically eliminated all the other Puranas from the minds of men and become the one book of its kind that is widely studied by all devotees, commented upon by scholars of all schools of thought, and translated into several Indian languages, besides English. Though it is Vaishnava, and therefore sectarian in a way, its sectarianism is not one of narrowness and exclusion but only its way of eliciting the undivided attention and devotion of men to the Deity of their choice. In the sublimity, fervour and comprehensiveness of the pattern of devotion it inculcates, in the dignity, elevation and terseness of its Sanskrit diction, and in the lyrical beauty and wealth of imagery of its poetry, there is no Purana that comes anywhere near it. It is undoubtedly one of the greatest productions of the literary and spiritual genius of India.

III

The Date of the Bhagavata

On the date and the present textual form of the *Bhagavata*, modern scholarship is not yet in a position to give a firm answer. According to Prof. Hazra the present text of the *Bhagavata* must have taken shape in the early half of the 6th century A.D. It is, however, admitted by him that there was an earlier text of it differing very much from the present, as could be found from the description of it given in the *Matsya Purana* (of early 4th century A.D.). In the Introduction to his exhaustive research work entitled the *Philosophy of the Bhagavata* Vol. I, Prof. Siddheswara Bhattacharya writes: "The conclusion therefore seems to emerge that *Srimad Bhagavata* has three phases of development. In its earliest form it consists of very old material; it was given the shape of a Mahapurana, and this is the second phase, in the early Christian era; and its last and final phase represents the contribution of the Tamil saints. Viewed from this point of view, the extant *Srimad Bhagavata* may be said to be contemporaneous with the Tamil saints (the Alvars)."

It may be noted that this theory of a three-phase development finds support from the internal evidence gathered from the text of the *Bhagavata*, which we have treated elaborately in the Prologues to the second and third Skandhas of the Text. There is mention of the *Bhagavata* transmitted by the Lord to Brahma and by him to Narada, with permission to elaborate it as he found necessary, in Sk. II.9. In Sk. III it is mentioned that the *Bhagavata* was revealed by Sankarshana to Sanatkumara, from whom it came to Vidura through Sāṅkhyāyana,

Parāsara and Maitreya. And in Sk. I it is claimed that Vyasa got it by meditation, and spread it through his son Suka. This can very well be a reference to the three phases of the development of the Text.

The theory of the close connection of our present *Bhagavata* Text with the Alwar movement is supported by the highly complementary reference of *Srimad Bhagavata* to that great Bhakti movement associated with them in the following passage (XI.5.38-40): "Men of the Krita and other ages desire to be born in the so-called degenerate age of Kali. For, in Kali are surely born many devotees of Lord Narayana in several parts of the Dravida country through which holy rivers like the Tamraparni, the Kritamala, the Payasvini and the Cauvery flow. Those who drink the water of these rivers become pure in heart and develop devotion to Vasudeva." It is evident from this that the *Bhagavata*, as it exists today, has been thoroughly revised by some unknown savant of South India imbued with the devotional fervour of the Alvars. Though versions of the *Bhagavata* might have been in existence earlier, the last editor of it must have recast it radically. It is perhaps a distant echo of this that we hear in the *Mahatmya* portion in the story that the damsel Bhakti, born in the Dravida country, and meeting with many distortions during her travel through Karnataka and Maharashtra, at last reached Vrindavana where she grew to full maturity.

There are two other intriguing points found in the *Bhagavata* text reinforcing the hypothesis of a South Indian having had a hand in the final shaping of the Text. First, in the stereo-typed description of decorations in cities, even in those on the banks of the Saraswati and

in Dwaraka, there is mention of an abundance of plantain trees and areca palms and its flowers. It is doubtful whether the latter occur in those regions at all. But in the South they are common. Next, in the description of Balarama's pilgrimage, a very detailed and orderly knowledge of all the important places in the South is shown, while the description of northern places is rather casual and informal.

In the general presentation of its very extensive theme, which comprises all the ten subjects mentioned before as coming within the scope of a Maha-purana, the *Bhagavata* displays a rough unity of treatment in subordinating them all to its devotional purpose. Of the ten subjects, the last one Apāsraya, the Supreme Being who is the final stay of all, and man's duty of cultivating devotion to Him, form the one theme with which the *Bhagavata* is primarily concerned, and all the other subjects are subordinated to it. For the *Bhagavata*, the Supreme Being, Mahavishnu, is essentially His complete Incarnation Sri Krishna, and the elaborate treatment of His life and message is given in the three major Skandhas, the other nine Skandhas being the preparation for the advent of Krishna and the message of Bhakti in all its phases that He preached. Behind this unity of theme and the highly poetic and exuberant style that flowers when great devotional themes are dealt with, the hand of a mastermind is clearly visible. From the familiarity that the Text shows with the renaissance of Vaishnavism in the South under the Alvars, it will be safe to infer that much of the original text of the *Bhagavata* was rewritten into its present form by an unknown Vaishnava scholar-devotee of the South. The time of the Alwar movement is between the 5th and

the 8th century A.D., and so it will be safe to say that it was produced somewhere during or shortly after this period. Prof. Hazra assigns it to the early part of the 6th century.

There was a view that attributed the authorship of the *Bhagavata* to Vopadeva (13th century). But this theory falls when it is noted that Albaruni, the celebrated Arab scholar (1030 A.D.), refers to *Vaishnava Bhagavata* in his book on India. Prof. Siddheswar Bhattacharya in the Introduction to his work, *The Philosophy of the Bhagavata*, refers to p. 131 of Sachaw's book *Albaruni's India* on this question, and states: "The question of its composition by Vopadeva melts away by Albaruni's reference to the *Bhagavata* in which, according to his view, Vasudeva has been extolled."

Prof. B.N. Krishnamurti Sarma has something of interest to say on the date of the *Bhagavata Purana*, based on his research work on external evidence for the same, in his learned article on the subject in the *Annals of the Bhandarkar Oriental Research Institute of Poona* Vol. XIV, 1932-33. He states that Gaudapada (7th century) in his commentary on *Uttara Gita* refers to the *Bhagavata Purana* in the course of his commentary on II, 46 of the text, quoting the following hemistich: *taduktam bhāgavate: teṣāmasau kleśa eva śiṣyate, nānyadyathā sthūlatuṣāvaghātīnām*. This line is to be identified with the second half of Bh. X.14.4, which is as follows: *teṣāmasau kleśa eva śiṣyate nānyadyathā sthūlatuṣāvaghātīnām*. At the time of its publication (1933), this was a welcome breakthrough in the quest for the date of the *Bhagavata*, as it gives the lie to the very fanciful theory of Vopadeva's (13th century) authorship of it, popularised by a set of orientalists, Wilson, Macdonell, Cole-

brooke and Burnouf. The reference given by Prof. Sarma goes to support the theory now held that the *Purana* must have taken shape in its present form by about the first half of the 6th century, after the Alwar movement (5th to 8th century) in the South had become powerful. Prof. Sarma's quotation from Gaudapada, however, gives greater precision.

N. Raghunathan, in his excellent translation of the *Bhagavata*, has brought in a new dimension to the discussion of the date of the *Bhagavata* by his theory of negative evidence. The negative evidence consists in the absence of Radha in the *Bhagavata*—Radha whose personality is the most important, and next only to that of Krishna, in the Krishna saga as it is known today. In Sk.X.30.28 of the *Bhagavata* Text, the Gopika with whom Krishna disappeared in the course of the Rasalila, leaving the others in the lurch, is described by them as *anaya ārādhitāḥ*, meaning, worshipped in a specially devoted manner by her. This word *ārādhitāḥ* is ingeniously interpreted by the protagonists of the Radha cult to bring her name into the *Bhagavata*. It is only in the still later Puranas like the *Brahma-vaivarta* and *Padma* that Radha becomes very important. Why this omission of Radha in what is today considered the most important Text of the Krishna cult, is a pertinent question that has to be answered. According to Sri Raghunathan this absence of Radha in the *Bhagavata* can be explained only in three ways. Either we have to take that there was a tradition of Krishna cult in which there was no place for Radha and that the *Bhagavata* follows that tradition; or that the author of the *Bhagavata* kept her out deliberately; or the *Bhagavata*, as we know it today, was produced before the Radha episode

had entered into the Krishna cult. For example, in the *Vishnu Purana* and the *Harivamsa*, which are considered earlier than the *Bhagavata*, there is no Radha. Sri Raghunathan, however, points out that there is a work much earlier than the date accepted for the *Bhagavata*, in which Radha finds a place. Thus, according to him, in a work of the 6th century called *Gātha-Saptasati* (I.89) it is said: 'You Krishna, while blowing the dust off the face of Radhika dost also drive the bloom off the faces of the other Gopis.' He also refers to the presence of Radha in the *Veni Samhara* of Bhatta Narayana (6th century) and the *Dhvanyaloka* of Anandavardhana (9th century). All this would show that Radha was associated with Krishna by or before the 6th century and not at the much later period of the *Padma* and *Brahma-vaivarta Puranas*.

Sri Raghunathan, however, does not set much store by the internal evidence of the *Bhagavata* regarding its familiarity with the Alwar movement. He brushes it aside as not proved. The proof, however, is the passage itself; just as passages quoted by him to prove his thesis are. His thesis that the *Bhagavata* must have preceded the *Gātha-saptasati* of the 6th century is not so inconsistent with the early 6th century date assigned to it on the basis of the Alwar movement, which took place between the 5th and 8th century.

There is, however, an anomalous circumstance that puts a hurdle before the acceptance of this or an earlier date for the *Bhagavata*. No quotation from it has been given by Sri Ramanuja, born in 1017 A.D., in his extensive writings. He has taken his quotations only from the *Vishnu Purana* (4th century A.D.) which is much earlier than the *Bhagavata* and in many respects parallel, but much

inferior to it as a sacred text. Such a great Vaishnava scripture like the *Bhagavata*, produced most probably in the South and extolling the Vaishnavism of the Alvars for which Ramanuja stood, should have been known to him if it had taken shape between the 5th and the 8th century. There are two possible explanations for his silence: 1. The hypothesis that the *Bhagavata* was produced in the South between the 5th and the 8th century is wrong. It must have been produced in the North and had not yet become known in the South by the time of Albaruni (1030 A.D.). Or, 2. Ramanuja avoided reference to it for doctrinal reasons.

The second alternative is the more probable one. Ramanuja was a great propagandist of the Pāncharatra Agama and he must have considered the *Vishnu Purana* as offering better support for it than the *Bhagavata*, whose acceptance of Siva almost on a par with Vishnu must have been considered by him as militating against his theology.

Next, in Ramanuja's system Srīman Narayana in Vaikuntha is the highest form of Brahman, whereas the *Bhagavata* seems to accept—and it has been so interpreted by Vaishnava sects like those of Chaitanya and Vallabha—that Sri Krishna is the supreme form of Brahman (*Bhagavan Svayam*). Vasudeva, a name which primarily indicates Sri Krishna, is the most sacred name for God in the *Bhagavata*, whereas Narayana is the most important and sacred one for the Pāncharatrans. The Bhāgavatas and the Pāncharatrans, though always devoted to Vishnu, seemed to have been distinct sectaries at an earlier date, and Ramanuja's preference for the *Vishnu Purana*, which has admittedly more of Pāncharatra leaning than the *Bhagavata*, might have

been due to this. Further, the *Bhagavata* is non-dualistic in its trend, although what brand of non-dualism it represents is disputable. Saktimat and Sakti (Power-holder and Power) rather than Sariri and Sarira (soul and body) seems to be the relationship envisaged by the *Bhagavata* between God and the world. Ramanuja, however, is committed to the latter view. For these reasons Ramanuja might have ignored the *Bhagavata*, although it became the main text of most of the Vaishnava schools like those of Nimbarka, Chaitanya, Vallabha and Sankara Deva in later times. It has, however, to be admitted that Ramanuja's avoidance of quotations from a text is not conclusive proof to show that the text did not exist in his time.

IV

Sri Krishna and the Bhagavata:- His Dominance in it

The main thesis of the *Bhagavata* is to inculcate the glory and greatness of Bhagavan Sri Krishna and the necessity of cultivating devotion to Him. The rest of the subject matter, including the accounts of other Incarnations, is made subordinate to it. It is an accepted principle of interpretation that the subject matter of a book will be reflected in its introduction and conclusion. Judged from this point of view, the whole of the first Skandha of the *Bhagavata* deals with Sri Krishna and the bestowal of His grace on the Pandavas, and the three concluding Skandhas deal directly with Him and His teachings and the times that follow His demise.

The question of the Rishis of Naimisharanya, in answer to which Suta gives out the *Bhagavata*, is most exclusively related to Krishna. They ask him, "O Suta, tell us what was the purpose for

which the Bhagavan was born in Devaki as the son of Vasudeva? Tell us, who are endowed with spiritual zeal, about His noble and sportive activities, of which sages have sung. Tell us about the incidents of the Incarnation of Hari, wherein He manifested His sportive nature through His own mysterious power. We are never satisfied with hearing the glorious activities of the Lord, the descriptions of which appear so sweet to true connoisseurs at every stage. What superhuman acts did the Bhagavan perform along with Rama, having adopted the mask of a human body?" (I.1.12, 17-20) The whole of the *Bhagavata* is an answer to these questions.

Further, the very reason which prompted Vyasa to compose the *Bhagavata* was the urge to produce a devotional work exclusively devoted to the glorification of Vasudeva. It is stated in the *Bhagavata* that when Vyasa was sitting in a mood of depression and dissatisfaction, and worrying himself to know the cause of it, the great Rishi Narada appeared before Vyasa and informed him that the cause of his depression was the fact that in all his works, he had dealt only with human values, at best with slight touches of devotional element. He said: "You have not, O sage, described the transcendent glory of Vasudeva in an exhaustive manner as you have done with regard to Dharma (morality) and Artha (power)" (I.5.9). And the consequence of this advice was the production of the *Bhagavata* which describes itself as follows: "In other works the supreme Lord Hari, who destroys all the evils of the Iron Age of Kali, has not been praised in all their parts, but in this narrative the Bhagavan has been glorified in every word of it" (XII. 2.65). Further, "When Krishna disappeared from the world, and along with Him, Dharma and Jnana, there arose this sun

of the *Bhagavata Purana* as a guide to men caught in the darkness of Kali (I.1.13). If a person studies or hears this text, describing the activities of the Lord, the Bhagavan will very soon become manifest in his heart. Having entered the heart through the ear, Krishna purifies the mind as the spring season clarifies all the rivers. One whose mind has thus been purified, finds eternal rest at the feet of Krishna, as a traveller does on reaching home after passing through ever so many troubles and tribulations." (II.8.4-6)

Not only in its purport, but even structurally, the *Bhagavata* is dominated by the personality of Sri Krishna. Of its twelve Skandhas, the tenth and the eleventh, covering about one half of the whole text, deal with Krishna's life and teachings, while the first two Skandhas stem directly from His life, and the third is a conversation between Vidura and Uddhava, two great contemporaries and devotees of Sri Krishna.

Sri Krishna in Relation to the Mahavishnu Concept

Taking all this into consideration, it has to be admitted that while the *Bhagavata* is a Vaishnava scripture, it is also undisputedly a text extolling His incarnation as Krishna and the Bhagavata Dharma propounded by Him. But the conception of Krishna in the *Bhagavata* has been complicated by the attempts made by Krishna devotees, to push the matter further and contend that Krishna is not an Incarnation of Vishnu, the Godhead, as ordinarily understood, but the Godhead (Bhagavan) Himself, and that Vishnu is only an emanation of Krishna. For a liberal-minded devotee, this dispute is of little interest or significance, but as it has been foisted upon a great text like the

Bhagavata, it requires some consideration. This theory is a special contention of the Bengal (Chaitanya) School of Vaishnavism, but what is of special significance is that it has found support in a recent very thoroughgoing research work entitled *The Philosophy of the Bhagavata* by Dr. Siddheswar Bhattacharya. The main basis of this theory, in addition to what has been pointed out above about the obvious dominance of Krishna's personality in the *Bhagavata*, is the famous verse: "All the above are Amsa-Kalas (partial expressions) of the Purusha (Supreme Being), but Krishna is the Bhagavan (God) Himself" (I.3.28). This is no doubt a puzzling verse in the context in which it appears. It is given at the end of a dozen or so of verses citing the twenty-four incarnations of Vishnu, in which Krishna also is included as one without any distinctive status over others. After the list is completed, this verse, a solitary one with this purport in the whole of the *Bhagavata*, occurs in contradiction to the spirit in which the foregoing list of incarnations is given, as well as that of several other verses in other parts of the text wherein Krishna is expressly declared as an Amsa or Kala (part) of Mahavishnu, the Supreme Being, as conceived in the *Bhagavata*. At birth what Krishna reveals to his mother and father, Devaki and Vasudeva, is the Divine form of Mahavishnu as described everywhere in Vaishnava Puranas, and when Krishna finally passes away, being struck by the arrow of a hunter, he is seen to abandon his earthly body (?) and merge into Mahavishnu. In the light of all the express statements of the *Bhagavata* to the effect that Krishna is a descent of Mahavishnu, one can consider the contrary statement that Mahavishnu is an emanation of Krishna as only an attempt

to accommodate the *Bhagavata* to the peculiar doctrine of a sect. The verse concerning Sri Krishna that 'He is Bhagavan Himself' is to be interpreted in subservience to other statements about him in the text, and then it can only mean that in the view of the *Bhagavata* there was a fuller manifestation of Divine excellences in Krishna than in any other incarnation. It discovers all the majesties of God in Sri Krishna the Incarnate, and therefore equates Him with the Bhagavan Himself in the sense of 'fulness of manifestation'—not in the sense that Krishna becomes the Godhead and Vishnu an emanation of His. In fact every incarnation is hypostatic with the Divine, and if Krishna is to be distinguished from among them, it is only in point of manifestation of Divine powers and attributes. This is quite natural in a text devoted to the exposition of Sri Krishna's life and greatness. The Ramayana, which expounds the life and excellences of Rama, would say the same of Rama. Every devotee will find the highest expression of the Divine in his own Chosen Ideal.

V

The Bhagavan in the Bhagavata: His Abode and His Form

Like all the Puranas the *Bhagavata* too is affiliated to a cult Deity, here Mahavishnu. While it has Mahavishnu as the Supreme Being, the God of all, it is not hostile to other cults inculcating the adoration of Siva or Devi as the Supreme Being. Brahma, Vishnu and Siva are the three aspects of the one Supreme Being in His different cosmic functions of creation, preservation and dissolution, and in these functions He is associated with Rajas, Sattva and Tamas, the three aspects of His Prakriti or Power, corresponding

to those cosmic functions. Thus the distinction is only functional and not inherent. So it is the Supreme Being alone who is worshipped when any of these is worshipped. Brahma, however, is not taken separately for purposes of worship. He seems to be included in the Vishnu conception, and that is indicated by Brahma being stationed in the navel-lotus of Vishnu. Siva and Vishnu are therefore left as the two main cult-Deities, and in the Prachetas episode of the *Bhagavata*, it is stated that Siva's devotees are Vishnu's, and Vishnu's devotees, Siva's, and that to create a distinction between them on any superiority-inferiority basis is sacrilegious. There are many such passages showing their oneness. Still the *Bhagavata* extols Vishnu, because His adjunct of Sattva, being stainless and pure, reveals the Supreme Being fully, just as a clean glass does an object it covers. In this sense the Supreme Being manifests in His perfection with all his Bhagas or Divine Majesties as Mahavishnu, and He is therefore identified as the Supreme Being Himself. He is the redeemer par excellence and while seekers of worldly and heavenly felicities may go to other Deities, the salvation-seeker goes to Mahavishnu, who is none but the Supreme Being Himself.

While sectarianism is very much excluded and the one universal Deity is proclaimed in this *Bhagavata* conception of Mahavishnu, a critical thinker will wonder why a distinct personality should be ascribed to the Supreme Being with each Guna of Prakriti, making one feel that they are three distinct persons. In the philosophic conception of the Saguna Brahman, which the Vedanta gives, this three-pronged theology seems to be avoided. The Pauranika methodology of depicting its theology in anthro-

pomorphic terms requires this plethora of Divinities with different functions and activities to give dramatic and literary effect to its elaborate narratives. The web of theology that the Puranas weave through their fascinating literature would have been impossible, if they had stopped with the Saguna conception of God of the philosophic type. The large masses, whose education the Puranas had chiefly in mind, could be regaled and drawn to the Bhakti ideal only through such attractive depictions and even some exclusive claims. The poet's problem is different from that of the philosopher. The Puranas are both a form of attractive literature and also the simplified philosophy of the Vedanta. Their masterliness can be understood only when we know how wonderfully they have accomplished this difficult task of synthesis.

The *Bhagavata* styles itself as such because it is entirely concerned with the depiction of the majesty and greatness of Bhagavan. Bhagavan is the term specially used to indicate that God is the Supreme Person but not an individual, that He is the Absolute Being but is yet responsive to worship and prayers, that He can be communed with as one's Master, Father, Mother, Friend or any other relationship one prefers. In the Upanishads and the Buddhist texts the term Bhagavan is used as a term of address to any exalted and venerable human teacher. But in the Puranas it has come to be applied to God or His incarnations. The Vishnu Purana describes the Bhagavan as one having Bhaga or majesty. The Bhaga or majesty is described as six-fold: "Omnipotence (Aisvarya), Virtue (Dharma), Glory (Yasas), Beauty (Sri), Omniscience (Jnana), Non-affectedness (Vairagya)—the full manifestation of all these six excellences is called Bhaga."

Some slight variations in the qualities listed are found in other texts. He who is distinguished by these is the Bhagavan. For the Vaishnava Puranas—and the *Bhagavata* is one such—Mahavishnu, including all His emanations and incarnations, is the Bhagavan. Though He is the Absolute (Amurta) also, He has an Archetypal Form, the source of all forms. It is sometimes represented in a realistic form as the Purusha, the Universal Person, who includes all the fourteen manifested spheres in a fragment of Himself and also transcends them into infinity in His subtle unmanifest aspect. In His transcendent aspect He is described as an Ideal Form amidst the sublime splendour of His heavenly abode known as Vaikuntha Dhāma (the state beyond all sorrow, darkness, sin and ugliness). The Vaikuntha and all its denizens are formed not of matter (Prakriti), but of Suddha-sattva, which is an ethereal stuff of luminous consciousness and bliss. The description given of this supra-sensual abode of Bliss is, however, in terms of the most highly artistic and sublime conceptions known to us in the world. Warbling birds, vernal flowers with humming bees, fruit-bearing trees, enchanting scenery, joyous inhabitants of both sexes with explosive beauty, golden planes gliding about—such are some of the features that enter into these descriptions. But there is no touch of sensuality or voluptuousness in these, as all the details are subordinated to the devotional sentiment. For example, the chirpings of birds stop when the beetles begin their humming, resembling the utterance of Omkara. The sweet-smelling garden flowers give way to the holy fragrance of Tulsi leaves. The men and women in the golden Vimanas, though possessed of rare physical charm, are unmindful of it in their absorption in

singing the name of Hari. Beauty only subserves the purpose of devotion in the setting provided by the luminous abode of Vishnu. Vishnu seated in Vaikuntha is described with a wealth of symbolic images which fall under four heads: physical features (Anga), weapons (Āyudha), decoration (Ākalpa) and accessories (Upanga). In order to emphasise that the formful aspect of God is not a mere anthropomorphic imagination but a spiritual concept, He is described as simultaneously manifesting Himself in four conditions—as moving, as seated, as reclining and as dwelling in the heart of man. Seated on His eagle vehicle Garuda, symbolising the three Vedas, He moves about the worlds. At the beginning of the creative cycle He is conceived as floating on Cosmic Waters, reclining on the bed constituted of the thousand-hooded serpent Adishesha who stands for Infinite Time or the unmodified Prakriti. In Vaikuntha He is described as seated under a huge white canopy and fanned with white Chouries by attending divinities standing on both sides. A host of Divine attendants, who are His powers personified, are arrayed about His seat in a hierarchical order, all humming the praise of Hari with devotional fervour. On one side are arrayed His various attributes personified—His eight Mahimas or majesties, His eight Maha-vibhūtis or spiritual glories, His three Vibhūtis or material powers, and His three Saktis or powers of manifestation and creative activity. On the other side are His Parshadas or constant attendants, next the Brahmarshis and Devarshis or sages of great spiritual power and attainment, the Ashtadikpalas or the gods protecting the eight directions, and the Bhagavatottamas or the perfected human devotees. His weapons like Sudarsana or celestial

discs are described as devotees attendant on Him. In this vast assemblage of devotees and attendants brimming with holiness and devotion, Mahavishnu is conceived as seated on the resplendent serpent-bed constituted of the thousand-hooded Ananta (Infinity). The form of Vishnu is thus described from foot to head in the *Bhagavata* in a meditation on Him: "I meditate on the lotus feet of the Lord, bearing on their soles the auspicious marks of the thunderbolt, hook and lotus, and His big, red and rounded toe-nails whose brilliance dispels the gloom of ignorance from the minds of persons meditating on them. Those feet are so holy that even Siva felt purified by them. And the thunderbolt marks on them are so powerful that one meditating on them will have his mind steady in meditation. I meditate on the legs of the Lord, whose brilliance gets mixed with that of the hands of Lakshmi, the Universal Mother, as She shampoos them with great tenderness. I meditate on His thighs which rest on the shoulders of Garuda as He rides on him, and which are as powerful as they are comely with their blue complexion. I meditate on His waist covered with a dangling brilliant yellow silk tied with a waist-band of luminous metal. I contemplate on His abdomen with all the worlds potential in it, and His navel from which comes the Lotus of World-formation having the creator Brahma seated in it. I contemplate on His chest, luminous with Lakshmi's eternal presence and with the brilliance of the mark Srivatsa and of the rare jewel Kaustubha worn on His neck. I contemplate on the arms of the Lord, with their upper ornaments burnished by friction with the mountain Mandara, with the eight guardian deities of the quarters seeking strength from them, with the many-

faced discus called Sudarsana of irresistible powers held in one of them, and with the swan-like conch Panchajanya resting in the lotus-like palm of another. Further, I meditate on His club called Kaumodaki which delivers the death-blow to the forces of evil and ignorance, and on the floral wreath on His neck with numerous honey-seekers gathered round it. I now contemplate on the lotus-like face of the Supreme Being who has assumed this form for blessing the devotees. He has a most comely nose, and His cheeks reflect the lustre of His slightly tremulous ear-rings. His lustrous face resembles a huge lotus flower in a pool, having His two moving eyes for two fish and flowing curls of hair for water-weeds. Long should one contemplate on His gracious looks full of mercy for the sufferings of the suppliants, as also on His bewitching smile potent enough to dry the pools of tears caused by the sufferings of creatures, on His eye-brows scattering holiness that calms the passions agitating the minds of His votaries, and on His pearl-like teeth that have taken a slightly reddish hue on account of the reflection cast on them by His brilliant red lips. On this form of Vishnu residing in one's own heart, let one meditate with the mind melting in love and feeling attraction for nothing else." (III.28.21-33)

Interpretation of the Symbolic Form

While the *Bhagavata* would have a devotee meditate on the form of the Lord it describes, it is none the less too metaphysical to let him rest with it. To impress on the votary that the Deity it depicts is not a mere anthropomorphic cult-deity but the all-inclusive Absolute Being as He presents Himself to the illumined minds of the sages, the *Bhaga-*

vata also gives a symbolic interpretation of the form and paraphernalia of Mahavishnu in the 11th chapter of its 12th Skandha. His form, the essence of Sat-Chid-Ananda, is the support of the fourteen spheres of the manifested universe, whose parts constitute, as it were, the limbs of His being. The ornament Kaustubha worn on His neck is the Jiva-consciousness dependent upon Him for its existence. The mark Srivatsa on His chest is the spreading brilliance of the same. The floral wreath (Vanamala) on His neck is His own Maya Sakti having the three Gunas and their evolutes as its flowers. The brilliant yellow garment He wears is the Chandas (Vedic Metres), and the thread across His chest (Brahma-sutra) is the sacred Om with its three syllables. His ear rings are Jnana Yoga and Ashtanga Yoga, the spiritual disciplines leading to Him. The diadem He wears is the Brahmaloaka, the highest sphere attainable by spiritual striving. The serpent of infinity called Adishesha, on whom He rests, is Prakriti (Matter, Objectivity) in its unformed condition. The Sattva Guna, which stands for morality, knowledge, beauty, etc., is the lotus on which He is seated. The mace (Gada) Kaumodaki in His hand is Prana, the cosmic energy, which is the source of all strength, stamina and impressiveness. His sword Nandaka is the bluish element, Sky. His shield is the dark element Tamas (darkness, inertia). His bow Sāranga is the category of Time. His quiver of arrows is the potential Karmas. His discus (Chakra) Sudarsana is the element Fire. His conch Pāñchajanya is the element Water. The lotus He playfully holds in hand is His sixfold Bhaga (Divine Majesties). His finger postures (Mudras) indicate the bestowal of boons and salvation to votaries. The two ceremonial fans

(Chāmaras) held on His sides are righteousness and glory. With Yajna (Vedic sacrificial rite) for His form, He rides on His vehicle, the eagle Garuda, who is none but the three Vedas, and sits under a ceremonial umbrella which stands for His divine abode Vaikuntha Dhāma, the state of bliss and freedom from fear. His eight door-keepers are His eightfold Divine Powers (the Ashtaisvaryas), and the chief of His attendants Vishvakṣeṇa, is the embodiment of Vaiṣṇava Tantras (ritualistic codes) like the Pāṇcharātra. Sri Devi, His consort, is His Sakti (Divine Power) ever inseparable from Him like heat and light from fire. The disc of the sun, the sacrificial altar and the holy images constitute the symbols for His worship, and fitness to worship Him consists in initiation and other purificatory rites. He manifests Himself for worship and meditation as the four Emanations (Vyūhas)—Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha, and corresponding in consciousness to Turiya (Samādhi), Prajñā (deep sleep), Taijasa (dream state) and Viśva (waking state). Thus, Hari in His fourfold aspect with His physical features (Aṅga), accessories (Upaṅga), decorations (Ākalpa) and weapons (Āyudha) is to be worshipped and meditated upon. He it is that manifests Himself as the whole world of Becoming, and sustains and withdraws it into Himself by virtue of His Divine Power (Māyā), Himself remaining unchanged and unaffected by these processes.

It will be seen from the above summary of the Viṣṇu conception in the *Bhagavata* that it is not inculcating any crude anthropomorphism of a narrow cult. Left to himself man cannot have any concrete sense of Divine majesty and attributes. The mind has to be stimulated into a

sense of these, and the highly sublime and evocative descriptions of Divine Personality contained in the Puraṇas achieve this for the votaries of particular cults. Questions of three-dimensional factuality, dates and location are irrelevant matters, provided the thought-forms have sufficiently soaked into the psychic substratum of the people concerned and remain potent enough to stimulate the response of the whole being of man. The Cult-Deity becomes then a channel of contemplation and communion for generations of pious devotees and high-souled saints, and the Supreme Personal-Impersonal Being responds to them through these thought-forms. These forms, much more enduring and dynamic than anything that the so-called history can offer thereby become psychic realities and channels of communion through which the Supreme Being can be approached and realised. The cult of Viṣṇu is one of those channels formed by the human mind and infilled by the Divine Spirit for man's attainment of the spiritual goal. And the *Bhagavata Purana*, one of the great texts of this cult, would be fulfilling its purpose if it could produce through its descriptions, narratives, hymns and philosophical disquisitions, a whole-hearted acceptance of the Viṣṇu concept and evoke devotional responses of the highest order from the mind of man. Who can dispute that the *Bhagavata* has amply succeeded in this?

VI

Philosophical Outlook of the Bhagavata

The impression that a non-sectarian reader would have of the outlook of the *Bhagavata* on metaphysics is that it is not exclusively committed to any single system generally found in Indian philo-

sophy. As in the *Upanishads* and the *Gita*, dualism, identity-in-difference in its various shades, realistic monism, solipsistic monism, etc., all find a place in the Text in different contexts. The Text does not show any antipathy towards any of them and feels no contradiction in giving a place to all of them. Its effort is towards the synthesis of all and not for positing opposition between the different philosophies.

The synthesising principle for the *Bhagavata* is Bhakti or devotion of the highest type, which is described as the fifth Purushartha or value of life, transcending the other four, Dharma (morality), Artha (wealth), Kama (pleasure), and even Moksha (liberation). Bhakti is not merely the purifying agency, a means for a higher end, as in the view of many monistic thinkers, but it is the highest end itself, transcending Mukti. It may be a means when it is Saguna, that is, based on the Gunas of Prakriti, when man is motivated only by fear and by self-centred ideas in his practice of devotion.

This lower form of Bhakti is divided in the third Skandha of the *Bhagavata* into three stages according as it is based on the Tamas, Rajas or Sattva attributes of Prakriti. The devotion of a man of Tamasik nature centres on powerful tribal deities, propitiated by cruel rites and unclean offerings, and invoked for wreaking vengeance and inflicting death on enemies. In the Rajasika's devotion, the Deity is worshipped with elaborate rituals and offerings and prayers for worldly good and prosperity. Bhakti based on Sattva springs from world-weariness and a revulsion from worldly values which are fleeting in nature and are ultimately causes of sorrow. So God is conceived and worshipped as a merciful being to whom the devotee prays for liberation

from the travails of Samsara. He may take to the early forms of what is called the nine-pronged devotional discipline, Sravana and the rest described elsewhere, and adore the Deity without any worldly motivation but seeking liberation alone. Even this higher form of devotion seeking liberation is classified by the *Bhagavata* under those based on the Gunas of Prakriti.

There is a place for these forms of devotion also in the *Bhagavata*, but in its highest reaches the form of Bhakti favoured by the *Bhagavata* is Nirguna, not based on the Gunas of Prakriti, that is on the body and one's narrow self, or even on thoughts of salvation for oneself from the cycle of birth and death. It springs from an attraction that the Lord exercises on the individual spirit, which produces self-forgetting love, expressing itself in the natural, unbroken and unobstructed flow of mind towards Him as of the Ganga towards the ocean. Such seekers attain, like votaries of liberation, to the knowledge of their essence as one with the Lord, but they retain a sense of distinction without a difference, so that they may engage themselves in unbroken service of God as His servant, child, comrade, spouse, etc. The *Bhagavata* upholds this fulfilment in Divine service, based on an experience of the soul's inherent kinship with Him and motivated by pure love without any fear or expectation of self-centred gain or even freedom from Samsara, as constituting the highest end of the Jiva—the fifth Purushartha—which it grades as above Moksha, understood as mergence or becoming one with Him. There are in the *Bhagavata* numerous examples of enlightened souls illustrating this ideal of spiritual life. Some of the important of these are Suka, Narada and the Kumaras.

To sustain an ideal like this, some brand of metaphysics akin to identity-in-difference, a doctrine of a 'difference without a distinction', is needed. If the *Bhagavata* has a leaning to any metaphysics, it is to this only, but even that without any dogmatic stance. The leaning is generally to a doctrine of unity, but that unity is one allowing in its structure the distinction needed for the practice of love and service of the Divine as participants in the Divine play. This form of Bhakti or service is the acme of spiritual evolution, and the *Bhagavata* calls it the fifth Purushartha, different from the fourth Purushartha of Moksha or mergence in Him, which is generally regarded the summit of spiritual evolution. Here the attainment of oneness is not denied. The aspirants who are after it can attain it by Divine Grace, but some reject it in preference to Divine service and comradeship. They become Bhagavatottamas—a state of perfection in which the sense of oneness results not in mergence in Brahman, but in love and service of the Bhagavan, in becoming an instrument of His Divine play.

VII

The Problems of Modern Readers arising from the Pauranika Outlook

This translation of the *Bhagavata* is likely to go into the hands of many who have been influenced by the modern scientific view of nature, universe and man. Such persons are likely to find a great hurdle in the Puranic world-view—the cosmology, the geography and the history forming the background of its narratives. In olden days such a hurdle was not felt, as there were no rival theories, and men took the Puranic world-view as part of a religious faith. But today when he is told, to quote Macaulay's

sarcastic words, 'of history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made up of oceans of treacle and seas of butter', many a man will be taken aback at first. The modern world-view knows only of heat and motion, that is energy, bursting out, as the big bang theory holds, some fifteen thousand million years back, into the infinite expanding world system of galaxies, all of which are running down from a state of maximum concentration to the cold and stillness of random elements in the course of a vast period of time. In the course of this running down process, in a minute corner like the surface of the earth, life, and out of it, consciousness, arise as an epiphenomenon, to pass away into the cold and inertness of death in the course of the meaningless dance of elements.

Consciousness, a mere epiphenomenon, has no special significance in the cosmic process. The age of the earth according to modern computation is about 2,000 million years and the earliest forms of life might have appeared on it 1,000 million years back. Through a long process of evolution the human species, the *Homo sapiens*, might have come into existence some one million years back. But we have evidence for anything like social life for man only for the past thirty thousand years, and of civilisation, for the past six thousand. Whether there is any ultimate significance for life individually and collectively is a matter that the scientific view is not concerned with. The scientific outlook is characterised by a scepticism regarding the ultimates. It does not envisage a particular purpose, intelligence itself being only a by-product bound to be extinguished in the course of time.

If a man is entrenched in this view,

fortified by the so-called experimentalism of science, and absolutely unaware of its dogmatism and deficiencies, the Pauranika outlook will be taboo and a laughing stock. But this attitude arises only out of a failure to notice the vast sweep of the Pauranika world-view, its grasp of the immensities of time and space, and by a tendency to exaggerate some of its minor defects and to misunderstand its symbolic presentations. Unlike for the modern science, creation, for the Pauranikas, has its basis in the will of the Supreme Being, the Satchidananda. It is cyclic in nature, a period of manifestation or Srishti, being followed by one of dissolution or Pralaya, and this process is repeated through eternity (See II.2.16-41). The tendencies generated by the Karmas of Jivas in one cycle remain in abeyance when that cycle ends, and come into manifestation in the next. Thus there is no absolute beginning for creation, and time is therefore not linear, as in modern thought, but cyclic.

Brahma and his Life-span

Brahma is the Demiurge, the intermediary instrument, through whom Mahavishnu, the Supreme Being, conducts the work of creation. A cycle of creation is a daytime of Brahma, and of dissolution, his night. This dissolution occurring on every night of Brahma is a quasi-dissolution only (Naimittika-pralaya) of the worlds up to Satyaloka. They manifest again during the daytime of Brahma. One year of Brahma consists of 360 such days and his life-span is one hundred such years. The immensity of Brahma's life-span is realised only if it is converted in terms of human years. One year of men is one day of celestials. So 360 human years is one year of celestials. Twelve thousand such celestial years or

4,320,000 human years is one Chaturyuga (the period of the four Yugas of Satya, Treta, Dvapara, and Kali). Two thousand such Chaturyugas constitute one day, including the night-time, of Brahma, of which we have spoken above, and three hundred and sixty such days constitute one year for him. From this, the length of one year of Brahma, and of his total life-span of one hundred such years, can be easily computed, and the immensity of that period of time involved, imagined. It will come to 311,040 billion human years.

A Brahma's life-span of such 100 years is divided into two halves or Parardhas, and so his life is said to last for two Parardhas. After two Parardhas, the Brahma and the whole universe down to its subtlest elements dissolve into the Supreme Being. This is the total Pralaya called Brahma Pralaya or Prakrita Pralaya, during which the categories also dissolve in Prakriti. Then there is nothing but Narayana, who holds everything in Himself in subtle form and remains in cosmic slumber. This Pralaya or the state of dissolution lasts for two Parardhas, just like the period of manifestation; and at the end of it, a new cycle of creation starts. The categories are projected, and the Cosmic Shell with the universe in embryo comes into being in the navel of Narayana lying in cosmic slumber. In that, a new Brahma appears and the new creative process starts.

Each daytime of Brahma, having a duration of one thousand Chaturyugas, is divided into fourteen Manvantaras or Epochs of Manus or Patriarchs. The present age in which we live is the epoch of Vaivaswata Manu, who is the 7th Manu during the current day of Brahma lasting a thousand Chaturyugas, which is equal to four thousand and twenty million years.

Earlier than him, six Manus had ruled for about four hundred and fifty-nine Chaturyugas which will be about three hundred and thirty and a half million human years. The names of these Manus, each with a rule of about seventy-six and a half Chaturyugas, are: Svāyambhuva, Svārōchisha, Auttami, Tāmasa, Raivala and Chākshusha, the next being Vaivaswata, the Manu of our times. He is to be succeeded by seven more Manus during the current daytime of Brahma ending with an intermediary Pralaya, which marks the night of Brahmā when his activity ceases. These Manus-to-come are Sāvarni, Dakshasāvarni, Brahmasāvarni, Dharmasāvarni, Rudrasāvarni, Devasāvarni and Indrasāvarni. The function of the Manus is to maintain the world order and progress under the direction of divine incarnations. Each Manvantara has got its own Indra, Saptarshis and Incarnations, who assist the Manu in world governance. Sri Hari appears not only as personages of spiritual enlightenment but also as masters of trade and agriculture, and supports the efforts of Manus for world welfare in every way. By the end of the age of Kali, marking the close of every Chaturyuga, the Vedas would have been swallowed by Time and the negligence of men, and great Rishis appear and restore the Vedas by their Tapas. Every Manvantara consists of about seventy-six Chaturyugas or period of the four ages of Krita, Treta, Dwapara and Kali, marked by retrogression from the perfection of Krita to the degradation of Kali. At the end of a Chaturyuga, the appearance of the Lord as the Incarnation Kalki would restore the moral balance, and a new Chaturyuga with the perfect age of Krita would start again.

We are living in the first day of the second Parārdha of the current Brahmā in

the cycle known as Padma Kalpa (or Varaha Kalpa according to some), and the Manu now ruling is Vaivaswata, the 7th Manu. The first of the Manus of the current day of Brahma was Svāyambhuva, and many of the events described in the 3rd Skandha of the *Bhagavata* like Kapila's incarnation, the story of Dhruva etc. belong to the time of Svāyambhuva. The life-span of man was immensely greater in those early times than in the degenerate age of Kali that is ours, and so the Purana speaks of persons of those early times of Svāyambhuva as living stupefyingly long periods of time, thus providing matter for Macaulay's sarcasm. For example, Dhruva ruled for thirty thousand years—unbelievable in our present context, but consistent with the Puranic perspective of time.

Cosmic History versus Modern World History

It is with this Pauranika view of Cosmic History of cyclic development, that the modern conceptions of world history based on a linear conception comes into confrontation. With archaeology as its principal means of information, it is said on the basis of stray pieces of evidence elaborated by imagination and guesswork that the human species (*Homo sapiens*) must have existed as socially significant beings, at least for some thirty thousand years against a long background of a thousand million years of progressive evolution from the lowest forms of life. From the evidence of stone, bone and metallic implements, and from specimens of pottery, cave dwellings, rock and bone carvings, etc., it is inferred that man must have passed through various stages of civilisation from the stone age to the metal age during this long period of more than thirty thousand years. It is only by about

six or seven thousand years back that we get relics of anything like a civilisation from the findings in Egypt and Assyria. The Puranas would, however, trace human civilisation to two billion years back when Svāyambhuva Manu ruled.

Based on the cyclic conception of time, the Puranic history is thus of much wider scope than the modern conceptions of it. Human history is a small segment of Cosmic History for the Puranas. Besides, the total view of time and the place of man in it varies very much in both the views. The current notion of history is based on the linear conception of time whereas the Puranic conception of time, as already stated, is cyclic. This has already been discussed in the theory of Kalpas and Yugas, one of the implications of the Yuga theory being that it totally destroys the modern notion that what comes earlier is necessarily primitive, and that what comes later is an advancement, an evolution. Starting from the perfect age of Krita, degradation reaches its nadir in Kali Yuga, according to the Puranas. Then by the action of the Divine Incarnation, there is again an upward trend, and Krita Yuga begins. This is quite unlike the modern conception of evolution in which from primitive animal-like condition man has grown to the modern civilised state. Through the evidence of archaeology, modern savants think that they are able to unravel the gradual development of man for the past thirty thousand years and of human society for the past ten thousand years. Undoubtedly much of imagination and guesswork have gone into the interpretation of the evidence supplied by archaeology.

In the Puranic conception of history there is no attempt to base its theory on proofs of the kind that modern historians

have in view. The accounts contained in them are traditional writings, without any clear and non-controversial ideas of their authorship, age and historical context. They have come down to us from a distant past. Modern historians do not attach historical value to them, though some would find considerable human history reflected in them. There are some scholars today who try to make history of Puranic accounts and find fault with modern historians for not taking the Pauranika accounts as history. As the scope of Puranic history is cosmic, and as it is not based on the kind of proofs demanded by modern historians, the narratives of the Puranas cannot be brought into the modern scheme of history. But this does not in anyway mitigate their relevancy. The modern historians have to say about man only from six or seven thousand years ago when they find traces of Egyptian and Assyrian civilisations. Chronology, as Wells says, begins only from about 800 B.C., after the establishment of the era of the first Olympiad (776 B.C.) and the founding of Rome (753 B.C.). What we have got before that period are some fossils, some implements of stone and metals, and other forms of relics, and on this the human history earlier to the past six thousand years have been fabricated by guesswork. It is only of a truncated human history based on a linear conception of time, without any idea of when and where the line started, and what was before that beginning, and where it leads us to. There is nothing more thoughtless than to be satisfied completely with it in spite of all its limitations, and close our eyes entirely to the pre-historic Cosmic History that the Puranas give us. At least to keep an open mind is what common sense would dictate.

Scholars who are brought up in the closed mentality that the study of such truncated and circumscribed history develops, will do well to enlarge their vision by taking up the study of subjects like Proto-history and Cosmic History that the Puranas can provide.¹ It will help them at least to feel that the past of man is not that short and simple as made out by the very limited history of their acquaintance. It will save them from the sort of error at which H.G. Wells casts ridicule in his *Outline of History* as follows: "In the European world, until a little more than a century and a half ago, men's ideas of the time things had lasted were astonishingly brief. In the *Universal History* published by a syndicate of booksellers in London in 1799, it is stated that the world was created in 4004 B.C. and (with a pleasant exactitude) at the autumnal equinox, and that the making of man crowned the work of creation at Eden, upon the Euphrates, exactly two days' journey above Basra." And in contrast to this, the same author admires the Indian thinkers, stating: "Among the ancient people, the Indian philosopher alone seems to have had any perception of the vast ages through which existence has passed." Can it not be that our modern historians too are making a similar mistake?

The Pauranikas will say that their accounts are traditions based on the intuition, inspiration and revelation that have come to wise men. Even if it is accepted, intuition and revelations passing down through ages undergo elaborations and distortions in the hands of men, just as the materials obtained from archaeology, or even records, come up as history only after they are dressed up in human

imagination. As the counts on both sides, in favour and against, are more or less equal, both versions of the past may be taken for what they are worth, without dogmatism and exclusive claims on either side. The linear conception of history as understood today may be giving us something exact about man's recent past, but it has nothing meaningful to say about man's distant past, his future, and his significance in cosmic history. Here the Pauranika cyclic conception of cosmic history comes in, giving a meaningful interpretation of man as an intelligent being, amidst other species of intelligent beings, evolving towards higher levels of perfection. As man is thus raised from meaninglessness to meaningfulness, the Pauranika cyclic history is a source of spiritual enrichment, an encouragement to the human mind, though it looks uninviting to a materialist with a very limited and clouded outlook. Where there is absolute darkness, it is better to have some light, though it be from speculation. And speculation has been the precursor of definite knowledge even in the history of science. Further, this apotheosis of archaeology, making it the arbiter of man's distant past, is a kind of dogmatism, nay, superstition.

The Idea of Evolution in the Puranas

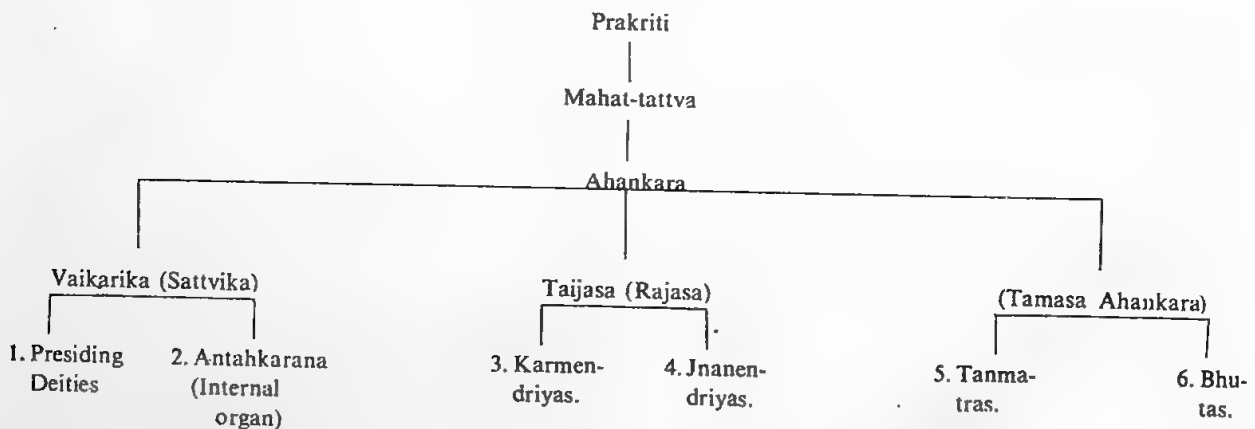
Unlike in the modern view, evolution has no application to the growth of various species of beings or to human civilisation in this Pauranika view of cyclic evolution. It has, however, application in regard to the resurgence (Sarga) of the twenty-four cosmic categories evolving out of Prakriti and forming the Cosmic Shell. The order of the evolution of these categories, the succeeding from

1. An attempt in this line is the recent publication of Inter-India Publications, 105, Anand Nagar, New Delhi. '*History of the Pre-Kaliyuga India*' by Sri R. Siddhanta Shastri.

the preceding, is as follows¹: Prakriti (or root stuff); Mahattattva; Ahankara; Sattvika, Rajasa and Tamasa expressions of it; presiding deities and the Antahkarana (mind) from the Sattvika aspect; Karmendriyas and Jnanendriyas from the Rajasa aspect; and Tanmatras and Bhutas from the Tamasa aspect of Ahankara. All the earlier categories are psychological, though their stuff is of Prakriti; only the last, the Bhutas, form the material part, and it will be noted from this that unlike in the modern view, here matter is the

product of the psychological category of Tamasika Ahankara. When all these categories in their discrete condition are not able to produce bodies and the world systems, the Lord enters into them and makes them combine into the form of the Cosmic Shell or Hiranyagarbha, who is identical with Brahma the creator. With these categories as the substance, Brahma, aided by Time and the latent Karmic tendencies, diversifies the various spheres and the species of beings. These species of beings are not exhausted by what we

1. The evolutes of Prakriti as the twenty-four categories are shown below:



The following are the entities coming as the bottom series in the table and marked 1, 2, 3, etc.:

1. Presiding Deities: These are fourteen—Dik, Vayu, Aditya, Varuna, and Aswins controlling the five Jnanendriyas (organs of knowledge); Agni, Indra, Vishnu, Mitra, and Prajapati controlling the five Karmendriyas (organs of action); and Chandra, Brahma, Rudra and Kshetrajna presiding over the four aspects of Antahkarana (inner organ or mind).

2. Antahkarana: This is what is ordinarily called mind, but is termed 'inner organ' to show that it includes several aspects of the mind, and stands in contrast to the outer organs to be described separately. Its four aspects are: mind, intellect, egoity, and middd-stuff (Chitta). Each of the last mentioned four deities presides over each of these aspects. The above two items, the Deities and Antahkarana (1 & 2), are the products of Sattvika-ahankara.

3. Karmendriyas: These are the organs of action and are five in number, organ of speech, hands, feet, excretory organs and the generative organ. The five deities controlling these are mentioned under item 1 above.

4. Jnanendriyas: These are the five organs of knowledge. They are: ear, skin, eye, tongue and nose. The deities controlling these are mentioned above in item 1.

The above two items (3 & 4) are the products of Rajasa-ahankara.

5 & 6. Tanmatras & Bhutas: The Tanmatras are the subtle essences and the Bhutas the gross elements. They are causally related. The details under these two items are stated below in the order of their origination. Out of Tamasa Ahankara emerges Tanmatra Sound, and from it Bhuta Sky; from Bhuta Sky, Tanmatra Touch; from Tanmatra Touch, Bhuta Air; from Bhuta Air, Tanmatra Rupa; from Tanmatra Rupa, Bhuta Tejas; from Bhuta Tejas, Tanmatra Taste; from Tanmatra Taste, Bhuta Water; and from Bhuta Water, Tanmatra Smell; and from Tanmatra Smell, Bhuta Earth. Each Tanmatra, which is also a form of sensation, transmits its particular form of sensation to the Bhuta coming out of it, and each Bhuta to the Tanmatra springing from it, the succeeding category thereby inheriting all the properties of the earlier ones.

are acquainted with here on earth in our daily lives. There are other super-human creations like Devas, Asuras, Rakshasas, Bhutas, Pisachas, Yakshas, Gandharvas, Apsaras, Charanas, Kinnaras, etc., whose names will frequently occur in the text of the *Bhagavata*. Thus evolution is applicable only in regard to the resurgence (Sarga) of the twenty-four cosmic categories from the Prakriti and their formation into the Cosmic Shell, from which emerges Brahma to initiate secondary creation (Visarga). There is thus pre-creative evolution of the categories stage by stage, known to Pauranikas as Sarga, but no gradual development of one species into another in Brahma's creation (Visarga). Species come into existence by Brahma's creative act as determined by the Karma of Jivas. But after creation the individuals forming the various species may evolve into higher and higher beings until the Jiva gains salvation. This salvation may be called the end of the evolutionary process of the individual. But the cosmos as a whole has no evolution as it is a cyclic movement of manifestation and dissolution ad infinitum.

The Universe of the Pauranikas

In respect of its extent or inclusiveness also the Puranic concept of the universe is in striking contrast to the modern. The modern scientific conception of the universe is the limitless vistas of galaxies in infinite space visible to the senses with the help of highly sensitive instruments. There is no consciousness anywhere in it except on this small planet called the earth. But the Puranic view conceives of fourteen spheres of different dimensions. They are called the fourteen Lokas, and they are classed as seven subterranean and seven above. There is a lot of confusion in their representation in the

Puranas, because an impression is created that they are arranged one above the other, like a system of tiers. This confusion is worse confounded when the Puranas speak of persons going with the physical body from one Loka to another on various errands, as if they were the different storeys of a sky-scraper. We have to brush aside such descriptions as a mere Pauranika methodology, having no literal application. The Lokas are to be taken as vibrations of varying subtlety in Prakriti without any implication to the space we are aware of. We have to conceive of them as co-existing spheres of varying subtlety, as different dimensions in the Cosmic Mind, without any mutual impact or contradiction which we experience with regard to objects in one and the same space. The conception of these Lokas is relevant here, because unlike in the modern view, it conceives consciousness as having embodiment in different spheres. These bodies are subtler and subtler according to the stages of evolution or purification of the Jivas, and are adapted to the vibration of Prakriti in different dimensions. Our earth consciousness is one such dimension and all that are perceived by our earthly senses, including what the pointer-reading instruments reveal, have to be taken as Bhuh, Earth, which will include all the celestial luminaries known or knowable to astronomy. All that is 'earth', and it represents a particular vibration perceivable by beings who have got the required receivers, the senses, suited for catching that vibration. There are thirteen others of subtler or different vibrations, which beings acclimatized to those vibrations and possessing the suitable senses, can grasp. The fourteen spheres are listed as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātala considered as nether

realms, and Bhūloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka, considered as subtler realms. Each Loka has beings of different stages of spiritual evolution. Thus the Puranas minus the confused depiction of the Lokas found in them, give the lie to the modern theory that consciousness is a lone epiphenomenon in the universe. This mistake arises from the restricted view that the universe is exhausted by what our present senses reveal.

The question now arises whether we can in any way reconcile the contradiction between these two—the Pauranika view and the modern scientific view. If it is granted that there can be different dimensions and different vibrations of consciousness, some reconciliation is possible. The modern view of the cosmos can be interpreted as a segmentary view, as applicable to the earth dimension only, leaving the other dimensions untouched. Even if this is accepted, the frequent intrusions of supra-mundane beings into the earth, and of men with physical bodies going to other spheres, will be incomprehensible until our knowledge of the occult and psychic phenomena becomes more widened. The only way to understand these is perhaps through the theory that in a trance, Samadhi, consciousness can change its vibration and be in touch with other vibrations, and that in such states, a temporary materialisation of an individuality in other dimensions also becomes possible. Even if all this is granted, it is totally incomprehensible how men with human bodies can ride in earthly chariots to other Lokas and come back after accomplishing various tasks, as the Puranas often depict. Perhaps such descriptions have to be explained away as a literary technique adopted for regaling the public.

The Pauranika geography and astronomy too will be very enigmatic to the modern man. A somewhat detailed account of it is given in the fifth Skandha. The earth is depicted as a circular body, with seven concentric circles or belts called continents (Dveepas) arranged one within the other, with oceans of different materials surrounding each belt like moats. Each continent is described as having its own mountain and river systems. In the central continent called Jambu Dveepa stands Mahameru, the axis of the whole world systems, and along the fringe of the outermost continent runs the Lokaloka mountain, along which circles the single-wheeled chariot of the sun creating day and night. The circular movement of the sun is compared to the movement of an oil mill. The lower axis of the sun's chariot is connected with the Mahameru at the centre of the earth and the upper one with the galaxy Dhruva, which is described as Sisumara Chakra, in the form of a crocodile, forming the support of the galaxies. The whole description is evidently a schematic and symbolic representation for meditative purposes. In fact, in the very beginning of the description of the earth and the luminaries, the text starts with the instruction that this whole cosmos is the dwelling of the Lord, that by meditation on the gross form of His, the mind can go into the subtle spiritual plane, and that the object of all these descriptions is only to help man in this process. After the description of the galaxies, man is exhorted in Sk.V.23.3: "Let a devotee, sitting alone in the evening gazing at the stars, pray: I meditate on that Supreme Person of the nature of the Wheel of Time, forming the support of all these galaxies and the lord of all powers of Nature."

So a reader of these sections need not feel any contradiction. They are not teaching geography and astronomy. They are descriptions of Nature as an image of God providing man a means of contacting the Divine Spirit, who is the source of Nature and who indwells it. Ordinarily an image in metal or stone, having a human form with various extraordinary marks, is given for worship and meditation as a symbol or manifestation of the Divine. There are also Yantras, designs with several triangles, circles, squares and other geometrical figures given as symbols for the worship of the deity. In the conception of the Virat, and in the idealised and schematic descriptions of external Nature, these sacred texts are only giving something more natural and universal to represent the Supreme Being. The *Bhagavata* openly declares that their object is only to draw man's attention from the gross to the subtle Spirit pervading Nature.

VIII

Supra-historical Validity of the Puranas

Another hurdle faced by a modern student of Pauranika accounts is concerning their historical veracity. Are the Deities and the facts described in the Puranas real? Are the incarnations and doings described therein factual? Or are they mere imagination, mere cock-and-bull stories? Before modern education came in, a difficulty of this type seldom occurred to people, but today it has become a serious impediment to religious faith. If there is a measure of acceptance of the Pauranika world-view explained earlier, this question will not arise. But even without that, the problem is solved by a proper understanding of the relation between events, history, myth and spiritual

verities. A critique of what we call history today is necessary to explain this point. History is supposed to consist of recorded events that took place in the past. An event in itself passes away with its occurrence. They survive as memories to the extent they have a tangible impression on the environment, or are remembered by men, or are recorded by contemporaries. As mere events history is fleeting and unsubstantial like a line on water, but as a remembered tradition, stimulating man's thought and actions, it becomes a long-lasting force. Here, the actual events forming the content of history, to which certain people cling with a sense of some absolute value in itself, have receded, and it is the chain of stimulations they have set on the mind of man that becomes a tradition if that stimulation is sufficiently powerful. If the stimulation given is pale and limited to a small circle of observers, they are forgotten or may remain on record to be studied in academic circles, or be confined to the archives without any particular significance. But there are some stimulations given by occurrences actually located or supposed to be located in time, which result in reactions vitalised by the deep-seated spiritual energies and aspirations of a people. They become enlivened and enduring by their association with the spiritual foundation of the universe and with the Deity by whose will the world order has come into being and is sustained. They now become Myths, having their sustaining power not in history, but in the creative mind of the people represented by its talented poets, moralists, philosophers and artistes, all of whom are what they are because the soul of a people, the Sutratma, is expressing itself through them. And Myths become Spiritual Verities when the whole conception of them comes to be recognis-

ed as an expression of the Spirit, the foundation of the energies of the world and the mind of man. Thus history has to become a Myth before it becomes an enduring Spiritual Verity. Just as the physical energies of Nature have produced meaningful formations of land, climate etc. that have led to the emergence of civilisations, it is the Divine Force within, which throws out these great Spiritual Verities, personages and their doings, that emerges through the Puranas.

Attempts have been made in the past by Orientalists with a Christian theological bias to ignore this supra-historical validity of the Puranas and the Itihasas of the Hindus and dub them as cock-and-bull stories at the worst or as fanciful imaginations at the best. And as a conclusion following from this, as it were, is drawn the picture of Christianity as built on the bedrock of Christ's historicity in contrast to Hinduism built on the quicksands of Pauranika mythology. This view is the result of a total misunderstanding of the springs of validity and power in Christianity and Pauranika Hinduism alike, in both of which they happen to be the same. History as such has no special spiritual value, as events are only at the moment and are not in the next. Events become history, as stated before, to the extent they are remembered and become a tradition, and historical facts become spiritual reality to the extent they stimulate a Myth and become a Psychic Verity. For example, in itself the much vaunted historicity of Christ gives no spiritual significance to that religion, but its Christ Myth does. That a carpenter's wife gave birth to a son out of wedlock, that he became a teacher of some ethical and devotional doctrines, that his own clansmen became jealous of him because of his claim to their leadership—all these

have no significance to posterity. But when it is accepted that he was the expression of the Second Person of the Trinity, that he was immaculately conceived, that he was the Redeemer of men, that his suffering on the Cross was in atonement for man's sins, that he rose from the dead, and that all who take refuge in him will be saved by his blood—then Christ transcends history and becomes a Myth and a Psychic Verity of world-wide significance. No man in his senses will offer to prove the above-cited statements as historical, but because they have been accepted by the psychic being of the community, they have a value far transcending the events of so-called history. The same is the case with Krishna and Rama. Their validity lies in the fusion their traditions have achieved with the supra-historical foundations of life.

It is not always necessary that the stimulations that result in a Myth should come from actual events in our space and time. They can be purely ideal also. An ideal manifestation in the psychic life of man need not be merely subjective, but based on that same Cosmic Mind from whom events of significance take place in the external world. The crude notion of man that what is external and tangible to the senses is real, and that what is mental or ideal is always imagination without any trans-subjective reference, is a result of deep ignorance. A sensual impact is of a much inferior order to an ideal impact of an enduring and powerful nature. So Myths that become spiritual verities need not necessarily have any historical content. They may or may not have. Even when they have, the events that have led to these stimulations are dead and gone. Only ideas as powerful Psychic Verities remain. In fact even a historical personality, as a series of events,

must cease to be and take shape is a myth before he becomes a spiritual verity. Also ideal stimulations of the Cosmic Mind without any reference to history or the external can also become Psychic Verities of even greater potency. Such are the Deities worshipped by the Hindus like Vishnu, Siva, Devi, etc. They never had location in earthly space and time except as images used in worship. They are the manifestations of the Supreme Being as Spiritual Verities before which what we call material objects are mere shadows.

As man approaches Him, He approaches man. It is in the mould of faith that he shapes Himself in forms understandable and stimulating to the human mind. There is no question here of whether something has taken place in our dimension of time and space or not. The moulds of thought set by faith, into which the Infinite Being has poured Himself, have a validity for those who share that faith. It transcends anything we call history—the conglomeration of fleeting moments which are now there and then are not. In the Hindu Puranas we get a kind of literature into which has entered a variety of human ideas, aspirations, experiences, and knowledge about man and Nature, which have got digested into a spiritualised world-view giving life a meaning.

In fact, the Puranas are not at all to be read as history and geography, nor are they to be regarded as fiction. Pandits who often interpret all the accounts of the Puranas as facts of our three-dimensional space and time do as much harm to the minds of people as many moderns who brush them aside as cock-and-bull stories. They belong to an order different from both history and fiction, though they may have superficial affinities with

both. Even as the rivers and mountain ranges of a country are the expressions of the natural forces working from within and without this planet of ours, the Puranas are the upthrow of a people's mind struggling to express their quest for a meaning for life and their findings in this respect. They represent the more enduring and enriched reactions of the psyche of a race to the fleeting events of space and time. It is in their cumulative effect and not in the validity of their individual statements or in a critique of their methodology that we should seek the values they embody. They attempt to make the dry bones of philosophy, history and traditions into an integrated literature of high psychic potency, capable of stimulating in man a keen sense of an omniscient, omnipotent and all-loving spiritual Reality, who can be communed with, prayed to and visualised in various forms of spiritual glory. God in formful aspects and Divine personages have become concrete to the Hindu mind through the Puranas. In so far as they are facts of memory in the minds of men, they fulfil the role of history, but in so far as the stimulations they give belong to spiritual dimensions, the Puranas are linked with Eternal Verities that transcend history.

The Brihadaranyaka Upanishad (2.2.1) says that Brahman has two aspects, Formful (Murta) and Formless (Amurta). The Puranas, including the *Bhagavata*, accept both these aspects, but concentrate particularly on the Formful Aspect, which is the more significant one for the devotional mind. What is called the Formless is the Non-dual Absolute and the Formful is the Sakti or the manifesting Power of the Formless, without which the Formless will be indistinguishable from Nihil (Sunya). In the same way, if the Formful

alone is accepted without the Formless or the Infinite and the Absolute Being as its complement, the former will be only a limited entity indistinguishable from an exalted man. So the Puranas in general, and the *Bhagavata* in particular, accept the Supreme Being as both Murta and Amurta, with a greater stress on the Murta aspect and call Him the Bhagavan. The Bhagavan is Parama-Purusha, the Supreme Person, but not an individual. He has an Archetypal Form, but it is a potential Multiform that can take any form in which He is invoked. An anthropomorphic veneer is put on Him, as man could think of Him only in terms of the highest that he could conceive of and that he is in himself in an idealised state of existence. So the Puranas try to depict, and impress on man, the Divine majesty of the Bhagavan through symbolic and, at the same time highly realistic descriptions of this Archetypal Form—His Divine attributes, His abode, paraphernalia, decorations, weapons, attendants, creative and redemptive activities, Incarnations, associations with sages and devotees—in fact with such a variety of details and highly poetic touches and with such a realism as we cannot imagine with regard to any noted individual in our earthly plane of existence. In these highly artistic descriptions, care is taken at every step to impress on man the supra-human and transcendent nature of the object dealt with, and that accounts for many of their unearthly and unusual features. When the details of these descriptions are taken in isolation and scrutinised, they look queer and bizarre; but the cumulative or synergistic effect they produce, when taken as a whole, with a receptivity born of Sraddha, is to make a tremendous impact of Divine conscious-

ness on the mind. No literature in the world has succeeded in making God a reality to man by such vivid and realistic descriptions as the Puranas have done.

This purely spiritual objective of all Pauranika descriptions, including those that look like geography and history, is plainly stated in Sk.XII.3.14-15 of the Text. After referring to the names of various great devotee-kings and world conquerors, and to the fact of their now becoming mere names in the memories of men, the Text significantly remarks: "O great king! I have narrated to you the stories of many great ones who have spread their name by their deeds and went the way of all flesh. The rhetoric employed for this is only to teach the vanity of all this transient worldly glory and to generate a taste for renunciation and spiritual enlightenment. These descriptions are not to be taken as *pāramārthya* (which may mean 'are not related to the supreme truth' or more probably 'are not to be taken as entirely factual accounts but narrations with the indirect purpose of generating renunciation and enlightenment'). One who aspires to have pure devotion to Krishna should constantly hear His sin-destroying glories, sung again and again with great love and fervour by exalted saints."

In an Introduction to a Text like the *Bhagavata*, there are several other topics too that require treatment. Among these may be mentioned the Bhakti doctrine of the *Bhagavata*, the Theology of the *Bhagavata*, the textual problem of the *Bhagavata* etc. In order to avoid further extension of this already long Introduction, they are treated in the Prologues given to each Skandha, especially to the tenth, and in an Appendix given at the close of the whole Text.

श्रीमद्भागवतम्
**SRI MAD
BHAGAVATA**

VOLUME I

Srimad Bhagavata-Mahapurana

Skandha (Book) One

PROLOGUE

The first Skandha (Book) of the *Bhagavata* is by way of an introduction, describing how the *Bhagavata* came to be produced and made popular. The occasion is also taken to introduce the subject of Sri Krishna's greatness, which is the main topic of this Purana. The scene is laid in Naimisaranya where a long-drawn fire-sacrifice (satra) is being performed by some Rishis, who, during the period of their recess from ritualistic duties, put questions to Suta Romaharshana on devotional themes. They specially want to know how man is to sustain his spiritual life after Krishna's departure from the world and the setting in of the evil age of Kali. In reply, the Suta expatiates on the glory of Bhagavata Dharma, the life of devotion to the Lord, which could be cultivated through the study and practice of the teachings of the *Bhagavata* describing the glory of Krishna. Krishna lives in the *Bhagavata*, which records his achievements and teachings.

It is then stated by the Suta that he learnt the *Bhagavata* when it was taught to Raja Parikshit at his death bed by Sri Suka, who in turn had learnt it from his father Vyasa, who was himself the author of this Purana. A detailed account is then given of the circumstances leading to Vyasa's composing the *Bhagavata*. In that account is also included the highly

devotional previous history of the sage Narada.

Questions are then raised as to why the text was taught to Parikshit at his death-bed by Suka, and this leads to the narration of several episodes after the Mahabharata war—of Aswatthaman's murderous attack on the children of the Pandavas; their retaliation; Aswatthaman's release of a Brahma missile to destroy the foetus in Uttara's womb, thus to extinguish the line of the Pandavas; Krishna's rescuing them and preserving the life of the would-be Parikshit, and so on. A brief but highly vivid and devotional account of the impact made by Sri Krishna and the Pandavas on their subjects and relatives is then given, followed by a moving description of the exit of both from the world. Krishna's exit marks the beginning of the age of Kali, with which the pious Parikshit, the grandson of the Pandavas, had to come into confrontation.

The reign of Parikshit is then described, especially how he checkmated the degeneration that the age of Kali was bringing in. Next, the indiscreet act of Parikshit, which brought on him the Rishi's curse to die of the bite of serpent Takshaka within a short time, is described. This is followed by the scene of Parikshit observing the vow of starvation as a preparation

to face death. At this point the sage Suka arrives at the spot by chance, and king Parikshit asks him to explain what would lead to the spiritual good of a man threatened with imminent death like himself. In reply Suka offers to narrate to him the *Bhagavata* which leads very quickly to man's spiritual emancipation.

In all these narratives utmost care is taken to show the spiritual glory of Sri Krishna and to inculcate devotion to him. The first Skandha is in fact only a supplement to the tenth, dealing directly with Krishna, as the sole purpose of the former seems to be to extol Krishna's glory and generate devotion to him. It is highly poetic and devotional, and forms one of the most sublime sections of the Text.

Though it is introductory in form, it is the final section added to complete the narration of Krishna's life and glory, and it may be that it was the last section to come in the development of the Bhagavata literature too. The famous line '*Krishnastu bhagavān svayam*' is significant in this respect. Whereas in all other places Krishna is spoken of as a Kala or Amsa (Part), here he is posited as Purnavatara (complete incarnation), in a category different from the other Incarnations. It marks the stage when Krishna cult had dominated Vaishnavism, and the whole chapter might have been inspired by this mood of Vaishnavism at an advanced stage of its development.

श्रीमद्भागवतम्

प्रथमस्कन्धः अथ प्रथमोऽध्यायः

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराद् तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा घाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥१॥
धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥२॥

निगमकल्पतरुर्गलितं फलं शुक्रमुखादमृतद्रवसंयुतम् ।

पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥३॥

Skandha I : Chapter 1

SAGES AT NAIMISARANYA

Invocation (1-3)

1. He from whom the creation, sustenance and dissolution of the universe take place; who is both the material and instrumental cause of it; who is omniscient; who is the only One having self-mastery, being the one independent entity; who illumined the mind of Brahma with the Vedic revelation whose wisdom is the wonder of even the greatest of sages; in whom the worlds, the manifestation of the three Gunas, subsist in reality without in the least affecting Him, just as the combinations of material elements like fire, water, and earth subsist in their causes without changing their elemental nature; in whose light of consciousness there is no place for anything false—on that Truth Supreme we meditate.¹ 2. In this glorious text, the *Bhagavata*, which is the composition of the great sage Vyasa,

the topic discussed is the Dharma (or the law of life) of holy ones who are free from the passions of the heart (like lust, anger, jealousy and the like), and who have abandoned all the false values of the world. The teaching it imparts is concerned with the supreme Truth that brings about the good of all, and removes the threefold suffering of man. When a scripture like this is available, what is the use of other Texts? For this Text is itself sufficient to fortify faith and devotion to God in the minds of men who hear and study it with attention. 3. O connoisseurs! O devotees! Quaff, quaff to inebriation this nectar that is the *Bhagavata*—the nectar of the fruit of the Tree of the Vedas, flowing from the mouth of the great parrot, Sri Suka, perched on that Tree of Wisdom and pecking at its fruits.

¹ The first verse of the *Bhagavata* is very enigmatic in its meaning. Many of the cardinal words in it are vague in their import, capable of diverse interpretations. So all the commentators have interpreted the verse in the way it suits the metaphysics of their school—whether monistic, dualistic or positions between these extremes. It looks that the author of the *Bhagavata* has introduced this vagueness purposely. For, from the examination of the Text as a whole, one will find that he has no objection to any metaphysics, provided it supports and fosters Bhakti, which according to him is the *summum bonum* of life.

The interpretations given here is more or less on the basis of identity-in-difference. The reason for it is this. The *Bhagavata* extols Bhakti as superior to Mukti, and its ideal person is not one who loses himself in God, but

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सत्रं स्वर्गाय लोकाय सहस्रसममासत ॥4॥
त एकदा तु मुनयः प्रातर्हुतहुताग्नयः । सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥5॥

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ॥6॥
यानि वेदविदां श्रेष्ठो भगवान् बादरायणः । अन्ये च मुनयः सूत परावरविदो विदुः ॥7॥
वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् । ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥8॥
तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥9॥
प्रायेणात्पायुषः सभ्य कलावस्मिन् युगे जनाः । मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥10॥
भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः । अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया ।

ब्रूहि नः श्रद्धधानानां येनात्मा संप्रसीदति ॥ 11॥

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥12॥
तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भवाय च ॥13॥

Rishis approaching Suta for Instruction (4-11)

4. Saunaka and other Rishis, desirous of attaining to the Realm of Mahavishnu, honoured and sung about even by the denizens of heaven, had started a Brahma Satra (a fire sacrifice of a thousand years' duration) in the holy place known as Naimisaranya, which is sanctified by the constant presence of the Lord, the unwinking witness of everything. 5. One day, these sages, after finishing their morning sacrificial rites, reverently questioned Suta, who was sitting there duly honoured and at ease.

The Rishis said: 6. O stainless one! You have learnt and have been expounding all scriptures like the Puranas, Itihasas (traditional history) and Dharma-sastras (law codes). 7-8. O Suta dear! Whatever was known to great sages like Vyasa and others who were knowers of Brahman in both His personal and impersonal aspects,—all that is known to you too;

for they, like all noble teachers, must have imparted to you, their dear disciple, all the knowledge they had acquired, including the most esoteric. 9. O long-lived one! Of that vast knowledge, impart to us whatever you think is essential for man to attain salvation. 10. O noble one! In this age of Kali, men are short-lived. They are also lazy, dull-witted and unlucky, (and therefore it is difficult for them to grasp the true import of the scriptures). 11. Vast and varied are the scriptural texts which expound in detail the numerous duties to be performed. With your genius lift up from that ocean the knowledge forming its essence, and impart the same to us who are endowed with faith in it. May we also be helped thereby to attain supreme peace!

The Five questions of the Rishis (12-23)

12. O Suta! May good befall you! We deem that you know why and for what purpose the Supreme Lord, the pro-

one who loves and serves Him with utter selflessness. But it teaches also the monistic philosophy ending in the Jiva's merging in the Supreme Being to those who find satisfaction in it. A modicum of a 'distinction without a difference' has to be taken for granted if Bhakti is to be understood as the fifth Purushartha (value) higher than Mukti. This teaching requires a metaphysics of identity-in-difference. The interpretation given here leans on that side, without any prejudice to all other interpretations.

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।
 यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः ।
 को वा भगवतस्तस्य पुण्यश्लोकेऽद्यकर्मणः ।
 तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः ।
 अथाख्याहि हरेर्धोमन्त्रवतारकथाः शुभाः ।
 वयं तु न वितृप्याम उत्तमश्लोकविक्रमे ।
 कृतवान् किल वीर्याणि सह रामेण केशवः ।
 कलिमागतमाज्ञाय क्षेत्रेऽस्मिन् वैष्णवे वयम् ।
 त्वं नः सन्दर्शितो धात्रा दुस्तरं निस्तितीर्षताम् ।
 ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां

ततः सद्यो विमुच्येत यद्विमेति स्वयं भयम् ॥14॥
 सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ॥15॥
 शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् ॥16॥
 ब्रूहि नः श्रद्धधानानां लीलया दधतः कलाः ॥17॥
 लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥18॥
 यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ॥19॥
 अतिमर्त्यानि भगवान् गूढः कपटमानुषः ॥20॥
 आसीना दीर्घसत्रेण कथायां सक्षणा हरेः ॥21॥
 कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ॥22॥
 स्वां काष्ठामधुनोपेतै धर्मः कं शरणं गतः ॥23॥

प्रथमस्कन्धे नैमिषीयोपाख्याने प्रथमोऽध्यायः ॥ 1 ॥

tector of devotees, took birth as the son of Vasudeva by his wife Devaki. 13. To us who are desirous of hearing you, please narrate the story of His descent as the God Incarnate, which must have been meant for bringing eternal bliss and worldly welfare to all beings. 14. By resorting to His name, be it even in a mood of distress and helplessness, one entangled in the cycle of births and deaths would at once get release; for even the god of death is afraid of Him. 15. By clinging to His feet without break, the sages who have attained to eternal peace, become endowed with the power to purify instantly every one and everything by their very presence. On the other hand, even Ganga, supposed to be the greatest of sanctifying agencies, can purify one only through long and continuous contact. (For Ganga has left the holy feet of the Lord, while the holy men are in continuous touch with Him through constant remembrance). 16. Which person, desirous of purification, will not be intent on listening to the glories of the Lord—glories which attract the praise of all holy men and which efface the evil effects of the iron age of Kali?

17. Also narrate to us who are full of faith, His noble deeds, the subject of

many a wise man's hymns of praise, in His special manifestation as the Kalas (Brahma, Vishnu and Maheswara) for purposes of creation, preservation and dissolution.

18. O wise one! Speak to us also of the auspicious Lilavataras (or sportive descents) of Sri Hari, the Lord of all, which He assumed by His mysterious power (Maya) for the purpose of play.

19. As for ourselves, never are we tired of hearing about the glories of the most Holy One. For, the more a true connoisseur of the sentiment of divine love hears it, the more does his taste for it develop. 20. What were those superhuman deeds that Kesava along with Rama performed when he assumed a human body, hiding from the eyes of the ignorant the secret of His being the Lord of all? 21. Noting that the age of Kali has started, we have assembled here in this sacred Vaishnava centre of Naimisaranya, intent on performing a Brahmasatra of a thousand years' duration and of listening to the glorious narratives of Hari during the period. 22. To us who are desirous of crossing this formidable sea of evil called Kali—Kali who destroys all the spiritual tendencies in man—you have come verily as a pilot sent by Providence Himself.

23. Please answer one more question:

From where did Dharma (spirituality)
gain support, when Sri Krishna—the
Lord of all Yogas, the lover of holy men,

and the protector of spirituality—finished
His earthly play and assumed His eternal
Abode?

अथ द्वितीयोऽध्यायः

व्यास उवाच

इति संप्रश्नसंहृष्टो विप्राणां रौमहर्षणिः । प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥1॥

सूत उवाच

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥2॥

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।

संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥3॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥4॥

मुनयः साधु पृष्ठोऽहं भवद्भिलोकमङ्गलम् । यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥5॥

स वै पुंसां परो धर्मो यतो भक्तिरघोक्षजे । अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥6॥

Skandha I : Chapter 2

THE MESSAGE OF BHAKTI

Suta's Invocations (1-4)

Sage Vyasa said: 1. The Suta Ugrasra-vas, the son of Romaharshana, being highly pleased with the above questions of the Rishis, began to speak as follows in appreciation of their words:

Suta said: 2. I salute Sri Suka who wandered forth from home and relatives, all alone, dutiless, from his very birth by virtue of his enlightened state, and who, when followed by his grief-stricken father Dvaipayana (Vyasa) with cries of 'O son! Where are you?' answered, as it were, those anxious calls through the resonance of the forest trees, of which and of everything else he was the soul on account of his realisation of the truth of Non-duality. 3. I salute Vyasa's son Sri Suka, the teacher even of all the contemplatives, who out of mercy for men entangled in Samsara, narrated this most profound of all the Puranas, the *Bhagavata*

—a Text unique in its inherent power, the digest of all the teachings of the Vedas, and the one beacon light of the realm of the Spirit for those seeking guidance to get across the limitless ocean of blinding darkness constituted of primeval ignorance. 4. The study and teaching of the *Bhagavata*—the instrument of victory over ignorance—should start only after salutations have been made to the embodiment of the Supreme Being, Nara-Narayana, to the Goddess Saraswati and to the sage Vyasa.

Suta's answer: The Supreme Duty of Man (5-13)

5. O sages! The questions you have put are both relevant and important. For relating, as they do, to the the Supreme Being Sri Krishna, they will bring about peace at heart and contribute to the good of the whole world. 6. The highest duty

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
 धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
 धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थार्थोपकल्पते ।
 कामस्य नेन्द्रियप्रीतिर्लामो जीवेत यावता ।
 वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
 तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्ता ।
 अतः पुंभिर्भक्तिजश्रेष्ठा वर्णाश्रमविभागज्ञाः ।
 तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
 यदनुध्यासिता युक्ताः कर्मग्रन्थिनिबन्धनम् ।

जनयत्याशु वैराग्यं ज्ञानं च यवहीतुकम् ॥ 7 ॥
 नोत्पादयेद्यदि रतिं भ्रम एव हि केवलम् ॥ 8 ॥
 नार्थस्य धर्मकान्तस्य कामो लामाय हि स्मृतः ॥ 9 ॥
 जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥ 10 ॥
 ब्रह्मेति परमात्मेति भगवानिति शब्धते ॥ 11 ॥
 पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ 12 ॥
 स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥ 13 ॥
 श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ 14 ॥
 छिन्दन्ति कोविदास्तस्य को न कुर्यात्कारयति ॥ 15 ॥

of man consists in doing that which generates devotion (Bhakti) to the Supreme Being—devotion which is motiveless, which is unyielding to any obstacle, and which fills the heart of man with peace after erasing all the body-based instincts and tendencies. 7. Devotion to Vasudeva quickly generates abhorrence for sensual life and bestows the transcendent knowledge which is beyond the grasp of logical controversies. 8. Karma (ritualistic and social duties), however well-performed, have to be deemed as mere labour wasted, if it fails to generate in man a delight in hearing about the sportive manifestations of the Supreme Being in His cosmic activities. 9-10. But there are others who maintain that Dharma is for acquiring wealth and prosperity here and heavens hereafter; that wealth is meant for the fulfilment of Kama (desire); and that Kama is to be sought for sensual enjoyments. Such a view is incorrect and deserves to be abandoned. Dharma, understood as the Supreme Good of man, can never have wealth as its reward. Nor has wealth, understood as an aid to the achievement of Dharma, been conceived as an aid for the attainment of Kama (sexual desires). Kama in its turn is not a call to indulgence in sensual pleasures, but a mere inducement implanted by the Creator to make life unbroken. And as

for life, it has the quest of the Supreme Truth as its end—not certainly Karma (i.e. performance of rituals and social duties) for the attainment of wealth (prosperity here and heaven hereafter). 11. The Supreme Truth to be sought after, is described by enlightened ones as Non-dual Consciousness. It is variously called as Brahman (by the Vedantins) as Paramatman (by the votaries of Hiran-yagarbha) and as the Bhagavan (by the Bhaktas). 12. The contemplatives endowed with faith, renunciation and other virtues leading to enlightenment, discover the Spirit in themselves through devotion generated and strengthened by the hearing and studying of scriptures. 13. Hence, O holy one, the attainment of the grace of Sri Hari is the true end of the proper discharge of duties, sacred and secular, ordained according to the Varnashrama social system.

The Progress of Devotion (14-22)

14. Therefore man should with one-pointed mind hear about, praise, worship and contemplate upon the supreme Being, the master of all devotees. 15. The constant contemplation of His deeds is a veritable sword for cutting asunder the bondages of self-centred tendencies of work which only go to strengthen the knot of egoism in man. Which man of insight will

शुभ्रूषोः श्रद्धाधानस्य वासुदेवकथारुचिः ।
 शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः ।
 नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
 तदा रजस्तमोभावाः कामलोभादयश्च ये ।
 एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।
 भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
 अतो वै कवयो नित्यं भक्तिं परमया मुदा ।

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते ।

स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥23॥

पार्थिवाहारुणो धूमस्तस्मादग्निस्त्रयीमयः ।

स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥16॥
 हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥17॥
 भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥18॥
 चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥19॥
 भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥20॥
 क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥21॥
 वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥22॥

तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् ॥24॥

not feel attracted to these accounts of His deeds that are endowed with such potency?

16. By resorting to sacred precincts, one gets an opportunity to associate oneself with, and serve, holy men. Such service strengthens one's faith in spiritual matters, increases the desire to hear more and more about the Lord, and gradually generates an instinctive delight in such hearing. 17. Krishna, the friend of devotees, purifies the hearts of those who take his name. He manifests in the hearts of those who hear the accounts of His deeds, and erases all the evil tendencies blocking their spiritual development. 18. When the obstructing evil tendencies are mitigated through constant application to the service of holy men and the study of holy scriptures, one develops a steady and unshakable love of the Lord of abounding glory and grace. 19. With the growth of devotion, the mind is freed from the agitations of instinctive passions like greed and sexuality—the products of Rajas and Tamas—and gets established in the peace and poise of Sattva. 20. In the aspirant, who has through the practice of devotion attained to purity and poise of mind as also to freedom from every form of worldly attachments, is generated the intuition of the Supreme Being as an absolute Reality. 21. When the Supreme

Soul is thus intuited within oneself, the knots of the heart that make one feel oneself as an ego (one with the body) are severed; the doubts of the mind are dispelled; and all the accumulated Karmas of the past as also those in the offing are liquidated. 22. For this reason wise men joyfully cultivate supreme devotion to Vasudeva, which brings peace and blessedness to the heart of man.

Why Vasudeva should be the Object of Worship (23-34)

23. The Sakti (Power or Yogamaya) of the Lord has three aspects—Sattva (or forces of peace and enlightenment), Rajas (or forces of passion and activity) and Tamas (or forces of darkness and inertia). The one Supreme Being (Vasudeva) assumes these three aspects of His Sakti for purposes of creation, preservation and dissolution, and comes to be known respectively as Brahma, Hari (Vishnu) and Hara (Siva) respectively. Of them, it is through the Sattvika manifestation of Vasudeva that man attains Mukti (liberation from Samsara). 24. Earth, wood, smoke and fire are products of one and the same substance, and are progressively closer to Vedic sacrifices, for their performance, the fire being the immediate condition required for

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।
 मुमुक्षवो घोररूपान् हित्वा भूतपतीन्थ ।
 रजस्तमःप्रकृतयः समशीला भजन्ति वै ।
 वासुदेवपरा वेदा वासुदेवपरा मखाः ।
 वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।
 स एवेदं ससर्जाग्रे भगवानात्ममायया ।
 तथा विलसितेष्वेषु गुणेषु गुणवानिव ।
 यथा ह्यवहितो वह्निर्दार्ढ्येकः स्वयोनिषु ।
 असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।
 भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।

सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥25॥
 नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥26॥
 पितृभूतप्रजेशादीन् श्रियैर्धर्मप्रजेष्ववः ॥27॥
 वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥28॥
 वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥29॥
 सदसद्वरूपया चासौ गुणमय्यागुणो विभुः ॥30॥
 अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥31॥
 नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥32॥
 स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥33॥
 लीलावतारानुरतो देवतिर्यङ्नरादिषु ॥34॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥ 2॥

their performance. So also Rajas is closer to the attainment of Brahman than Tamas, and Sattva than Rajas. For, it is Sattva that reveals Brahman. So also Mahavishnu, having Sattva for His adjunct in His Divine manifestation, is directly concerned with the salvation of man. 25. Therefore from time immemorial great sages have been adoring only Mahavishnu, the pure embodiment of Sattva and the transcendent Being. Those who follow their example will attain salvation. 26. The aspirants for salvation therefore avoid, but without conceit, the terrific elemental Deities and adore only the gentle and pleasing manifestations of Sri Narayana. 27. Men with a dominance of Rajas and Tamas in them are drawn to deities similar to themselves in nature, namely the Pitris (Fathers), Bhutapatis (Lords of Elements) and Prajapatis (Lords of Cosmic Cycles)—as they are in quest of wealth, lordship and progeny. 28-29. But in spite of this, Vasudeva is the one Being to whom all disciplines and doctrines are ultimately directed. The Vedas have Him as their goal. So also Yaga (sacrifice), Yoga, the Yogic practices, learning, Tapas, Dharma—all have Him

as their aim. In Him is the end and destiny of man. 30. Though Himself beyond the Gunas, the Supreme Being has his inherent Power (Atma Maya) constituted of the three Gunas of Sattva, Rajas and Tamas, capable of subsisting in the dual condition of cause and effect. By virtue of this Power, the Lord projected all that is seen as the universe. 31. That Power having manifested all forms which are the combination of Gunas, He entered into them by identification, yet unaffected by them owing to His immaculate Self-awareness. 32. Just as the one fire, entering into different pieces of wood, manifests as many fires according to the fuels, so the Supreme Being, the soul of all, manifests as the many in the various forms produced by the combinations of the Gunas of Prakriti. 33. Entering into all living beings created by Himself by combining the effects of the Gunas like the subtle elements, senses and mind, the Lord enjoys the sense objects through the bodies of these created beings (the Jivas). 34. He, the protector of all the worlds, extends His grace and help by condescending to manifest Himself as divine Incarnations born among Devas, animals and men.

अथ तृतीयोऽध्यायः

सूत उवाच

जगृहे पौरुषं रूपं भगवान् महदादिभिः ।
यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।
यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।
पश्यन्त्यदो रूपमदभ्रचक्षुषा
सहस्रमूर्धश्रवणाक्षिनासिकं
एतन्नानावताराणां निधानं बीजमव्ययम् ।
स एव प्रथमं देवः कौमारं सर्गमास्थितः ।
द्वितीयं तु भवायास्य रसातलगतां महीम् ।
तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः ।
तुर्ये धर्मकलासर्गे नरनारायणावृषी ।
पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।

संभूतं षोडशकलमादौ लोकसिसृक्षया ॥ 1॥
नाभिह्रदाम्बुजादासीद्वह्ना विश्वसृजां पतिः ॥ 2॥
तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ 3॥
सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥ 4॥
यस्यांशांशेन सृज्यन्ते देवतिर्यङ्मरादयः ॥ 5॥
चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥ 6॥
उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥ 7॥
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ 8॥
भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तपः ॥ 9॥
प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥ 10॥

Skandha I : Chapter 3

AVATARAS

The Purushavatara (1-5)

1. Desirous of creating the universe, the omnipotent and omniscient Lord assumed by His creative will, the Cosmic Form (Virat), formed of the sixteen creative categories like the Mahattattva (the Cosmic Mind), Ahankara (Egoity) and the rest. 2. From Him who manifested himself thus, immersed in yogic slumber and resting in Causal Waters, originated Brahma, the Demiurge and creator, seated on the lotus springing from His navel. 3. It is in the limbs of the cosmic form of the Lord, which is pure and powerful because of being formed of pure Sattva without the least stain of Rajas and Tamas, that the fourteen Lokas or spheres are located. 4. Sages with spiritual vision perceived that form of the Lord, striking wonder with its countless legs, thighs, hands, faces, heads, ears, eyes and noses, as also by its limitless decorations like diadems, silken robes, ear rings, and other ornaments. 5. This Purushavatara is the source of numerous incarnations, as also the

centre of their withdrawal. It is also by parts (Marichi and other Prajapatis) of the part (Brahma) of Him that all the Devas, men and sub-human creatures have been created.

The twenty-three Līlāvatara (6-25)

6. In the creation cycle called Kaumara, he incarnated as Sanaka and other Kumaras, and practised the difficult discipline of unbroken Brahmacharya. 7. Next He, the Lord of sacrifices, manifested Himself as the Cosmic Boar, in order to lift the earth that had been hidden in Rasatala. 8. In the Rishi Sarga, he appeared as the Devarshi Narada, and preached the devotional doctrine of the Pancharatra, which lifts man from the bondage of Karma. 9) The fourth time he was born of Dharma Prajapati as the twin Rishis known as Nara and Narayana, who practised austerities of extreme severity and who maintained absolute serenity and poise of mind. 10. Fifth, He appeared as

षष्ठे अत्रैरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
 ततः सप्तम आकूत्या रुचेर्यज्ञोऽभ्यजायत ।
 अष्टमे मेरुदेव्यां तु नामेर्जात उरुक्रमः ।
 ऋषिमिर्याचितो भेजे नवमं पार्थिवं वपुः ।
 रूपं स जगृहे मात्स्यं चाक्षुषोदधिसंप्लवे ।
 सुरासुराणामुदधिं मथ्यतां मन्दराचलम् ।
 धान्वन्तरं द्वादशमं त्रयोदशमेव च ।
 चतुर्दशं नारसिंहं बिभ्रद्वैत्येन्द्रमूर्जितम् ।
 पञ्चदशं वामनकं कृत्वागादध्वरं बलेः ।
 अवतारे षोडशमे पश्यन् ब्रह्माद्रुहो नृपान् ।
 ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
 नरदेवत्वमापन्नः सुरकार्यचिकीर्षया ।

Kapila, the most noted among the enlightened ones, and imparted through Asuri a re-statement of the forgotten philosophy of Sāṅkhya (dealing with the differentiation of categories and intellectual intuition). 11. The sixth time, He incarnated as Dattatreya, the off-spring of Atri by Anasuya, and instructed Alarka, Prahlada and others in the knowledge of the Atman. 12. For the seventh time He incarnated as Yajna, the son of Ruchi and his wife Akuti, and held sway as Indra over the whole period of Manu Swayambhuva, along with the species of Devas known as Yāmās. 13. The eighth incarnation was that of Rishabha, the son of Nābhi and Meru, for demonstrating the way of the Paramahamsas, superior to all states of life. 14. At the request of Rishis, He incarnated Himself the ninth time as the emperor Prithu. This incarnation is noteworthy for the fact that as Prithu, He milked out of the earth all her hidden resources. 15. When the deluge took place in Chakshusha-manvantara, He took the form of the Divine Fish and saved Vaivasvata by hauling the boat, whose shape the Earth had taken and in which Vaivasvata was seated. 16. His eleventh incarnation was

आन्धीक्षिकीमलर्काय प्रह्लादाविम्य ऊचिवान् ॥11॥
 स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥12॥
 दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥13॥
 दुग्धेमामोषधीर्विप्रास्तेनायं स उशस्तमः ॥14॥
 नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥15॥
 वध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥16॥
 अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥17॥
 दवार करजैर्वक्षस्येरकां कटकृच्छया ॥18॥
 पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् ॥19॥
 त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥20॥
 चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥21॥
 समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥22॥

as the Tortoise on whose back rested the Mandara Mountain used as the churning rod when the Devas and the Asuras churned the milk-ocean. 17. In His twelfth incarnation, He became Dhanvantari (who emerged with Nectar from the milk ocean), and in the thirteenth he presented Himself as Mohini, the charming maid, to infatuate the Asuras and help the Devas consume the Nectar. 18. In the fourteenth incarnation He assumed the form of the Man-Lion (Nrisimha) and tore open the chest of the powerful Asura with the nails, just as a matmaker splits the reed at his disposal.

19. Assuming the form of a Dwarf (Vamana) in His fifteenth incarnation, He approached Bali in his sacrificial hall to ask for three feet of land, but really to take back the three worlds from him. 20. In His sixteenth incarnation, He, as Parasuma, effaced the tribe of Kshatriyas from the earth in twenty-one campaigns, being mightily angry with them for their persecution of holy men. 21. Next, born of Parasara in Satyavati as Veda-Vyasa, He in His seventeenth incarnation divided the tree of Vedas into several branches to suit the diminished intelligence of men. 22. Taking human

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।
 ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।
 अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु ।
 अवतारा ह्यसंख्येया हरेः सत्त्वनिर्धेद्विजाः ।
 ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
 एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
 जन्म गुह्यं भगवतो य एतत्प्रयतो नरः ।
 एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।
 यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।
 अतः परं यदव्यक्तमव्यूहगुणव्यूहितम् ।
 यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।

birth afterwards in a royal family as Ramachandra, he achieved the purposes of the Devas (namely, the destruction of Ravana), in the course of which he performed many wonderful acts as bridging the ocean and the like.

23. In the nineteenth and twentieth incarnations, He took birth as Rama and Krishna among the Yadus in order to lighten the burden of the earth. 24. Then when the iron Age of Kali advances, he will be born as the Buddha in Gaya in the land of the Kikatas as the son of Ajana, in order to delude the enemies of the Devas. 25. Next towards the close of the age of Kali, by which time kings would have degenerated into mere marauders, He, the Lord, will be born as Kalki, the son of a Brahmana named Vishnuyasas.

There is no Limit to the Number of Avatars (26-29)

26. Innumerable are the descents (Avatars) of Hari, who is absolutely pure in His essence. They are as numerous as waterways streaming out of a perennial lake. 27. The Rishis, Manus, the sons of Manus and the powerful Prajapatis—all are Kalas or particles of Hari. 28. While all these are the parts and particles

रामकृष्णाविति भुवो भगवानहरद्वरम् ॥23॥
 बुद्धो नाम्नाजनसुतः कीकटेषु भविष्यति ॥24॥
 जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥25॥
 यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥26॥
 कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥27॥
 इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥28॥
 सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥29॥
 मायागुणैर्विरचितं महदादिभिरात्मनि ॥30॥
 एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥31॥
 अदृष्टाश्रुतवस्तुत्वात् स जीवो यत्पुनर्भवः ॥32॥
 अविद्ययाऽऽत्मनि कृते इति तद्ब्रह्मदर्शनम् ॥33॥

of the Supreme Being, Krishna is He, the Bhagavan Himself. Krishna is the full revelation of the Lord, while the others come from age to age for the relief of the world from the sufferings caused by particular sets of Asuras. 29. Whoever reflects devoutly on this most inscrutable mystery of the manifestation of Hari as Incarnations, will attain freedom from the misery of Samsara.

The Mystery of the One and the Many (30-39)

30. In the Supreme Being, who is the pure and formless Spirit, His own power Maya fabricates all forms with her evolutes, like Mahattattva and the other categories. 31. Just like passing clouds against the sky and formations of dust against the wind, objectivity (of which one's own gross body is a part) is attributed to the Pure Subject by the ignorant. 32. Distinct from the gross body, there is the Jiva (the transmigrating spirit) whose form is made of the subtle essence of matter and is therefore imperceptible to the senses, yet which has to be accepted as transmigrating from life to life (providing a form to the pure spirit). 33. When both these bodies, the gross and the

यद्येषोपरता देवी माया वैशारदी मतिः। सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ॥34॥
 एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च। वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥35॥
 स वा इदं विश्वममोघलीलः सृजत्यवत्यति न सज्जतेऽस्मिन्।
 भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गणेशः ॥36॥
 न चास्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः।
 नामानि रूपाणि मनोवचोभिः सन्तन्वतो नटचर्यामिवाज्ञः ॥37॥
 स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः।
 योऽमायया सन्ततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् ॥38॥
 अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकनाथे।
 कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त उग्रः ॥39॥
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्। उत्तमश्लोकचरितं चकार भगवानृषिः ॥40॥
 निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत्। तदिदं ग्राह्यामास सुतमात्मवतां वरम् ॥41॥

subtle, fabricated on the Atman by Ignorance, are sublated through the awareness of their Base—that is the realisation of Brahman. 34. It is when Maya, the power of the Lord, (which functions as both Avidya and Vidya for binding and liberating) is pleased to function as Vidya that the Jiva attains to Supreme Enrichment, which is nothing but abiding in his own glory as the Spirit, the Pure Being-Consciousness-Bliss.¹

35. In Him who is the resident in the hearts of all beings, who is birthless and actionless, these births and activities as Incarnations are described by the wise as a mystery which only revelation can explain. 36. Without getting in the least attached or involved, He creates, sustains, and withdraws this universe in sheer play as far as He is concerned, but not without a cosmic purpose. Being the master of all the six senses and possessed of unrestrained freedom, He permeates all beings and enjoys all objects through them without involvement. 37. Just as

an ignorant spectator is not able to recognize the actor behind his make-up, so also no one, having a limited and perverted intelligence depending on his skill in logic, can understand the mystery of the creator's manifestations into countless names and forms. 38. It is only the man who is without duplicity and who serves the Lord of limitless might continuously in love and submission, that comes to realise Him in truth and in reality. 39. You noble sages! You are indeed blessed; for you are whole-heartedly devoted to the Lord, the master of all that exists, attaining whom man is freed from the fear of the recurring cycle of birth and death.

The Origin of the Bhagavata (40-45)

40. The great sage Vyasa produced the text known as the *Bhagavata*, which is equal to the Veda itself, as it deals with the deeds of the most exalted Being. 41. For the supreme good of the world, he taught this holy and blessed gospel to his son Sri Suka, who was supreme among

1. These four verses, 30-34, sounding a high note of pure Advaitism, seem to have nothing to do with the catalogue of Incarnations given immediately above. So also verse 28, raising Sri Krishna as something above incarnation, appears to be out of context, because several lines above he has been listed as one of the twenty-four incarnations.

सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ।
 प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ।
 कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ।
 अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् ।

स तु संश्रवयामास महाराजं परीक्षितम् ॥42॥
 कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥43॥
 तत्र कीर्तयतो विप्रा विप्रर्षेभूरितेजसः ॥44॥
 सोऽहं वः श्रवयिष्यामि यथाधीतं यथामति ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने तृतीयोऽध्यायः ॥3॥

the illumined ones. 42. Containing, as it does, the essence of all the Vedas and the sacred traditions (Itihasas), Sri Suka imparted it to the Maharajah Parikshit. 43. Maharajah Parikshit was then lying on the banks of the Ganga, surrounded by holy men, under a vow of fast unto death. 44. O holy men! Sitting by that sage of great prowess as he narrated the glorious accounts of the Lord, I too happened to hear it, by the grace of that

great one. What I learnt from him, I shall now narrate to you, as far as my understanding would permit. 45. For the guidance of man, rendered spiritually blind by the evil age of Kali, which set in with Sri Krishna's attainment of His abode and the subsequent disappearance of virtue and enlightenment from the world—this spiritual sun of a Purana has now arisen in the firmament of thought.

अथ चतुर्थोऽध्यायः

व्यास उवाच

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।
 सूत सूत महाभाग वद नो वदतां वर ।
 कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।
 तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः ।

वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत् ॥1॥
 कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥2॥
 कुतः संचोदितः कृष्णः कृतवान् संहितां मुनिः ॥ 3॥
 एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥ 4॥

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम् ।

तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति स्त्रीपुम्भिर्दानं तु सुतस्य विविक्तदृष्टेः ॥ 5॥

Skandha I : Chapter 4

ON VEDA-VYASA AND HIS WORK

Why Parikshit desired to die and Suka instructed him (1-13)

1. Congratulating the Suta who spoke as above, Saunaka, the master of the Rig-Veda and the leader of that sacrificial congregation, said as follows: 2. O Suta great! Narrate to us that sacred text, the *Bhagavata*, which the holy Suka revealed. 3. To which age does the subject matter of the *Bhagavata* pertain? Where and for what reason did this sacred text come

into existence? Prompted by whom did the sage Krishna (Vyasa, known as Krishna-dvaipayana) produce the text? 4. Sri Suka, the son of Vyasa, is a great Yogi, established in equanimity and in the consciousness of the Absolute. Established in oneness and awakened from the sleep of ignorance, Suka hides his greatness, passing for a dull man. 5. While following his son Sri Suka, who was going ahead stark naked, the sage Vyasa came

कथमालक्षितः पौरैः संप्राप्तः कुरुजाङ्गलान् ।
 कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।
 स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।
 अभिमन्युमुतं सूत प्राहुर्भागवतोत्तमम् ।
 स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।

उन्मत्तमूकजडवद्विचरन् गजसाह्वये ॥ 6॥
 संवादः समभूत् तात यत्रैषा सात्वती श्रुतिः ॥ 7॥
 अवेक्षते महाभागस्तीर्थीकुर्वस्तदाश्रमम् ॥ 8॥
 तस्य जन्म महाश्रयं कर्माणि च गृणीहि नः ॥ 9॥
 प्रायोपविष्टो गङ्गायामनादृत्याधिराट्श्रियम् ॥ 10॥

नमन्ति यत्पादनिकेतमात्मनः शिवाय हानीय धनानि शत्रवः ।

कथं स वीरः श्रियमङ्ग दुस्त्यजां युवैषतोत्प्लष्टुमहो सहासुभिः ॥ 11॥

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।

जीवन्ति नात्मार्यमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् ॥ 12॥

तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन । मन्येत्वां विषये वाचां स्नातमन्यत्र छान्दसात् ॥ 13॥

सूत उवाच

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।

जातः पराशराद्योगी वासव्यां कलया हरेः ॥ 14॥

across a bevy of heavenly nymphs engaged in water-sports. Seeing the sage, they put on their robes, though they had not done so when the young Suka had passed that way earlier. When questioned by the sage on the reason for this strange conduct, the damsels replied that he (Vyasa) still retained the sense of difference between man and woman, but not so his son who was endowed with absolute purity of outlook (arising from the perception of the same Atman in everything). 6. Moving about, as he did, like one intoxicated or dumb or dull, how was Suka recognised by people at Hastinapura when he entered that city after passing through the land of the Kurus and the Jangalas? 7. What was the occasion for this conversation between the great sage and Rajah Parikshit, the grandson of the Pandavas—which conversation, you say, led to this revelation of the doctrine of devotion, called the *Bhagavata*? 8. Sri Suka is said to tarry at a house only for a very short time—just what is required for milking a cow—and that only for sanctifying the place by his presence. 9. O dear one! We have heard that Parikshit, the son of Abhimanyu,

was a man of exceeding devotion to the Lord. Therefore we would like to hear about the unusual circumstances attending on his birth and of his great achievements in life. 10. An emperor that he was, why did this scion of the Pandava clan forsake all the might and majesty of a vast empire, and undertake the vow of fasting unto death on the banks of the Ganga? 11. He at whose feet even his enemies took shelter with all their wealth—why did a king, so young and so mighty, think of abandoning all the good things of the world, and even life itself, so dear to men? 12. The devotees of the Lord of noble fame live in this world not for their own sake, but for the good and prosperity of the world. Such being the case, why did a young devotee of the type of Parikshit, even if he were full of the spirit of renunciation, think of abandoning his body, which was a support and a shelter for all the worlds? 13. Please give proper answers on all the matters about which we have questioned you. I consider you as deeply versed (and therefore superior to me) in all branches of learning except that relating to the Veda.

स कदाचित् सरस्वत्या उपस्पृश्य जलं शुचि ।
 परावरजः स ऋषिः कालेनाव्युत्तरंहसा ।
 भौतिकानां च भावानां शक्तिहासं च तत्कृतम् ।
 दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।
 चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।
 ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः ।
 तत्रर्वेदधरः पैलः सामगो जैमिनिः कविः ।
 अथर्वार्द्धिरसामासीत् सुमन्तुर्दारुणो मुनिः ।
 त एत ऋषयो वेदं स्वं व्यस्यन्ननेकधा ।
 त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा ।
 स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।

इति भारतमाख्यानं कृपया मुनिना कृतम् ॥25॥

*Veda-Vyasa's Re-editing of the Vedas
 and Composing of the Purana (14-25)*

Suta said: 14. Towards the close of Dwapara-yuga, calculated as the third among the four Yugas, was born the Maharshi Veda-Vyasa, an incarnation of a part of Vishnu, as the son of Parasara by the daughter of the fisherman Vasu (known as Satyavati). 15. He, Maharshi Vyasa, was sitting at daybreak all alone at a solitary spot on the banks of the Saraswati, after having taken his bath in it. 16-18. That Rishi, who had an insight into every thing past, present and future, perceived the great transformation brought about by Time's imperceptible flight in man's sense of values and conditions of life. Seeing the fast decline in man's health and strength, as also his loss of Sraddha (faith, resolution, intelligence, longevity and good luck, the merciful sage of unclouded insight began to think of securing the future good of men of all classes and orders. 19. He re-edited the Veda, which was a single unit originally, by dividing it into four, so that the sanctifying institution of Vedic Yajna, performed by four officiating priests, may not disappear from the

विविक्तदेश आसीन उदिते रविमण्डले ॥15॥
 युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥16॥
 अश्रद्धधानान्निःसत्त्वान् दुर्मेधान् ह्रसितायुषः ॥17॥
 सर्ववर्णाश्रमाणां यद्ध्यौ हितममोघदृक् ॥18॥
 व्यदधाद् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥19॥
 इतिहासपुराणं च पञ्चमो वेद उच्यते ॥20॥
 वैशम्पायन एवैको निष्णातो यजुषामुत ॥21॥
 इतिहासपुराणानां पिता मे रोमहर्षणः ॥22॥
 शिष्यैःप्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥
 एवं चकार भगवान् व्यासः कृपणवत्सलः ॥24॥
 कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।

human society. 20. He then revived the Veda by editing it into four books, the Rik, Sama, Yajus and Atharva, and he also brought into existence the Itihasas and Puranas—the sacred traditional histories and the ancient sacred lore known as the fifth Veda. Had it not been for this work of the Great Rishi, man with his deteriorating intellectual capacity, would have forgotten all this massive sacred heritage. 21. Of these, the Rig-Veda was mastered by the Rishi Paila; the musical chanting of the Sama was learnt by Jaimini of deep insight; and the far-famed Rishi Vaisampayana took to specialising in the Yajur Veda. 22. The cruel-hearted sage Sumantu mastered the Atharva Veda consisting of magical incantations, while my father Romaharshana was entrusted with the study of the Purana and the Itihasa. 23. Transmitted by these sages to their disciples, and by the latter in turn to theirs, these Vedas became diversified into many branches through succession of disciples. 24. It is this Veda, re-edited and divided by the good and kind-hearted Vyasa, that men have somehow managed to preserve among them. 25. Women, Sudras and degenerate men of the twice-

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।
 नातिप्रसीदद्दृढयः सरस्वत्यास्तटे शुचौ ।
 धृतव्रतेन हि मया छन्वांसि गुरवोऽग्नयः ।
 भारतव्यपदेशेन ह्याम्नायार्यश्च दर्शितः ।
 तथापि बत मे दैह्यो ह्यात्मा चैवात्मना विमुः ।
 किं वा भागवता धर्मा न प्रायेण निरूपिताः ।
 तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।
 तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः ॥4॥

born Varnas (Brahmana, Kshatriya and Vaisya) have no right to hear the Vedas. So specially for the benefit of these, who are debarred from Vedic rites, the sage Vyasa, out of pity for them, composed the Itihasa known as the Mahabharata.

Vyasa's Self-questioning about his own Unrest (26-33)

26-27. O holy men! The sage Vyasa experienced great dissatisfaction and unrest, even though he had been wholeheartedly devoting himself to the welfare of all beings. So with a distressed heart, that sage versed in sacred lore, was one day sitting in a sequestered spot on the holy banks of the Saraswati and cogitating as follows within himself: 28. Observing all the vows and in absolute sincerity, I have devoted myself to Vedic study, service of the teachers and the adoration of the sacred fires. 29. In the guise of the Mahabharata, I have also made available

सर्वात्मकेनापि यदा नातुष्यद्दृढयं ततः ॥26॥
 वितर्कयन् विविक्षस्थं इदं प्रोवाच धर्मवित् ॥27॥
 मानिता निर्व्यलीकेन गृहीतं चानुशासनम् ॥28॥
 दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत ॥29॥
 असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ॥30॥
 प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥31॥
 कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥32॥
 पूजयामास विधिवन्नारदं सुरपूजितम् ॥33॥

to people debarred from Vedic study the truth contained in the Vedas, viz., the knowledge of the fourfold meaning of life—Dharma (Virtue), Artha (Wealth), Kama (Desire) and Moksha (Liberation). 30. Still, alas! I, who am considered great and perfect among those endowed with the lustre of spiritual refinement, fail to feel that enrichment and joy of the spirit. 31. Is it that I have not given an adequate exposition of the Laws of Divine Life (Bhagavata Dharma), which are so dear to the Paramahamsas (men of the highest enlightenment) as also to the Supreme Being (Achyuta)? 32. As he was thus cogitating, there arrived sage Narada at the hermitage of Vyasa, who was enwrapped in grief owing to a sense of unfulfilment in his life-mission. 33. Knowing that the guest newly arrived was no other than Sage Narada, adored even by the Devas, Vyasa got up at once and received him, with due decorum.

अथ पञ्चमोऽध्यायः

सूत उवाच

अथ तं सुखमासीनं उपासीनं बृहच्छ्रवाः । देवर्षिः प्राह विप्रर्षि वीणापाणिः स्मयन्निव ॥ 1॥

Skandha I : Chapter 5

THE STORY OF NARADA

Narada diagnosing the Cause of Vyasa's Unrest (1-11)

1. Being seated comfortably, the far-famed Devarshi Narada, who constantly

नारद उवाच

पाराशर्यं.. महाभाग भवतः कश्चिदात्मना । परितुष्यति शारीर आत्मा मानस एव वा ॥ 2॥
 जिज्ञासितं सुसंपन्नमपि ते महद्भुतम् । कृतवान् भारतं यस्त्वं सर्वार्थपरिवृंहितम् ॥ 3॥
 जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम् । अथापि शोचस्यात्मानमकृतार्थ इव प्रभो ॥ 4॥

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
 तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥ 5॥
 स वै भवान् वेद समस्तगुह्यमुपासितो यत्पुरुषः पुराणः ।
 परावरेशो मनसैव विश्वं सृजत्यवत्यत्ति गुणैरसङ्गः ॥ 6॥
 त्वं पर्यटन्नर्क इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।
 परावरे ब्रह्मणि धर्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व ॥ 7॥

श्रीनारद उवाच

भवतानुदितप्रायं यशो भगवतोऽमलम् । येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥ 8॥
 यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः । न तथा वासुदेवस्य महिमा ह्यनुवर्णिताः ॥ 9॥

moves about the world singing the Lord's name on his Veena, addressed Vyasa with a smile. *Narada said: 2.* O son of Parasara! O high-souled one! Is your good self happy in mind and body? 3-4. For composing the Mahabharata, a unique and encyclopaedic work dealing with all the four Purusharthas (ultimate values of life), you must be considered as one with the mastery of Dharma in its practical and theoretical aspects. You have also completely mastered the eternal Veda and propagated it among your disciples. Still how is it that you look like one frustrated and grieving? *Vyasa said: 5.* I am aware that I have all those excellences you have referred to. Still I feel no joy or satisfaction within. The cause of it is not very clear to me. You are the son of Brahma and possessed of infinite knowledge. Deign to find out and tell me the cause of my sorrow. 6. You are endowed with the knowledge of the subtlest and the most secret of all things. For, you have achieved the devout and intimate com-

munion with the Supreme Divine, the controller of the whole universe in its manifestation and dissolution—who by an act of His will creates, sustains and dissolves all the worlds and yet is non-attached. 7. You travel all the world over like the sun itself and like the air penetrate everything. You can get into the hearts of all and be the witness of all their thoughts. So deign to look into the state of my mind and find out what my sin of omission is; for I have accomplished all that man can accomplish by the study and practice of the truth revealed by the Vedas, and by the observance of the rules of virtuous and austere living.

Narada said in reply: 8. You have not adequately described the unsullied glory of the Supreme Lord. I consider as imperfect all those philosophies which fail to please the Lord because of their lack of devotional exuberance, which alone can give full satisfaction to Him. 9. You have not expounded the greatness of Vasudeva with that exhaustiveness with

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कहिचित् ।
 तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्युशिक्षयाः ॥10॥
 तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
 नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥11॥
 नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
 कुतः पुनः शश्वदभद्रमीश्वरे न चापितं कर्म यदप्यकारणम् ॥12॥
 अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः ।
 उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् ॥13॥
 ततोऽन्यथा किञ्चन यद्विवक्षतः पृथग्दृशस्तत्कृतरूपनामभिः ।
 न कुत्रचित्कापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् ॥14॥
 जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
 यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥15॥
 विचक्षणोऽस्यार्हति वेदितुं विभोरनन्तपारस्य निवृत्तिः सुखम् ।
 प्रवर्तमानस्य गुणैरनात्मनस्ततो भवान् दर्शय चेष्टितं विभोः ॥16॥

which you have treated the Vedic rites and the four-fold end of human life, consisting of Dharma, Artha, Kama and Moksha (Virtue, Wealth, Desire and Liberation). 10. Works of pure literary artistry, that nowhere describe the sanctifying glory of the Lord, are eschewed by the holy spiritual Swans (Paramahamsas) who are ever accustomed to sport in the Manasa lake of Satchidananda alone. They discard such compositions, considering them only as dirty mud puddles fit for the bath of the crows of sensual worldlings. 11. Literary compositions, which are characterised by the presence of words indicating divine attributes and glory, destroy the sins and evil tendencies of people even if there are mistakes in every one of their lines. Holy men hear the exposition of such texts, and themselves expound and sing them.

Supremacy of Bhakti (12-22)

12. Knowledge, characterised by purity, does not shine with dazzling brilliance, if it is devoid of the fervour of devotion to the Supreme Being. What then to speak

of mere Karma (works) with motive or even without it, if the same is not dedicated to the Lord! 13. Therefore, O high-souled one! You who are endowed with unerring insight, famed for your holiness, ever devoted to truth, and established in sacred vows—do, through Samadhi (concentrated absorption), recall the memories of those wonderful deeds of the sportive Lord and expound the same for the salvation of all mankind. 14. If this is not done, man, with his eyes, speech and other senses occupied entirely with unspiritual concerns, will fall into the extremely dangerous situation created by the attraction of these sense objects, and will, like a boat caught in a storm, be tossed about this way and that, without any firm anchorage to steady it. 15. It has indeed been a great transgression on your part to have declared the desire-motivated ritualistic rites of the Vedas as Dharma to the materially-minded and sense-bound man. For, established on the strength of your declaration, in the faith that Vedic ritualism is Dharma, they will not heed to their deprecation in

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्भजन्नपकोऽथ पतेत्ततो यदि ।
 यत्र क्व वाभद्रमभूदमुष्य किं को वार्थ आप्तोऽभजतां स्वधर्मतः ॥17॥
 तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भूमतामुपर्यधः ।
 तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीररंहसा ॥18॥
 न वै जनो जातु कथंचनाव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
 स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः ॥19॥
 इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।
 तद्वि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ॥20॥
 त्वमात्मनाऽऽत्मानमवेह्यमोघदृक् परस्य पुंसः परमात्मनः कलाम् ।
 अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम् ॥21॥

other Sastras or even in your own works.

16. Only rare souls who have attained to the highest purity of being, can take to the life of absolute renunciation (prescribed in the Upanishads) and realize the supernal bliss of the Infinite. Therefore reveal for the benefit of the common man, who is subject to the Gunas of Prakriti and thereby has forgotten his higher nature, the spiritual activities of the Supreme Being through His cosmic manifestations. 17. A man who has abandoned his Swadharma for pursuing the path of devotion to Hari, even if he fails to attain perfection in that path immediately, does not sustain any fall. (For he evolves still higher even after a temporary pause). Nothing inauspicious befalls him anywhere, anytime. But, pray, what spiritual exaltation has been attained by people who merely follow the rules of Swadharma (duty) untouched by devotion? 18. The truly wise man should therefore strive for what is not achievable in this transmigratory cycle which carries one from world to world. For, fast-moving Time naturally brings about enjoyments of sense objects as also sufferings in different lives, without any one's efforts for the same. 19. O dear one! A person devoted to the Lord is never caught up in this repetitive process of Samsara

like one devoted to the Vedic rites and desire-prompted activities. For whoever comes to be attracted by the Lord, who is all bliss, is constantly attached to Him by the joyous memory of His service, and never feels inclined to leave the same lured by worldly enjoyments. 20. The Lord who is both the material and efficient cause of this universe, its sustenance and dissolution, may be considered as this universe itself from the causal point of view. (For the effect is non-different from the cause which subsists in and through the changing effects.) But yet the Lord is distinct from it in another sense. (For, through all the cosmic process, He, being the Spirit, continues to be the same, unaffected by the transformations of the universe, unlike causal substances of a material nature; and besides, He subsists independent of the effect-universe, as the cause remains, even if the whole of this effect-universe is sublated.) All these are truths well known to you. I have spoken briefly about them, only to draw your attention towards them. 21. O Sage of true insight! Know your immortal self to be a part of that Supreme Being born in this world for the good of mankind. So for the spiritual edification of men, describe at length the story of all the great divine Incarnations, including your-

इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
 अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ॥22॥
 अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
 निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम् ॥23॥
 ते मय्यपेताखिलचापलेऽर्भके दान्तेऽधृतकीडनकेऽनुवर्तिनि ।
 चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पमाषिणि ॥24॥
 उच्छिष्टलेपाननुमोदितो द्विजैः सकृत्स्म भुञ्जे तदपास्तकिल्बिषः ।
 एवं प्रवृत्तस्य विशुद्धचेतसस्तद्धर्म एवात्मरुचिः प्रजायते ॥25॥
 तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृण्वं मनोहराः ।
 ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्यङ्ग ममाभवद्गुचिः ॥26॥
 तस्मिंस्तदा लब्धरुचेर्महामुने प्रियश्रवस्यस्खलिता मतिर्मम ।
 ययाहमेतत्सदसत्स्वमायया पश्ये मयि ब्रह्मणि कल्पितं परे ॥27॥
 इत्थं शरत्प्रावृषिकावृत्त हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
 संकीर्त्यमानं मुनिभिर्महात्मभिर्मक्तिः प्रवृत्ताऽऽत्मरजस्तमोपहा ॥28॥

self. 22. Great men have established that the supreme, imperishable consummation of all spiritual disciplines—be it austerities, scriptural study, sacrifices, Japa, gifts or discrimination—consists in the development of keen interest in contemplation and exposition of the glories and attributes of the most Exalted Being.

Antecedents of Narada (23-31)

23. In my previous birth in an earlier Kalpa (cycle of time) I was born as the son of a maid-servant in a community of Vedic ritualists. I was, therefore, from boyhood engaged in attending on Yogis who gathered at the place for the Chaturmasya (the retreat during the rainy season). 24. Those holy men, though even-minded in their outlook, were mightily pleased with my services, especially seeing how I, though a mere boy, was devoid of all fickleness and boyish playfulness, was disciplined and brief-spoken, and attended on them with dedication and understanding of their needs. 25. Permitted by these

holy men, I once partook of the remnants of the food left by them. Being purified in mind by this act, I developed a taste for the devotional life which these holy men followed. 26. By their blessing I was able to hear every day their attractive recitals of Sri Krishna's life and actions. Hearing every syllable of those recitals with faith and attention, I developed the feeling of delight in the Lord, whose glories are charming to contemplate. 27. After I developed this delight in the Lord, my mind would never disengage itself from Him of endearing glory. In this mental state I experienced that the whole of the universe in its subtle as well as gross condition is generated by His power of Maya in Himself, from whom my entity, the Jiva, too has no separate existence. 28. Listening continuously all through the spring and the rainy season, at the three Sandhyas of the day, to the recitals of the Lord's sanctifying glory by these holy men, there sprang up in me that powerful devotion which obliterates all

तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः ।
 ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् ।
 येनैवाहं भगवतो वासुदेवस्य वेधसः ।
 एतत्संसूचितं ब्रह्मं स्तापत्रयचिकित्सितम् ।
 आमयो यश्च भूतानां जायते येन सुव्रत ।
 एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।
 यदत्र क्रियते कर्म भगवत्परितोषणम् ।
 कुर्वाणा यत्र कर्माणि भगवच्छिक्षया सकृत् ।
 नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
 इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम् ।
 इमं स्वनिगमं ब्रह्मन्नेवेत्य मदनुष्ठितम् ।

श्रद्धाधानस्य बालस्य दान्तस्यानुचरस्य च ॥29॥
 अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥30॥
 मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥31॥
 यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥32॥
 तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥33॥
 त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥34॥
 ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥35॥
 गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥36॥
 प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥37॥
 यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥38॥
 अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः ॥39॥

traces of Tamas and Rajas. 29-30. When dispersing after the Chaturmasya period, the kind-hearted and merciful holy men imparted to me the transcendent knowledge of the Supreme Divine (*Jnānam guhyatamam*), which He himself had revealed to them. For, though a boy, they found in me a fit recipient, as I was loving, humble, sinless, attentive, self-controlled and obedient. 31. By that knowledge I was enabled to obtain the grace of the Maya of Vasudeva, the omniscient and omnipotent Lord, by which the Jiva attains to His being.

*The Glory of Karma blended with
 Bhakti (32-40)*

32. O holy men! What is implied by this story of mine is that Karma (work) dedicated to the Supreme Person, who is the master of the worlds and the all-comprehending Being, tends to destroy the threefold misery of man. 33-34. (It may be asked how Karma, which is the cause of bondage, can liberate man.) See how ingredients like ghee, which cause disease in men when taken by themselves, do not do so when they are medicated

with curative herbs. So also even though Karma is a cause of bondage for man preoccupied with it (through the generation of new tendencies), the same Karma, when dedicated to the Lord, becomes a potent power to destroy all tendencies and takes him Godward. 35. Whatever work man performs in dedication to, and for the pleasure of, the Supreme Lord, such Karma goes to generate knowledge (Jnana) combined with Bhakti. 36. When work is done according to the teaching of the Lord (as contained in the Gita, for example), His names and excellences are always remembered simultaneously with Karma. 37-38. Salutations to the Supreme Lord Vasudeva! Salutations to Him (Vasudeva) who manifests as the triad of Pradyumna, Aniruddha and Sankarshana! He will attain the intuition of the Supreme Spirit, who offers all his actions as sacrifice unto Him, the Lord of Sacrifice—the formless Being who is described in the above fourfold form in the texts dealing with worship. 39. O holy sage! Knowing that I have carried out His injunctions, He has blessed me with knowledge, divine powers, and whole-

त्वमप्यदभ्रश्रुतं विभुतं विभोः समाप्यते येन विदां बुभुत्सितम् ।
आख्याहि दुःखैर्मुहुर्दितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा ॥40॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे पञ्चमोऽध्यायः ॥5॥

hearted devotion to Him. 40. O you who are the master of scriptures! Engage yourself in the description of His unique glories, which alone can satisfy the ques-

tionings of spiritual aspirants. Proclaim that there is no other panacea for the woes with which men are stricken again and again in this worldly existence.

अथ षष्ठोऽध्यायः

सूत उवाच

एवं निशम्य भगवान् देवर्षेर्जन्म कर्म च । भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीमुतः ॥ 1॥

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिस्तव । वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ 2॥
स्वायंभुव कया वृत्त्या वर्तितं ते परं वयः । कथं चेदमुदन्नाक्षीः काले प्राप्ते कलेवरम् ॥ 3॥
प्राक्कल्पविषयामेतां स्मृतिं ते सुरसत्तम । न ह्येष व्यवधात् काल एष सर्वनिराकृतिः ॥ 4॥

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिर्मम । वर्तमानो वयस्याद्ये तत एतदकारणम् ॥ 5॥
एकात्मजा मे जननी योषिन्मूढा च किङ्करी । मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥ 6॥
सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती । ईशस्य हि वशे लोको योषा दारुमयी यथा ॥ 7॥

Skandha I : Chapter 6

THE STORY OF NARADA (CONTINUED)

The After-story of Narada (1-14)

Suta continued: 1. O holy men! Hearing thus about the origin and doings of the divine sage Narada, Vyasa, the son of Satyavati, addressed him again. *Vyasa said:* 2. When those mendicant sages had dispersed after their Chaturmasya, what did you, a mere boy at that time, do? 3. O offspring of Brahma! What did you do for the rest of your life in that body? And at the end, how did you abandon the body? 4. O divine sage! How is it that your memory about the events of a

past age was not effaced? Is not Time the obliterator of everything? *Narada said in reply:* 5. After the wandering monks who instructed me had departed, what I did was this: 6. My mother—an ignorant woman and a mere servant maid—was bound with strong cords of love to me, her only son and one without any help in the world except herself. 7. Though desirous of my protection and welfare, she was incapable of protecting even herself, because she was not a free person. See! The whole world is without any

अहं च तद्वह्यकुले ऊषिवांस्तदवेक्षया ।
 एकदा निर्गतां गेहादुहन्तीं निशि गां पथि ।
 तदा तदहमीशस्य भक्तानां शमभीप्सतः ।
 स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान् ।
 चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान् : ।
 चित्रम्बनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ।
 एक एवातियातोऽहमद्राक्षं विपिनं महत् ।
 पराश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः ।
 तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः ।
 ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा ।
 प्रेमातिभरनिर्भन्नपुलकाङ्गोऽतिनिर्वृतः ।
 रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।

freedom. It is like a puppet in the hands of the Lord. 8. I, who was then only five years old and utterly ignorant of the broad world, of the time, place and conditions of life, continued to stay in that settlement of Vedists, bound to my mother by cords of love. 9. One day, when she went out of the house at night to milk the cow, that poor and pitiable woman was bitten fatally by a serpent on her leg, prompted as it were by the God of Death himself. 10. Considering this as a blessing (in disguise) bestowed on me by the Lord who knows what is good for devotees, I started from that place in a northerly direction. 11-14. Passing through prosperous countries with towns, villages, dairy farms, and mines; through agricultural regions, villages situated in plains and mountain valleys; through groves of flowering trees, jungles and forests; through mountain ranges strewn with trees rent asunder by roaming elephant herds and endowed with plentiful mineral wealth; and by the side of fresh-water lakes resounding with the cooings of birds and the humming of bees hovering over the expanses of lotuses and water lilies—I at last reached a dense and extensive forest region that was impenet-

दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः ॥ 8॥
 सर्पोऽदशत् पदा स्पृष्टः कृपणां कालचोदितः ॥ 9॥
 अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥ 10॥
 खेटखर्वटवाटीश्च वनान्युपवनानि च ॥ 11॥
 जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः ॥ 12॥
 नलवेषुशरस्तम्बकुशकीचकगह्वरम् ॥ 13॥
 घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥ 14॥
 स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतश्रमः ॥ 15॥
 आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥ 16॥
 औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥ 17॥
 आनन्दसंप्लवे लीनो नापश्यमुभय मुने ॥ 18॥
 अपश्यन् सहस्रोत्तस्थे वैक्लव्याहुर्मना इव ॥ 19॥

rable and forbidding by the wild and thick growth of reeds, bamboos and varieties of trees, and providing a playground for serpents, owls, jackals and other fierce wild animals.

The Divine Vision of Narada and after (15-29)

15. Hungry and thirsty, tired in body and limbs as I was, I refreshed myself by bathing and drinking at the forest stream. 16. In that solitary forest, without any trace of human being, I sat under a banyan tree, and began to meditate on the Supreme Being immanent in oneself, as instructed by my teachers. 17. Little by little Sri Hari revealed Himself in my heart, as I meditated on His lotus-feet with a mind rendered still by devotion, and eyes brimming with tears born of the intensity of aspiration. 18. With horripilation all over the body generated by intense love, with mind freed from all woes and steeped in bliss, I was merged in Samadhi in which the dichotomy of the seer and the seen disappears. 19. When the form of the Lord, which thrills the mind and destroys all sorrows, suddenly disappeared from my vision, I got up from my seat, most distressed in mind.

दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
 एवं यतन्तं विजने मामाहागोचरो गिराम् ।
 हन्तास्मिञ्जन्मनि भवान्न मां द्रष्टुमिहार्हति ।
 सकृद्यद्दर्शितं रूपमेतत्कामाय तेऽनघ ।
 सत्सेवयादीर्घया ते जाता मयि दृढा मतिः ।
 मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।

वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥20॥
 गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥21॥
 अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥22॥
 मत्कामः शनकैः साधुः सर्वान् मुञ्चति हृच्छ्यान् ॥23॥
 हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥24॥
 प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥25॥

एतावदुक्तवोपरराम तन्महद्भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
 अहं च तस्मै महतां महीयसे शीर्ष्णाविनामं विदधेऽनुकम्पितः ॥26॥
 नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
 गां पर्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ॥27॥

एवं कृष्णमतेर्ब्रह्मसक्तस्यामलात्मनः ।
 प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।

कालः प्रादुरभूत् काले तडित्सौदामनी यथा ॥28॥
 आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥29॥

20. Eager to have His vision once again, I concentrated my mind in the heart but I could not regain the vision any more, and I became anguished with frustration. 21. While I was thus striving again in that solitary place, to assuage my grief as it were, the Lord, who is beyond all words, spoke the following words in a voice that was both sweet and powerful: 22. In this birth of yours, alas! you are not eligible to have My vision. I cannot be seen by Yogis who are not completely free from all passions of the heart. 23. O sinless one! My form was revealed to you just once to increase your longing for it. One who has a longing for Me, gradually abandons all other desires from his heart. 24. Abandoning this impure body of yours, you will become an attendant of mine, as your mind has been firmly established in Me through that service of holy men though for a short period. 25. Nothing can distract your intellect that has been established in Me. By My blessing this conviction and recollection of yours shall not be obliterated even in such cosmic catastrophies like dissolution and creation.

26. Bodiless but yet manifesting Himself

as sound through Akasa, that Great Being, the Lord of all, now stopped, having said this much. And I, who was thus the object of Divine mercy, bowed my head in salutation before that Being whose transcendent greatness surpasses everything great by human standards. 27. Eschewing pride, jealousy and other passions of the heart, I bided the approach of the end of my life's span, engaging myself meanwhile in loudly proclaiming the names of the Infinite Being without any sense of shame, in constantly remembering the sanctifying and mysterious doings of the Lord, and in wandering from place to place free from sorrow and joy in all situations of life. 28. O holy one! To me whose pure mind was thus steeped in the contemplation of Krishna, excluding all worldly desires, death came all of a sudden one day, like a streak of lightning appearing in the sky. 29. When that Bhagavati-tanu, the divine body of Suddha-sattva fit for the service of the Lord, was generated in me, my body of the gross material elements fell dead on the exhaustion of that quantum of my Karma responsible for the previous embodiment (*prarabhdha karma*).

कल्पान्त इदमादाय शयानेऽभस्युदन्वतः ।
 सहस्रयुगपर्यन्त उत्थायेदं सिसृक्षतः ।
 अन्तर्बहिश्च लोकांस्त्रीन् पर्येभ्यस्कन्दितव्रतः ।
 देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
 प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
 एतद्व्यातुरचित्तानां मात्रास्पर्शच्छया मुहुः ।
 यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
 सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ ।

शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥30॥
 मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ॥31॥
 अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥32॥
 मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥33॥
 आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥34॥
 भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥35॥
 मुकुन्दसेवया यद्वत् तथाऽऽत्माद्धा न शाम्यति ॥36॥
 जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् ॥37॥

सूत उवाच

एवं संभाष्य भगवान्नारदो वासवीसुतम् ।
 अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शार्ङ्गधन्वनः ।

आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ॥38॥
 गायन्माद्यन्निदं तन्व्या रमयत्यातुरं जगत् ॥39॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः ॥6॥

Transformation of Narada (30-39)

30. At the end of the creative cycle when everything was withdrawn into the causal condition and the Supreme Narayana lay floating in cosmic slumber on the Causal Waters, I too was withdrawn into Him through Brahma, the demiurge, who sought rest in Him at the end of his creative duties. 31. After the lapse of a thousand divine years, Brahma woke up and again started the creative activity, when, out of Brahman, I too, emerged along with the Rishis like Marichi and Atri. 32. I, who am devoted to the uncompromising observance of the vow of continence, have been endowed by Mahavishnu's grace with the power to go about unobstructed everywhere within the three worlds as also beyond it to the transcendental realm.

33. Playing on this Vina, given by the Lord Himself and possessing the power of automatically producing the various musical notes, I go about the world singing in tune the excellences of the Lord. 34. When His excellences are sung, He, the supremely holy Lord of endearing

fame and sanctifying feet, makes His presence felt in my heart, as if promptly responding to a call by one's name. 35. The description of the Lord's deeds and attributes is the one means, a veritable boat, to cross the ocean of Samsara for those who are rendered miserable by the desire for sense objects. 36. Men who are constantly pestered by passions like lust and greed, are never pacified so effectively and readily by Yogic disciplines like Yama and Niyama, as by the service of the Lord. 37. In reply to your questions, I have narrated to you all the secrets about my origin and my deeds, for your satisfaction and edification.

Suta said: 38. After conversing thus with Vyasa, the sage Narada, who was free from all self-centred plans and poses, moved on from there, singing the Lord's name to the accompaniment of his Vina. 39. Blessed is this divine sage Narada! For singing to the accompaniment of his Vina about the excellences of the Lord, he himself is ever inebriated with divine love, and he enlivens with joy the hearts of beings distressed by the woes of the world.

अथ सप्तमोऽध्यायः

शौनक उवाच

निर्गते नारदे सूत भगवान् बादरायणः । श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विमुः ॥ 1॥

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे । शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः ॥ 2॥
 तस्मिन् स्व आश्रमे व्यासो बदरीखण्डमण्डिते । आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् ॥ 3॥
 भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्वं मायां च तदपाश्रयाम् ॥ 4॥
 यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् । परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते ॥ 5॥
 अनर्थोपशमं साक्षाद् भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥ 6॥
 यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे । भक्तिरुपद्यते पुंसः शोकमोहभयापहा ॥ 7॥
 स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् । शुक्रमध्यापयामास निवृत्तिनिरतं मुनिः ॥ 8॥

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥ 9॥

Skandha I : Chapter 7

THE AFTERMATH OF THE WAR

Vyasa, Suka and Bhagavan Vyasa (1-8)

Saunaka said: 1. What did the great and holy sage Vyasa do when Narada had departed after giving him advice? *Suta said:* 2. On the western banks of the Saraswati, which is the resort of many holy men, there is a specially sacred spot called Samyāprāsa, most suited for spiritual retreats. 3. Sitting in his Ashrama at that spot beautified by groves of Badari trees, the Sage Vyasa entered into Samādhi, after observing the purificatory rites. 4. In his mind, purified and made concentrated through divine love, he had the perfect vision of the Supreme Being and the power of Maya dependent on Him. 5. It is by the power of Maya that Jiva, though he is in reality the free spirit, mistakenly considers himself as body, the product of the three Gunas, and invites all the sufferings of the life of Samsara. 6. He also realised that the panacea for these sufferings caused by

Avidya (ignorance-generating aspect of Maya) is devotion to the Lord. That illumined sage therefore composed the *Bhagavata Purana* known also as the *Sāttvata-samhita* (scripture of devotion) for the benefit of man grovelling in the ignorance of his spiritual nature—to teach him that Bhakti is the one means by which the darkness of ignorance can be dispelled and the spiritual glory of the Jiva restored. 7. Even by starting its study or by listening to it, the mind of man develops Bhakti, or devotion to the Supreme Lord, which destroys all his sorrow, infatuation and fear. What then to speak of devoted application to its study or hearing! 8. After composing the *Bhagavata* and carefully revising it, the sage taught it to his son Suka, who was renunciation personified.

How and why Suka learnt the Bhagavata (9-11)

Saunaka said: 9. Suka is a contempla-

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहेतुर्को मक्तिमित्यम्भूतगुणो हरिः ॥10॥
 हरेर्गुणाक्षितमतिर्मगवान् बावरायणिः । अध्यगन्महदाख्यानं नित्यं विष्णुजनप्रियः ॥11॥
 परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥12॥

यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।
 वृकोदराविद्धगदामिमर्शमग्नोरुवण्डे धृतराष्ट्रपुत्रे ॥13॥
 मर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।
 उपाहरद्विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति ॥14॥
 माता शिशूनां निधनं सुतानां निशम्य घोरं परितप्यमाना ।
 तदारुदद्वाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥15॥
 तदा शुचस्ते प्रमृजामि भद्रे यद्वह्यबन्धोः शिर आततायिनः ।
 गाण्डीवमुक्तैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यत्नास्त्यसि दग्धपुत्रा ॥16॥

tive *par excellence*, a thorough-going renouncer who is not interested in anything but absorption in the Self. How did he then take to the study of this very extensive scripture? *Suta said*: 10. It is true that sages who are absorbed in the Self are not in need of book-learning. But they are endowed with spontaneous devotion, motivated by no self-centred desire. Such is the inherent attractiveness of Sri Hari that even such contemplatives steeped in the Atman-consciousness, are drawn to Him. 11. Because Sri Suka, the son of Badarayana (Vyasa), was extremely fond of devotees and their company, and because he was strongly fascinated by the excellences of the Lord, he took the trouble of learning the extensive literature, (so that he might serve the Lord and the devotees by expounding it).

The Revenge of Asvatthama (12-29)

12. I shall now narrate to you as a background for Sri Krishna's life-story, an account of Rajarshi Parikshit's birth, activities and death, as also of the departure-past-return of the sons of Pandu. 13-15. When the heroes of the clans of Kauravas and Pandavas had attained to

the consummation of a hero's desire, that is, dying in the battle field; when Suyodhana, the son of Dhritarashtra, was laid low with his thighs broken by the might of Vrikodara's (Bhima's) mace—then did Asvatthama, the son of Drona, desirous of doing what he thought would please his master Suyodhana, stealthily cut off the heads of the five sons of the Pandavas by Panchali, as they slept in their bivouac at night. But when he presented these heads, even Suyodhana was not pleased with it; for none would be pleased with such an extremely heinous act. Panchali, when she heard of the very brutal way in which her young boys had been slaughtered, was overwhelmed with grief and began to weep and wail with torrents of tears flowing from her eyes. Thereupon the hero Arjuna, the one with a wreath-adorned crown, tried to console her thus: 16. When I have reaped the head of that despicable Brahmana, the murderer, Asvatthama, with arrows released from my bow Gandiva, and put it before you, and when sitting on it, you have attended to the cremation of your sons and after its completion taken your ritual bath—then, O good lady, then

इति प्रियां वल्गुविचित्रजल्वैः स सान्त्वयित्वाच्युतमित्रसूतः ।
 अन्वाद्रवदंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ॥17॥
 तमापतन्तं स विलक्ष्य दूरात् कुमारहोद्विग्नमना रथेन ।
 पराद्रवत्राणपरीप्सुर्व्या यावद्गमं रुद्रभयाद् यथार्कः ॥18॥

यदाशरणमात्मानमैक्षत श्रान्तवाजिनम् । अस्त्रं ब्रह्मशिरो मेने आत्मत्राणं द्विजात्मज ॥19॥
 अथोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते ॥20॥
 ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुस्वाच ह ॥21॥

अर्जुन उवाच

कृष्ण कृष्ण महाभाग भक्तानामभयंकर । त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ॥22॥
 त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः । मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ॥
 स एव जीवलोकस्य मायामोहितचेतसः । विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् ॥24॥
 तथायं चावतारस्ते भुवो भारजिहीर्षया । स्वानां चानन्यभावानामनुध्यानाय चासकृत् ॥25॥
 किमिदं स्वित्कुतो वेति देवदेव न वेद्यच्चहम् । सर्वतोमुखमायाति तेजः परमदारुणम् ॥26॥

alone shall it be time for me to wipe the tears of your sorrowing self. 17. Thus, somehow comforting his dear wife with such a flow of words, pleasing and flowery, Arjuna, having Krishna as both his friend and charioteer, started in pursuit of Asvatthama, the son of the preceptor Drona, holding in his (Arjuna's) hand the terrific bow Gāndiva, and seated in his chariot with the figure of a monkey as its flag emblem.

18. Seeing the fast-approaching Arjuna from a distance, Asvatthama, the murderer of babes, ascended his chariot with a trembling heart and fled as fast as he could for fear of life, as Brahma once did out of fear of Rudra. 19. Asvatthama of Brahmana parentage, finding his horses exhausted and himself helpless even to escape, now thought of the Brahma missile as the only means to save himself. 20. Though not knowing the withdrawal of the Brahma missile, Asvatthama, confronted as he was with an instant threat to life, now performed the necessary purificatory rites and the mental abstraction, and released that divine missile.

21. Then seeing the fierce and radiant

energy spreading everywhere out of that missile and threatening his own life, Arjuna said as follows to Krishna: 22. O Krishna! O Thou the mighty armed! O the saviour of devotees! To men burning in the fire of Samsara, Thou art the only haven of safety. 23. Thou art the origin of all, the all-comprehending Being, the Lord Himself transcending Prakriti. By the power of Thy spiritual Potency (Chit-sakti), Thou art not affected by the material Potency (Maya-sakti) that is in Thee. Thus, Thou remainest unaffected by all changes, as the Universal Self. 24. By the power of Thy grace, Thou bestowest on Jivas, grovelling in the ignorance generated by Maya, the means of spiritual upliftment, characterised by morality and other disciplines. 25. So this incarnation too, while one of its purposes might be to free the earth of her burden of wicked men, is really to provide Thy devotees, those whose love is exclusively directed to Thee, with matter of devotional import to contemplate upon. 26. O Lord of all lords! Here comes a mighty radiance of terrifying prowess, multi-pronged and facing all directions.

श्रीभगवानुवाच

वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् । नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥27॥
न ह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् । जह्यास्त्रतेज उन्नद्धमस्त्रज्ञो ह्यास्त्रतेजसा ॥28॥

सूत उवाच

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा । स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्मण्य सन्दधे ॥29॥
संहत्यान्योन्यमुभयोस्तेजसी शरसंवृते । आवृत्य रोदसी खं च ववृधातेऽर्कवह्निवत् ॥30॥
दृष्ट्वास्त्रतेजस्तु तयोस्त्रील्लोकान् प्रदहन्महत् । दह्यमानाः प्रजाः सर्वाः सांवर्तकमंसत ॥31॥
प्रजोपप्लवमालक्ष्य लोकव्यतिकरं च तम् । मतं च वासुदेवस्य सञ्जहारार्जुनो द्वयम् ॥32॥
तत आसाद्य तरसा दारुणं गौतमीसुतम् । बबन्धामर्षताम्राक्षः पशुं रशनया यथा ॥33॥
शिविराय निनीषन्तं दाम्ना बद्ध्वा रिपुं बलात् । प्राहार्जुनं प्रकुपितो भगवानम्बुजेक्षणः ॥34॥
मैनं पार्थार्हिसि त्रातुं ब्रह्मबन्धुमिमं जहि । योऽसावनागसः सुप्तानवधीन्निशि बालकान् ॥35॥
मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम् । प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् ॥36॥
स्वप्राणान् यः परप्राणैः प्रपुष्णात्यघृणः खलः । तद्वधस्तस्य हि श्रेयो यद्दोषाद् यात्यधः पुमान् ॥37॥

I know not what it is and whence it comes.

The Bhagavan said: 27. This is the Brahma missile released by the son of Drona, frightened by the prospect of his own annihilation. He is not an expert at it, for he does not know how to retract it. 28. There is no other missile that can counteract this Brahma missile. You are an expert in releasing and retracting these missiles. Now combat and destroy the might of this missile by yourself releasing a Brahma missile against it.

The Fate of Asvatthama (29-58)

Suta said: 29. Hearing the words of Lord Krishna, Arjuna, the terror of his foes, purified himself, circumambulated Sri Krishna by way of adoration of him, and then released his own Brahma missile to destroy the opponent's. 30. When the brilliant radiation of the two missiles joined in confrontation, that brilliance overcast all space, all the quarters and the sky, augmenting, as the brilliance of the sun at the cosmic dissolution does when the fire emitted from the mouths of Adisesha joins with it. 31. Seeing that

brilliant heat burning all the three worlds, all who were affected by it thought that it was really the fire generated at the time of cosmic dissolution. 32. Ascertaining the view of Sri Krishna, Arjuna retracted both the missiles, as they would otherwise cause great destruction and distress among living beings. 33. Then Arjuna, his eyes red with anger, approached the cruel Asvatthama, and tied him up with ropes, as if he were a sacrificial animal.

34. With an air of anger, the Lord said to Arjuna, as he dragged the roped enemy by force towards his bivouac. 35. O Arjuna! This villain of a Brahmana deserves no pardon. Kill him. He has slaughtered mere boys, innocent and asleep at night. 36. A man who knows right conduct should not slaughter an intoxicated man, or absent-minded person, a mad man, a man asleep, a child, a woman, an idiot, a refugee, a frightened man, or one whose chariot is broken in battle, even if he be an enemy. 37. On a merciless criminal who seeks to thrive by the slaughter of others, death inflicted is but a boon. For if he lives, he will de-

प्रतिश्रुतं च भवता पाञ्चाल्यै शृण्वतो मम ।
तदसौ वध्यतां पाप आतताय्यात्मबन्धुहा ।
एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः ।
अथोपेत्य स्वशिविरं गोविन्दप्रियसारथिः ।

आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा ॥38॥
मर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः ॥39॥
नैच्छद्धन्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥40॥
न्यवेदयत् तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥41॥

तथाऽऽहृतं पशुवत्पाशबद्धमवाङ्मुखं कर्मजुगुप्सितेन ।
निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥42॥

उवाच चासहन्त्यस्य बन्धनानयनं सती ।
सरहस्यो धनुर्वेदः सविसर्गोपसंयमः ।
स एष भगवान् द्रोणः प्रजारूपेण वर्तते ।
तद्धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम् ।
मा रोदीदस्थ जननी गौतमी पतिदेवता ।
यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः ।

मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥43॥
अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात् ॥44॥
तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगाद्वीरसूः कृपी ॥45॥
वृजिनं नार्हति प्राप्तुं पूज्यं बन्धमभीक्ष्णशः ॥46॥
यथाहं मृतवत्साऽऽर्ता रोदिम्यश्रुमुखी मुहुः ॥47॥
तत्कुलं प्रदहत्याशु सानुबन्धं शुचापितम् ॥48॥

grade himself more and more by his cruel propensities. 38. And besides, you have promised Panchali in my hearing: O esteemed lady, I shall forthwith bring the head of the murderer of your sons. 39. Therefore let this hateful sinner, the murderer of children, be put to death at once. A shame to his own tribe, he has violated the sentiments of his master even.

Suta said: 40. Still Arjuna did not like to execute Asvatthama, the son of his own teacher Drona, in spite of the promptings of Sri Krishna, whose intention was to test Arjuna's sense of right conduct. 41. Next Arjuna, who had the Divine Krishna both as his charioteer and friend, moved to his bivouac and informed his sorrowing wife of the capture of Asvatthama. 42. Seeing Asvatthama in that condition—tied up like an animal and hanging his head ashamed of his own despicable act—the noble Panchali was overcome with pity. She made prostrations to the captive, as he was the son of their venerable teacher Drona. 43. Unable to bear the sight of Asvatthama in bondage, she cried out in great con-

ternation: Release him! Release him! He is a Brahmana and also a venerated elder, being the son of our teacher! 44-45. In the form of his son, here stands before you Dronacharya himself—the one who taught you the whole of the science of arms, together with all the secret Mantras connected with the release and retracting of the powerful missiles. Besides, his mother, Drona's wife, who is the sister of Kripa, has survived her husband and is still alive for the sake of her heroic son. 46. My lord! You are well acquainted with the rules of righteous conduct. It is not befitting that the family of the Guru is put to suffering by you. On the other hand it deserves your respect and adoration at all times. 47. Let not his mother, the daughter of Gautama and the faithful wife of Drona, weep and wail and have a tear-swept face like myself owing to the death of her offspring. 48. If the tribe of Brahmanas is provoked and enraged by the actions of unregenerate kings, these kings and their followers will meet with total destruction in the sorrow of those anguished Brahmanas.

सूत उवाच

धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत् । राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः ॥49॥
 नकुलः सहदेवश्च युयुधानो धनञ्जयः । भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः ॥50॥
 तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः । न भर्तुर्नात्मनश्चार्थं योऽहन्त्सुप्ताञ्जिशून् वृथा ॥51॥
 निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः । आलोक्य वदनं सख्युरिदमाह हसन्निव ॥52॥

श्रीकृष्ण उवाच

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्षण । मयैवोभयमाप्नातं परिपाह्यनुशासनम् ॥53॥
 कुरु प्रतिश्रुतं सत्यं यत्तत्सान्वयता प्रियाम् । प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च ॥54॥

सूत उवाच

अर्जुनः सहसाऽऽज्ञाय हरेर्हर्दिमथासिना । मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् ॥55॥
 विमुच्य रशनाबद्धं बालहत्याहतप्रभम् । तेजसा मणिना हीनं शिबिरान्निरयापयत् ॥56॥
 वपनं द्रविणादानं स्थानान्निर्यापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥57॥
 पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया । स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम् ॥58॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां प्रथमस्कन्धे द्रौणिनिग्रहो नाम सप्तमोऽध्यायः ॥7॥

Suta said: 49. O Brahmanas! The king Dharmaputra highly appreciated these words of Panchali, as they were righteous, lawful, merciful, sincere, balanced and praiseworthy in every way. **50.** All others there, men and women, including Nakula, Sahadeva, Satyaki, Arjuna and Lord Krishna born of Devaki, appreciated the plea of Draupadi (Panchali). **51.** Then Bhima said in a very angry mood: Execution is a better favour than release for a villain of this type, who, though it served neither his master's nor his own purpose, still murdered the sleeping children for murder's sake. **52.** Hearing the words of Bhimasena and of the daughter of Drupada, Lord Krishna, the four-armed, studying the face of his friend Arjuna told him with a smile. *Bhagavan Krishna said: 53.* Even a degraded Brahmana should not be slaughtered. A villainous murderer should be killed. Both are My injunctions. Act in a way that will be in fulfilment of both. **54.** You have to fulfil the undertaking

that you gave to comfort your wife, namely, to bring the head of Asvatthama. You have also got to do what is pleasing to Bhimasena, to Panchali and to Myself. Act in a way that will accomplish all these.

Suta said: 55. Arjuna understood what the Lord had in mind, and accordingly he sheared off with his sword the head-tuft of Asvatthama together with the crest-jewel that was a natural feature on his head. **56.** Bereft of his spiritual aura by the sin of child-slaughter, and deprived of his physical brilliance by the loss of his crest-jewel, Asvatthama was sent away from the camp of the Pandavas. **57.** Execution for a degraded Brahmana consists in the shearing off of the head-tuft, confiscation of property, and expulsion. The infliction of physical death is prohibited. **58.** Along with Krishna, the Pandavas, who were bemoaning the death of their children, next attended to their cremation and other rites.

अथाष्टमोऽध्यायः

सूत उवाच

अथ ते संपरेतानां स्वानामुदकमिच्छताम् ।
 ते निनीयोदकं सर्वे विलप्य च मृशं पुनः ।
 तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।
 सान्त्वयामास मुनिमिर्हतबन्धूञ्छुचार्पितान् ।
 साधयित्वाऽजातशत्रोः स्वं राज्यं कितवैर्हृतम् ।
 याजयित्वाश्वमेधैस्तं त्रिमिरुत्तमकल्पकैः ।
 आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः ।
 गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।

दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ 1॥
 आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥ 2॥
 गान्धारीं पुत्रशोकार्तां पृथां कृष्णां च माधवः ॥ 3॥
 भूतेषु कालस्य गतिं दर्शयन्न प्रतिक्रियाम् ॥ 4॥
 घातयित्वाऽसतो राज्ञः कचस्पर्शक्षतायुषः ॥ 5॥
 तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् ॥ 6॥
 द्वैपायनादिभिर्विप्रेः पूजितैः प्रतिपूजितः ॥ 7॥
 उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥ 8॥

उत्तरोवाच

पाहि पाहि महायोगिन् देवदेव जगत्पते ।
 अभिद्रवति मामीश शरस्तप्तायसो विभो ।

नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ 9॥
 कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥ 10॥

Skandha I : Chapter 8

KRISHNA'S PREPARATION TO DEPART

The Dastardly Act of Asvatthama (1-16)

Suta said: 1. The sons of Pandu (the Pandavas) accompanied by Krishna, and with their ladies at the head of the party, went to the Ganga to perform the water rites connected with the obsequies of their dead relatives. 2. After having performed the rites consisting in the gift of gingelly and water to the spirits of the departed, and after bewailing long their loss, they took their bath again in the waters of the Ganga which have sprung from the feet of Hari and are sanctified by the dust of His feet. 3-4. Then Krishna, along with the assembled Rishis, discoursing on the inevitability of the ravages of Time, tried to console all the assembled sorrow-laden devotees—Dhritarashtra sitting in his palace, Yudhishtira, the leader of the Kurus along with his brothers, Gandhari the grief-stricken mother of the Kauravas, Kunti the mother of the Pandavas, and Panchali their wife.

5-6. The kingdom usurped by Duryodhana had now been restored to Yudhishtira; the members of the royal clan who were responsible for dragging Draupadi by her locks, and therefore cursed by her to perish, had now been destroyed; the noble fame of Yudhishtira had spread everywhere like that of Indra himself after the performance of three Aswamedhas. 7-8. Having helped His devotees to achieve all these, Sri Krishna prepared himself to return to his city of Dwaraka. He took formal leave of the sons of Pandu, worshipped sages like Vyasa and others, and was worshipped in return by them. He was now ready to get into his chariot, accompanied by his followers like Satyaki and Uddhava, when O Brahmanas, he found Uttara rushing to him in utter fright. *Uttara said:* 9. O Lord of the worlds and of all Devas! O Supreme Yogin! I find no refuge except in Thee when all are engaged in mutual destruction. 10. O Lord! Here comes

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः ।
 तर्ह्येवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान् ।
 व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् ।
 अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।
 यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।
 मा मंस्था ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते ।
 ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया ।

अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत ॥11॥
 आत्मनोऽभिमुखान् दीप्तानालक्ष्यास्त्राण्युपाददुः 12
 सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥13॥
 स्वमाययाऽऽवृणोद् गर्भं वैराट्याः कुरुतन्तवे ॥14॥
 वैष्णवं तेज आसाद्य समशाम्यद् भृगूद्वह ॥15॥
 य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥16॥
 प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥17॥

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतं परम् ।
 मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।
 तथा परमहंसानां मुनीनाममलात्मनाम् ।

अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥18॥
 न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥19॥
 भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥20॥

very fast towards me a fierce missile like a molten mass of iron. Let it burn me up, I mind it not; but let it not destroy the foetus within me!

Suta said: 11. Hearing the words of Uttara, the Lord understood that what was confronting her was the Brahma missile again released by the son of Drona in order to efface the line of Pandavas from the surface of the earth. 12. At the same time the five Pandava brothers, finding red-hot missiles coming against each of them, took up arms against them. 13. Seeing the perilous condition of the Pandavas, who were devoted to him with all their heart and soul, the Lord shielded them with his mighty weapon, the Sudar-sana. 14. The Lord, the master of Yoga and the indweller in everything, revived and protected with his divine power, the foetus within Uttara, which was the only thread for keeping up the continuity of the Pandava lineage. 15. Even though the Brahma missile is as a rule irresistible and indestructible by any counter-missile, it was extinguished by the might of Vishnu's prowess. 16. There is nothing to wonder at in this perfor-

mance of Him, the unborn and unchanging Being, who is in Himself the wonder of all wonders, and who creates, preserves and dissolves everything by His power Maya.

The Hymn of Kunti (17-43)

Suta said: 17. In the company of her sons and their wife Draupadi, Kunti Devi the mother of the Pandavas who had been just saved from the Brahma missile, thus addressed Krishna, who was about to start for Dwaraka. *Kunti said:* 18. I salute the uncreated original Being, the Supreme Person, the Lord of all, the one transcending Prakriti! Though abiding within and without all beings, none can see Thee directly. 19. How can an ignorant person like me know Thee, the trans-sensual, changeless Spirit, when Thou hast hidden Thyself behind the screen of Maya, Thy mysterious Power? As an ignorant spectator cannot recognise an actor in his theatrical costume, so art Thou hidden from the vision of the ignorant man. 20. That being so, how can we, women, understand Thee who hast taken this incarnation to teach.

कृष्णाय वासुदेवाय देवकीनन्दनाय च । नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥21॥
 नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥22॥
 यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचापिता ।
 विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् ॥23॥
 विषान्महाग्नेः पुरुषाददर्शनादसत्समाया वनवासकृच्छ्रतः ।
 मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥24॥
 विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो । भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥25॥
 जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् । नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥26॥
 नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये । आत्मारामाय शान्ताय कैवल्यपतये नमः ॥27॥
 मन्ये त्वां कालमीशानमनादिनिधनं विभुम् । समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥28॥
 न वेद कश्चिद्भूगवंश्चिकीर्षितं तवेहमानस्य नृणां विडम्बनम् ।
 न यस्य कश्चिद्वितोऽस्ति कर्हिचिद् द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् ॥29॥

through Thy sportive actions, the real import of communion through divine love (Bhakti) even to all-knowing Paramahamsas who have attained to transcendent purity. 21. Salutations to Krishna born of Vasudeva and Devaki! Salutations again and again to the Brahman of the Upanishads who has appeared in His sportive manifestation as the son of Nanda. 22. Salutations to the One having the world-lotus emerging from His navel. Salutation to the One who is lotus-eyed and lotus-garlanded. Salutations to the One with feet marked with the emblem of lotus! 23. O Lord, Master of the senses! Just as Thou didst release Thy sorrow-stricken mother Devaki from the prison cell of the wicked Kamsa, so have I with my sons been freed by Thee, our Master, from several perilous situations. 24. Many were the dangerous situations from which Thou didst protect us—from the murderous attempt to poison Bhimasena, from the incendiarism of the Kauravas, from the menace of horrible demons and Rakshasas, from the humiliation of the gambling meet, from the various perils of our forest life, from the threat of the weapons of great warriors in battle after battle, and now from the

threat posed by the missiles released by the son of Drona. 25. O Teacher of all the worlds! Let perils face us ever and anon; for it is in dangerous situations that we feel the presence of Thee, whose vision bestows freedom from re-birth. 26. Thou, whose vision is got only by ascetics who have no wealth except Thee, cannot even be addressed by Thy holy names by men who are infatuated by the pride of birth, power, fame, wealth, learning and the like. 27. Salutations to Thee who art the wealth of those who have no other wealth! Salutations to the One whom the workings of the three Gunas do not affect! Salutations again to Him who is absorbed in His own bliss, who is all peace, and who is the bestower of liberation to the Jivas. 28. I deem Thee to be the Time Spirit, beginningless and endless, irresistible, whose steam-roller movement makes no distinction between anyone, good and bad, small and great. It is Time's process that brings about feuds among men, leading to the destruction of all. 29. No one can understand the real intentions of Thy sportive actions when Thou dost simulate the ways of men in Thy incarnations. None is specially friendly or inimical to Thee (Thou comest

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः । तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥30॥
 गोप्याददे त्वयि कृतागसि दाम तावद् या ते दशाश्रुकलिलाञ्जनसंभ्रमाक्षम् ।
 वक्त्रं निनीय भयभावनया स्थितस्य सा मां विमोहयति भीरपि यद्विभेति ॥31॥
 केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये । यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥32॥
 अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् । अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥33॥
 भारावतारणायान्ये भुवो नाव इवोदधौ । सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥34॥
 भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः । श्रवणस्मरणार्हाणि करिष्यन्निति केचन ॥35॥
 शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः स्मरन्ति नन्दन्ति तवेहितं जनाः ।
 त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् ॥36॥
 अप्यद्य नस्त्वं स्वकृतेहितं प्रभो जिहाससि स्वित्सुहृदोऽनुजीविनः ।
 येषां न चान्यद्भुवतः पदाम्बुजात्परायणं राजसु योजितांहसाम् ॥37॥

only to redeem all Jivas, and even Thy destruction of Thy so-called enemies is only to bless them and give them salvation thereby). Without understanding this, men attribute partiality to Thee. 30. The apparent birth and activities of Thine, the unborn and unchanging Spirit, the soul of the universe, in Thy incarnations among Rishis, men, and sub-human and aquatic creatures is indeed a grand mystery. 31. When, as a child, Thou didst the mischievous act of breaking the earthen curd pot, Thy mother took a rope to tie Thee to a mortar as punishment. When I think of Thy face at that time, with eyes tremulous in fear and shedding copious tears that washed down the collyrium from them, I am wonder-struck and mystified, remembering that Thou art the one of whom even Death is afraid. 32. As Thy ways are inscrutable, men speak of the purpose of Thy incarnation variously. Some say that Thou, the unborn, wert born in the line of the virtuous Yadus, in order to enhance the reputation of that royal house, even as the sandal-wood on the Malaya mountain makes its fame wide-spread. 33. Others are of the view that Thou didst take birth as the son of Vasudeva by Devaki because of the austerities and prayers they had practised

in a previous birth (as Sutapas and Prisni) for the privilege of being Thy parents, and that by taking such birth Thou couldst work for the welfare of the world by eliminating the wicked from it. 34. There are some others who say that Thou didst take birth at the request of Brahma to relieve the earth of its burden (the wicked and unrighteous men) and save it thereby, as a boat that is about to capsize is saved by throwing away its superfluous contents. 35. Still others maintain that the purpose of Thy Incarnation is to provide men struggling in Samsara—the chain of cause and effect consisting of ignorance and desire, of desire-prompted actions followed by repeated births and deaths—with materials suited for the devotional disciplines of 'hearing' and 'remembering' in the shape of accounts of Thy sportive actions. 36. It is those who always hear about, recite, praise, remember, and delight in Thy sportive actions that quickly attain to Thy lotus feet which put an end to the cycle of births and deaths. 37. O Lord of all! Thou who indulgest in sportive actions for the edification of Thy devotees! Art Thou now going to abandon us who are Thy friends and dependants? Alas! Except Thy feet we have no strength

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
 नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।
 इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।
 अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।
 त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।

भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥38॥
 त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥39॥
 वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ॥40॥
 स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥41॥
 रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति ॥42॥

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुगुराजन्यवंशदहनानपवर्गवीर्य ।

गोविन्द गोद्विजसुरार्तिहरावतार योगेश्वराखिलगुरो भगवन्नमस्ते ॥43॥

सूत उवाच

पृथयेत्थं कल्पदैः परिणूताखिलोदयः ।
 तां ब्राह्ममित्युपामन्त्र्य प्रविश्य गजसाह्वयम् ।
 व्यासाद्यैरीश्वरेहाज्ञैः कृष्णेनाद्भुतकर्मणा ।
 आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् ।

मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥44॥
 स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥45॥
 प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचापितः ॥46॥
 प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ॥47॥

to sustain us against the anger and might of various royal houses who entertain enmity towards us. 38. Without Thee in our midst, what will be the condition of us, the Yadus and the Pandavas, who have attained to reputation and prosperity by Thy presence among us! It shall be like the condition of the organs when the soul has departed from the body. 39. When this country ceases to be adorned with Thy auspicious foot-marks, it shall also cease to be that beautiful and prosperous place that it happens to be at present. 40. Now all things in this region—its prosperous villages, its luxuriant vegetation, its forests, mountains and seas—seem to have put on a gala appearance because of Thy glances falling on them. 41. O Lord of all! O Soul of all! O All-formed! Cut asunder this strongly-rooted attachment of mine to the clan of the Pandavas and Yadus (arising from the feeling that they are mine 'own') 42. O dear Lord! Just as the river Ganga is a continuous stream flowing towards the ocean, so may my mind, eschewing all other objects, become a continuous stream of love and attachment, with Thee as its sole object! 43. O Sri Krishna! O friend of Arjuna! O leader of the Vrishnis!

O the blazing Fire consuming the tribe of the evil and oppressive rulers of the world! O One of inexhaustible power and energy! O Lord of Gokula! O protector of the weak and the holy! O master of Yoga! O spiritual guide of mankind, O the Lord of all!—Salutation again and again to Thee!

The Depression of Yudhishtira (44-52)

Suta said: 44. When Kunti Devi had finished hymning his glory in sweet words, Sri Krishna cast his bewitching smile on her. 45. And He blessed her so that, as prayed for by her, she would attain to loving devotion to the Lord. Then he entered Hastinapura, took leave of all the royal ladies, and was about to leave for his city of Dwaraka, when he was detained by Yudhishtira with a loving request to stay on for some time more. 46. In spite of being consoled and instructed by divine sages like Vyasa and even by Krishna himself with several quotations from ancient traditions, Yudhishtira's sorrow at the total destruction of which he was the cause, could not be assuaged and his conscience cleared. This was indeed due to the will of Krishna, whose ways are mysterious and unfathomable. 47.

अहो मे पश्यताज्ञानं हृदि रुढं दुरात्मनः ।
 बालद्विजमुहन्मित्रपितृभ्रातृगुरुद्रुहः ।
 नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम् ।
 स्त्रीणां मदतबन्धूनां द्रोहो योऽसाविहोत्थितः ।
 यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् ।

पारक्यस्यैव देहस्य बह्वधो मेऽक्षौहिणीर्हताः ॥48॥
 न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतयुतैः ॥49॥
 इति मे न तु बोधाय कल्पते शासनं वचः ॥50॥
 कर्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ॥51॥
 भूतहत्यां तथैवैकां न यज्ञैर्मर्षिर्मर्हति ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे कुन्तीस्तुतिर्युधिष्ठिरानुतापो नामाष्टमोऽध्यायः ॥8॥

O holy men! King Yudhishtira, thinking like one ignorant, was overcome by his attachment for, and sorrow at, the death of all friends and relatives, and said: 48. O Calamity! Look at the deep-seated ignorance of the wicked fellow that I am! For the sake of this body which is going to be the food of jackals and vultures, I have caused the destruction of armies and the countless men comprising them. 49. I am not going to be liberated from hell even after thousands upon thousands of years of suffering there, the slayer as I am of children, Brahmanas, friends, relatives, fathers, brothers, teachers and the like. 50. The dictum that for a ruling prince with the duty of protecting his

subjects, slaying enemies in a righteous war is not a sin—fails to convince me. 51. The tremendous suffering I have caused to the womenfolk, whose relatives have met with death on account of me, is something that cannot be atoned for by any rites which could be performed in a householder's life or by charities or sacrifices. 52. Hardened dirt cannot wash away fluid dirt. The effect of a small quantity of an intoxicant cannot be neutralised by drinking large quantities of it. So also the death you cause once in ignorance cannot be expiated by the deliberate slaughter of a very large number of living creatures in sacrificial rites.

अथ नवमोऽध्यायः

सूत उवाच

इति भीतः प्रजाद्रोहात् सर्वधर्मविवित्सया । ततो विनशनं प्रागाद् यत्र देवव्रतोऽपतत् ॥ 1॥
 तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः । अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥ 2॥

Skandha I : Chapter 9

THE SALVATION OF BHISHMA

Departure to meet Bhishma (1-11)

Suta said: 1. Yudhishtira, distressed by an uneasy conscience due to the fear of having brought about great misery to his people, and anxious to have all his doubts regarding righteous conduct cleared, now

went to the spot at Kuruskshetra, where Bhishma, otherwise known as Devavrata, had fallen in battle and was lying on a bed of arrows awaiting an auspicious moment to depart from his body. 2. He was followed by all his brothers mounted on their chariots with gold decorations

भगवानपि विप्रर्षे रथेन सधनंजयः ।
 दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।
 तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तमः ।
 पर्वतो नारदो धौम्यो भगवान् वादरायणः ।
 वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
 अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।
 तान् समेतान् महाभागानुपलभ्य वसूत्तमः ।
 कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम् ।
 पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् ।
 अहो कष्टमहोऽन्याय्यं यद्ययं धर्मनन्दनाः ।
 संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः ।
 सर्वं कालकृतं मन्ये भवतां च यदप्रियम् ।
 यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः ।

and drawn by excellent horses, as also by holy Rishis like Vyasa and Dhowmya. 3. O holy one! Bhagavan Krishna with Arjuna also followed King Yudhishtira, who, amidst all these, looked like Kubera, the lord of wealth, surrounded by his celestial following. 4. Seeing Bhishma lying there like a Deva fallen from the heavens, all the Pandavas, together with their following as well as Sri Krishna, saluted him by making prostrations. 5. O best of men! Now there assembled to meet Bhishma, the great leader of the Kurus, numerous Rishis from among the Devas and Brahmanas, as also royal sages. 6-8. O Knower of the Vedas! Among those so assembled were Parvata, Narada, Dhoumya, the divine Badarayana, Brihadaswa, Bharadvaja, Parasurama with his disciples, Vasishtha, Indrapramada, Trita, Gritsamada, Asita, Kakshivān, Gautama, Atri, Viswamitra, Sudarsana, Sri Suka, Kasyapa, Angiras, and other sages, all accompanied by their disciples. 9. Seeing all those distinguished persons assembled, Bhishma, who was one of the Vasus, who knew what virtue is, and who was acquainted with the way of behaving according to place

स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥ 3॥
 प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥ 4॥
 राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥ 5॥
 बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः ॥ 6॥
 कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥ 7॥
 शिष्यैरुपेता आजगमुः कश्यपाङ्गिरसादयः ॥ 8॥
 पूजयामास धर्मज्ञो देशकालविभागवित् ॥ 9॥
 हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥ 10॥
 अभ्याचष्टानुरागाक्षैरन्धीभूतेन चक्षुषा ॥ 11॥
 जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः ॥ 12॥
 युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ॥ 13॥
 सपालो यद्वशे लोको वायोरिव घनावलिः ॥ 14॥
 कृष्णोऽस्त्री गाण्डिवं चापं मुहृत्कृष्णस्ततो विपत् ॥ 15॥

and time, verbally extended a warm welcome to them all. 10. He did homage to Krishna whose powers he well understood and whom he knew to be none other than the Lord of all who had assumed a human form by His mysterious power. He who was the resident of his heart was now standing before him in human form. 11. He saw the sons of Pandu seated before him in all humility and love, and addressed them with eyes blinded with tears of affection.

Bhishma on the Glory of Krishna (12-30)

12. What a tragedy, what travesty of justice, that you, who have always had holy men, laws of righteousness, and the Supreme Being Himself as your pole-star in life, should have had to spend your life-time in such utter misery! 13. After the super-archer, King Pandu, died, your young mother, Kunti Devi (or Pritha) with several little children on hand, had to pass through troubles and tribulations without number. 14. I deem that all your miseries were the product of the spirit of Time, to whose sway all the worlds with their guardian angels are subordinate, as clouds are to wind. 15. How strange

न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम् ।
 तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।
 एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।
 अस्यानुभावं भगवान् वेद गुह्यतमं शिवः ।
 यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।
 सर्वात्मनः समदृशो ह्यद्वयस्यानहङ्कृतेः ।
 तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
 भक्त्याऽऽवेश्य मनो यस्मिन् वाचा यन्नाम कीर्तयन् ।

स देवदेवो भगवान् प्रतीक्षतां कलेबरं यावदिदं हिनोम्यहम् ।

प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो

ध्यानपथश्चतुर्भुजः ॥24॥

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे ।

अपृच्छद् विविधान् धर्मानृषीणां चानुशृण्वताम् ॥25॥

that dangers should stalk the fortunes of a family that has the son of Dharma as its head, that has got the protection of Bhima with his mighty mace, and of the great archer Arjuna having the reputed Gandiva for his bow, and that has above all Sri Krishna as their ally! 16. O King! None can know the will of that Supreme Being. Even the far-sighted Rishis who have tried their best to fathom the divine mind, have always recoiled from it in utter failure. 17. Therefore, O great leader of the Bharatas and master of this kingdom! Recognising that all that has happened has been wrought by Providence, follow the dictates of that divine will and protect the people who have now become like unclaimed orphans. 18. This Krishna is verily the perfect being Narayana, the origin of all. He is now enacting his divine play, appearing incognito as one among the Vrishnis, and hiding his real nature from the world at large. 19. O King! his greatness is partially perceived only by Bhagavan Siva, the divine sage Narada, and Kapila who is the divine incarnate. 20. None without his grace can understand the greatness of him, whom you have been looking upon as

your uncle's son, a dear friend, a selfless ally, and the most important well-wisher of yours, and whose services you have utilised as an adviser, a messenger, and even a charioteer, taking advantage of his intimacy. 21. No kind of elation or humiliation is felt by him on account of these or other actions, because he is the soul of all, even-sighted, non-dual, devoid of egoism, and free from all taints. 22. But, O King, see his mercy towards persons having unswerving love for Him! For when I am about to abandon my vital energies and pass away, here has Sri Krishna come by my side, to bless me with his vision. 23-24. By concentrating one's mind on whom with intense devotion and by reciting whose names and glories with one's lips, a dying aspirant is liberated from the bondage of desire and duty—may that Bhagavan, with His radiant face beautified by his benevolent smile and lotus-like eyes, who is generally realised only in the heart in meditation, remain before my very physical eyes till life leaves my body.

Suta said: 25. Then Yudhishtira asked Bhishma, who was resting on a bed of arrows, many questions relating to virtue

पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् । वैराग्यरागोपाधिभ्यामाप्नोतीत्यलक्षणान् ॥26॥
 दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः । स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः ॥27॥
 धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने । नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥28॥
 धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः । यो योगिनश्छन्दमृत्योर्वाञ्छितस्तत्तरायणः ॥29॥

तदोपसंहृत्य गिरः सहस्रणीविमुक्तसङ्गं मन आदिपूरुषे ।
 कृष्णे लसतीतपटे चतुर्भुजे पुरःस्थितेऽमीलितदृग्व्यधारयत् ॥30॥
 विशुद्धया धारणया हताशुभस्तदीक्षयैवाशु गतायुधव्यथः ।
 निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्तुं विसृजञ्जनार्दनम् ॥31॥

श्री भीष्म उवाच

इति मतिरूपकल्पिता वितृष्णा भगवति सात्वतपुङ्गवे विभूम्नि ।
 स्वसुखमुपगते क्वचिद्विहर्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥32॥
 त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
 वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥33॥

in the hearing of the assembled Rishis. 26-28. Then that truth-knower Bhishma expounded in brief and in detail, with illustrations drawn from ancient traditions, a variety of themes—the duties of men in general, their duties according to their Varna and Ashrama, the twofold code of conduct laid down in the Veda for attaining worldly prosperity and salvation, rules of charity, kingly duties, duties of one seeking liberation, duties of women, duties of one pursuing the path of devotion, the life's values of virtue, wealth, pleasure and salvation with the means of their attainment, and so on. 29. While he was expounding these profound spiritual themes, he neared the time for him to end his life — the Uttarayana (the northern solstice of the sun) which Yogis like Bhishma, who die only when they will, generally wait for their departure.

Bhishma's Hymn to Krishna (30-49)

30. That great warrior, who could meet a thousand combatants single-handed, now stopped his speech. Being without

any attachment, he could fix his mind with eyes open on the Lord with four hands, who was standing before him in his luminous robe of yellow silk. 31. His mind was free from all sinful tendencies because of the practice of concentrated meditation on the Lord. All the pain due to the wounds on his body caused by weapons disappeared as the Lord's look fell on him. His senses having ceased to run after their objects, they were held in absolute stillness. When he was thus lying there ready to die, he recited the following hymn addressed to Sri Krishna: 32. May my mind, freed from every desire, be an offering unto Thee, the Supreme Lord, now appearing as a noble scion of the Yadu clan, but who is in reality the all-pervading Being, who in the midst of His absorption in His inherent bliss, desired to have a sportive diversion, and assumed His power of Yoga-maya, as a result of which has come forth this unimaginably vast flow that is the universe, the realm of Becoming. 33. May I have unfailing and absolute devotion, which seeks not liberation even, to Krishna, the

युधि तुरगरजोविधून्निविष्वक्कचलुलितश्रमवार्यलंकृतास्ये ।
मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥34॥
सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेद्य ।
स्थितवति परसैनिकायुरक्षणा हतवति पार्थसखे रतिर्ममास्तु ॥35॥
व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद् विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ॥36॥
स्वनिगममपहाय मत्प्रतिज्ञामृतमधिकर्तुमवप्लुतो रथस्थः ।
धृतरथचरणोऽभ्ययान्चलद्गुह्रिरिव हन्तुमिभं गतोत्तरीयः ॥37॥
शितविशिखहतो विशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।
प्रसभमभिससार मद्वधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः ॥38॥
विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छ्रुयेक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः सरूपम् ॥39॥
ललितगतिविलासवल्गुहासप्रणयनिरीक्षणकल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपवध्वः ॥40॥

friend of Arjuna, who has an enchanting body of bluish tinge and robes of yellow silk, brilliant like the rays of the morning sun, and whose lotus-face is fringed with curly forelocks (Alaka). 34. His hair, rendered brown with the dust raised by the hoofs of horses, his face adorned with the sweat caused by exertion in battle, his armour pierced and blood dripping from his skin on account of the sharp arrows shot by me—Oh! for Krishna of such description, may my mind have unfailing hankering! 35. Positioning the chariot between the two opposing armies at his friend's bidding, and consuming, as it were, the lives of the men of the opposing army by his look—may Krishna, the friend of Arjuna, stationed thus, be the object of my abiding love! 36. May I have supreme devotion to the holy feet of the Lord, who, by teaching the truth of the Atman, rid the ignorance of Arjuna who felt overwhelmed by the thought of the sin he would be incurring by causing the death of his own clansmen arrayed in battle order on both sides! 37-38. In the field of battle in order to make true

my words (that I would make Thee take up arms and thus break Thy pledged word not to touch any weapon), Thou didst actually abandon Thy promise (in the guise of protecting Arjuna in imminent danger), and holding in hand Thy divine discus Sudarsana, rushed at me like a lion against an elephant, causing tremors of the earth by Thy strides, forgetting even Thy slipped upper garment in the course of Thy charge. With Thy armour pierced by the sharp arrows of a murderous enemy like me, and Thy body bathed in blood, Thou didst rush at me, as if to kill me. May that Krishna of the battlefield (looming vividly in my memory) be the refuge of my soul! 39. All those who died in battle, seeing Thee in front, have been absorbed into Thy being, O Thou, charming resident of Arjuna's chariot, with the reins and horse-whip in hand! May this mind of mine, about to face death, attain to the highest delight in Thee! 40. May my mind attain to delight in Him whom the Gopikas worshipped with their comely gait, play, sweet smile and love-lorn looks, and as a con-

मुनिगणनृपवर्यसङ्कुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।
 अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा ॥41॥
 तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
 प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ॥42॥

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः । आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥43॥
 संपद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले । सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥44॥
 तत्र दुन्दुभ्यो नेदुर्देवमानववादिताः । शशंसुः साधवो राजां खात्पेतुः पुष्पवृष्टयः ॥45॥
 तस्य निर्हरणादीनि सम्परेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥46॥
 तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः । ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥47॥
 ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम् । पितरं सान्त्वयामास गान्धारीं च तपस्विनीम् ॥48॥
 पित्रा चानुमतो राजा वासुदेवानुमोदितः । चकार राज्यं धर्मेण पितृपैतामहं विभुः ॥49॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे युधिष्ठिरराज्यप्रलम्भो नाम नवमोऽध्यायः ॥9॥

sequence became overwhelmed with His love and began to imitate His doings in the infatuation of love and ultimately attained to oneness with Him. 41. There shines clearly before my eyes that Divine Being, the soul of my soul, who was looked at with wonder and intense delight by all in that grand assembly of sages and royalty gathered at the Rajasuya sacrifice of Yudhishtira, while He received the honour and worship of pre-eminence accorded to Him by the Master of the Sacrifice. 42. Just as the one sun appears variously as the Light in the eyes of everyone, so though one, He resides as if separately in the hearts of all beings he has created. Rid of the delusion of multiplicity, may I now become one with that unitary Being!

Suta said: 43. Then Bhishma breathed his last, uniting himself with Bhagavan Krishna, the Supreme Self, with his vital energies suspended, and his mind, speech and sight directed to Him in a unified mental mode. 44. All those assembled remained mute like birds at dusk, knowing that the great Bhishma had dissolved into the Supreme Being, Brahman. 45.

Then there arose, at the announcement of this great event, the sounds of the kettle-drums of men as also of the gods; the good and righteous among royalties cried hail; and rain of flowers fell from the heavens. 46. Then Yudhishtira performed all the obsequies according to the code and observed mourning for a while, though Bhishma, who had attained to the highest state, required none of these. 47. The overjoyed holy men all sang the praise of Krishna couched in the most sacred and meaningful expressions and afterwards departed to their respective Ashramas with their minds deeply engrossed in Krishna. 48. Afterwards Yudhishtira and Krishna went to Hastinapura to console the sorrow-stricken elders—Dhritarashtra, the blind king, and his austere wife Gandhari, who were grieving for their lost sons. 49. The great Yudhishtira, with the consent and blessings of Dhritarashtra, and the congratulations of Sri Krishna, then assumed the reins of government of the kingdom that had come down to him hereditarily, and administered it according to the laws of the land.

अथ दशमोऽध्यायः

शौनक उवाच

हत्वा स्वरिक्थस्पृध आततायिनो युधिष्ठिरो धर्मभृतां वरिष्ठः ।
सहानुजैः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारषीत्ततः ॥ 1॥

सूत उवाच

वंशं कुरोर्वशदवाग्निनिर्हृतं संरोहयित्वा भवभावानो हरिः ।
निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह ॥ 2॥
निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः ।
शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्तितः ॥ 3॥

कामं ववर्ष पर्जन्यः सर्वकामदुघा मही ।
नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः ।
नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः ।
उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः ।
आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् ।

सिषिचुः स्म व्रजान् गावः पयसोधस्वतीर्मुदा ॥ 4॥
फलन्त्योषधयः सर्वाः काममन्वृतु तस्य वै ॥ 5॥
अजातशत्रावभवन् जन्तूनां राज्ञि कर्हिचित् ॥ 6॥
सुहृदां च विशोकाय स्वसुश्च प्रियकाम्यया ॥ 7॥
आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः ॥ 8॥

Skandha I : Chapter 10

KRISHNA AFTER THE MAHABHARATA WAR

Krishna's Arrival at Dwaraka (1-20)

Saunaka asked: 1. How did Yudhishtira, the greatest among the righteous, engage himself in the administration of the land along with his brothers, after he had destroyed the envious Suyodhana who waged war to usurp his kingdom?

Suta said: 2. Hari, the protector of the worlds, by resuscitating the life of Parikshit in his mother's womb, saved from extinction the clan of the Kurus that was destroyed by the forest fire of fratricidal war. He was then pleased to instal Yudhishtira in his own kingdom formerly usurped by his cousin. 3. Yudhishtira's mind was freed from all confusion, as wisdom dawned on him through the advice of Krishna as well as of Bhishma. With his mind always resigned to

Krishna and assisted by his brothers, he began to rule his kingdom extending to the limits of the sea, as Indra rules over the heavens. 4. During his rule, the clouds rained according to need; the earth became fertile and high-yielding; and cows with swelling udders bathed their sheds with flowing milk. 5. Rivers, seas, mountains, trees, herbs and cultivated crops—all became fruitful according to season. 6. During the rule of Yudhishtira his subjects were free from worries and diseases, as also from troubles caused by super-mundane causes.

7-8. After having stayed in Hastinapura for some months to console his friends and satisfy his sister Subhadra, the wife of Arjuna, he bade farewell to Yudhishtira and received his permission to depart after mutual veneration and

सुभद्रा द्रौपदी कुन्ती विराटतनया तथा ।
 वृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।
 सत्सङ्गाः सुतदुःसङ्गो हातुं नोत्सहते बुधः ।
 तस्मिन्न्यस्तधियः पार्थाः सहेरन् विरहं कथम् ।
 सर्वे तेऽनिमिषैरक्षैस्तमनुदुतचेतसः ।
 न्यरुन्धन्तुर्दगलद्वाष्पमौत्कण्ठ्याद्देवकीसुते ।
 मृदङ्गशङ्खभेर्यश्च वीणापणवगोमुखाः ।
 प्रासादशिखरारूढाः कुरुनार्यो दिदृक्षया ।
 सितातपत्रं जग्राह मुक्तादामविभूषितम् ।
 उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते ।
 अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः ।
 अन्योन्यमासीत्संजल्प उत्तमश्लोकचेतसाम् ।

embraces. He then got into his chariot to go to his city of Dwaraka. 9-10. It was impossible for all the residents of the palace, both men and women such as Subhadra, Panchali, Kunti, Uttara, Gandhari, Dhritarashtra, Yuyutsu, Kripa, Nakula, Sahadeva, Bhima, Dhowmya, Satyavati and others, even to think of separation from Sri Krishna without feeling shocked and bewildered.

11-12. Spiritual aspirants who have their evil tendencies effaced by holy contact never stop reciting the Lord's excellences having listened to them but once. How then can the sons of Pandu stand separation from the very Lord with whom they have been living in utmost intimacy—always seeing him, touching him, conversing with him and sleeping with him! 13. Bound as they were to Krishna with cords of love, their thoughts were directed to him and their eyes fixed unwinking on him, while they moved here and there about him. 14. The royal kinswomen, whose intense sorrow at his departure brought tears into their eyes, somehow restrained its flow, thinking that such an inauspicious sign like weeping should not occur while Sri Krishna was starting home. 15. Soft-sounding drums,

गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ ॥ 9॥
 न सेहिरे विमुह्यन्तो विरहं शङ्खधन्वनः ॥ 10॥
 कीर्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् ॥ 11॥
 दर्शनस्पर्शसंलापशयनासनभोजनैः ॥ 12॥
 वीक्षन्तः स्नेहसम्बद्धा विचेलुस्तत्र तत्र ह ॥ 13॥
 निर्यात्यगाराभ्रोऽमद्रमिति स्याद्वाग्धवस्त्रियः ॥ 14॥
 धुन्धुर्यान्कघण्टाद्या नेदुर्दुन्दुभयस्तथा ॥ 15॥
 ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः ॥ 16॥
 रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ॥ 17॥
 विकीर्यमाणः कुसुमै रेजे मधुपतिः पथि ॥ 18॥
 नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ॥ 19॥
 कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ॥ 20॥

kettle-drums, conchs, vinas, flutes, pipes, trumpets, bells, high-sounding battle drums and a host of such other musical and percussion instruments now sounded, announcing his departure. 16. The women of the Kurus, in their eagerness to see him, stood on the terraces of buildings and began to shower flowers on Krishna, along with their wondering smiles and looks mingled with love and shyness. 17. Arjuna held over his beloved friend the white imperial umbrella decorated with pearl garlands and having a diamond-studded handle. 18. Uddhava and Satyaki waved beautiful bunches of Chowri hair from both the sides of the Lord, who amidst all this and the shower of flowers falling from above, shone in the streets through which he passed. 19. Again and again were heard the words of blessing pronounced by Brahmanas—May you be happy or may you be long-lived—words inappropriate to the Absolute, but appropriate to him incarnate as man.

The Hymn of the City Women (20-36)

20. The ladies of Hastinapura, the capital of the Kurus, whose minds were powerfully attracted to Krishna, began to chat as follows among themselves in

स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
 अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मनिशि सुप्तशक्तिषु ॥21॥
 स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।
 अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥22॥
 स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
 पश्यन्ति भक्त्युत्कलितामलात्मना नन्देष सत्त्वं परिमार्ष्टुमर्हति ॥23॥
 स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।
 य एक ईशो जगदात्मलीलया सृजत्यवत्यत्ति न तत्र सज्जते ॥24॥
 यदा ह्यधर्मेण तमोऽधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
 धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्गुणे युगे ॥25॥
 अहो अलं श्लाघ्यतमं यदोः कुलमहो अलं पुण्यतमं मधोर्वनम् ।
 यदेष पुंसामृषभः श्रियः पतिः स्वजन्मना चङ्क्रमणेन चाञ्चति ॥26॥
 अहो बत स्वर्यशसस्तिरस्करी कुशस्थली पुण्ययशस्करी भुवः ।
 पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वर्पति स्म यत्प्रजाः ॥27॥
 नूनं व्रतस्नानहुतादिनेश्वरः समर्चितो ह्यस्य गृहीतपाणिभिः ।
 पिबन्ति याः सख्यधरामृतं मुहुर्व्रजस्त्रियः संमुमुहुर्यदाशयाः ॥28॥

sweet tone: 21. It is certain that he, Sri Krishna, is that eternal and supreme Being who existed alone as pure Spirit without differentiation, when all beings and material evolutes were in a state of dissolution in Him before creation and in the cosmic night succeeding dissolution when all powers of Nature were asleep in Him. 22. He, the revealer of Vedas, afterwards assumed His Prakriti or inherent Power, which causes self-forgetfulness to the Jivas and which creates name and form in the nameless and the formless Atman. 23. This Krishna is the goal which sages, who are masters of their senses and vital breaths, seek and realise with minds purified by the intensity of their God-love. There is nothing except such devotion that can purify the mind. 24. O companions! It is Krishna only who is discussed and glorified by the insightful scholars in the Vedas, and in the esoteric works called the Tantras. The substance of their teaching is that He, the one Lord, creates, preserves

and dissolves as a sport with Himself, but is not in any way affected by these sportive actions. 25. When the rulers of the earth become slaves of dark passions, and begin to live on unrighteousness, then in every age this Sri Krishna comes to protect the worlds, assuming forms of pure Sattva and manifesting such excellences as truth, righteousness, mercy, and lasting fame in the world. 26. Glorious indeed is the line of Yadu! Glorious too is the Madhu forest of Vraja! For, these have been sanctified by Krishna, the first by His birth in it, and the next by the impression of his feet on its surface, as he walked about there! 27. O wonder of wonders! The city of Dwaraka, surpassing the sphere of heaven even, has come to have the fame of being a holy region for the whole world. For, it is here alone that the citizens see daily the face of Krishna, the lord of their hearts, casting his merciful glances beautified by his comely smile. 28. O companion! These women whose hands Krishna held

या वीर्यशुल्केन हताः स्वयंवरे प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।
 प्रद्युम्नसाम्बाम्बसुतादयोऽपरा याश्चाहता मौमवधे सहस्रशः ॥29॥
 एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं बत साधु कुर्वते ।
 यासां गृहात्पुष्करलोचनः पतिर्न जात्वपैत्याहृतिमिर्हृदि स्पृशन् ॥30॥

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् । निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥31॥
 अजातशत्रुः पृतनां गोपीथाय मधुद्विषः । परेम्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥32॥
 अथ दूरागतान् शौरिः कौरवान् विरहातुरान् । सन्निवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ॥33॥
 कुरुजाङ्गलपञ्चालान् शूरसेनान् सयामुनान् । ब्रह्मावर्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ॥34॥
 मरुधन्वमतिक्रम्य सौवीरामीरयोः परान् । आनर्तान् भार्गवोपागाच्छ्रान्तवाहो मनाविभुः ॥35॥
 तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः । सायं भेजे दिश पश्चाद्गविष्ठो गां गतस्तदा ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकागमनं नाम दशमोऽध्यायः ॥10॥

in wedlock must certainly have worshipped the Lord in their past births through austerities and sacrifices. For the nectar of his lips, for which the Gopikas of Vraja longed and pined, is drunk again and again by these wives of Krishna. 29-30. Those women like Rukmini and others, the mothers of Pradyumna, Samba, Amba, etc., whom he took by force paying the bride-money of heroism with which he smashed the resistance offered by heroic kings headed by Sisupala, the ruler of Chedi, as also those other women whom he took over in hundreds after the destruction of Naraka the son of Bhu,—all these have indeed ridden womanhood of its disrepute for impurity and unfitness for freedom. For, in their homes did the lotus-eyed Krishna, their husband, always stay, enhancing their joy with his conversation.

31. Sri Krishna passed along the street, acknowledging the compliments of the city women by his smiling look. 32.

Yudhishtira, the one without a foe, sent a strong contingent of his army as body-guard for Krishna, though he needed no protection from anyone. 33. The Pandava brothers, who, out of love and sorrow of impending separation, accompanied the departing Krishna for a long distance, were somehow persuaded to go back by Krishna, who now proceeded to his own city of Dwaraka with his dear ministers like Uddhava. 34-35. He passed through the land of the Kurus, the Jangalas, the Panchalas, Surasenas, the region of the Yamuna, Brahmaparvata, Kurukshetra, the Matsya country, Saraswata region, the intervening desert, the Souvira and Abhira lands, and reached the region of Anartas, where his horses were found a bit tired. 36. Receiving from place to place the pious offerings of devoted men, he at last reached the western region even as the sun too was setting in the west.

अथैकादशोऽध्यायः

सूत उवाच

आनर्तान् स उपव्रज्य स्वृद्धाञ्जनपदान् स्वकान् । दध्मौ दरवरं तेषां विषादं शमयन्निव ॥ 1॥
 स उच्चकाशे धवलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।
 दाध्मायमानः करकञ्जसम्पुटे यथाञ्जखण्डे कलहंस उत्स्वनः ॥ 2॥
 तमुपश्रुत्य निनदं जगद्भूयभयावहम् । प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥ 3॥
 तत्रोपनीतबलयो रवेर्दीपमिवादृताः । आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥ 4॥
 प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगदगदया गिरा । पितरं सर्वमुहदमवितारमिवार्भकाः ॥ 5॥
 नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्चवैरिञ्च्यसुरेन्द्रवन्दितम् ।
 परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत्परः प्रभुः ॥ 6॥
 भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्पतिः पिता ।
 त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥ 7॥
 अहो सनाथा भवता स्म यद्वयं त्रैविष्टपानामपि दूरदर्शनम् ।
 प्रेमस्मितस्निग्धनिरीक्षणाननं पश्येम रूपं तव सर्वसौभगम् ॥ 8॥

Skandha I : Chapter 11

KRISHNA AFTER THE MAHABHARATA WAR (CONTINUED)

Sri Krishna's Arrival and Reception at Dwaraka (1-16)

Suta said: 1. Reaching his own land of Anarta, the Lord sounded his divine conch Panchajanya to assuage the grief of his people caused by his long absence thence. 2. Itself white in colour but rendered slightly crimson when applied to the ruby lips of the Lord, the conch on being held in his lotus-like hand and sounded, looked like a Rajahamsa calling from amidst a cluster of lotus flowers. 3. That sound of the conch, which drove away all fear from the minds of men, was the signal for the inhabitants of that country to assemble in large numbers to receive their Lord. 4-5. As people greet the rising sun by waving before it an auspicious lighted lamp, the citizens of this place, with bright faces, emotion-charged words and various kinds of offerings in hand, extended a cordial

reception to him, who is ever satisfied with his own blissful essence, who has no desires of his own, and who is the father, friend and protector of all. They said: 6. O Master! Salutations to Thy lotus feet, which even Brahma and Indra worship, which is a support for those who seek the supreme good, because Thou art the only one over whom Time, who controls even Brahma and other exalted beings, has no sway. 7. O Protector of the worlds! Bring about our all-round welfare. Thou art our mother, father, friend and master. Thou art also our spiritual guide and the Lord of our adoration. By Thy service we have attained fulfilment. 8. Blessed are we that we have in Thee a protecting over-lord. For, we get an opportunity to see in flesh with our very physical eyes what is impossible even for the Devas—Thy form, noted for Thy charming glances and smile, and for its

यह्मम्बुजाक्षापससार मो भवान् कुरुन्मधून् वाय सुहृदिदृश्या ।

तत्राब्दकोटिप्रतिमः क्षणो भवेद् रवि विनाक्षणोरिव नस्तवाच्युत ॥ 9॥

इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।

मधुभोजदशार्हर्हिकुरान्धकवृष्णिभिः ।

सर्वर्तुसर्वविभवपुष्पवृक्षलताश्रमैः ।

गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।

सम्मार्जितमहामार्गरथ्यापणकचत्वराम् ।

द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुभिः ।

निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।

प्रद्युम्नश्चारुदेणश्च साम्बो जाम्बवतीसुतः ।

वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः समुमङ्गलैः ।

प्रत्युज्जग्मू रथैर्हृष्टाः

वारमुल्याश्च शतशो यानैस्तद्दर्शनोत्सुकाः ।

भृष्वानोऽनुग्रहं दृष्ट्वा वितन्वन् प्राविशत्पुरीम् ॥ 10

आत्मतुल्यबलैर्गुप्तां नागीर्भोगवतीमिव ॥ 11॥

उद्यानोपवनारामैर्वृतपद्माकरश्रियम् ॥ 12॥

चित्रध्वजपताकाग्रैरन्तः प्रतिहतातपाम् ॥ 13॥

सिक्तां गन्धजलैरुप्तां फलपुष्पाक्षताङ्कुरैः ॥ 14॥

अलङ्कृतां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः ॥ 15॥

अक्रूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः ॥ 16॥

प्रहर्षवेगोच्छृशितशयनासनभोजनाः ॥ 17॥

शङ्खतूर्यनिनादेन ब्रह्मघोषेण चादृताः ।

प्रणयागतसाध्वसाः ॥ 18॥

लसत्कुण्डलनिर्भातकपोलवदनश्रियः ॥ 19॥

supernal loveliness in every limb. 9. O lotus eyed one! Whenever Thou art away from here to see Thy friends in Mathura or Hastinapura, then even a short time looks like a tedious aeon to us, just as it is for eyes in the absence of the sun.

10. The Lord, who is the lover of the devotees, heard these words of greeting of his people, and bestowing his blessings on them by graciously looking at them, entered his city of Dwaraka. 11. That city was protected, as Bhogavati is by the serpent-lords, by the Yadus consisting of various clans like Madhus, Bhojas, Dasarhas, Kukuras, Andhakas and Vrishnis, whom none equalled in power. 12. It was resplendent with expansive lakes surrounded by flowery and bowery groves of creepers and gardens having trees that flower and bear fruits in all seasons. 13. Its entrance gate and the road leading from it were protected from the rays of the sun by the festoons and the enormous flags fluttering from the tops of flag-staffs—all decorations made by the people spontaneously because of their overwhelming joy at Sri Krishna's return.

14. The highways and other roads of the city were well-swept and clean. So also were all the bazaars and the compounds of garden-houses. The roads were washed with fragrant waters, and everywhere could be seen decorations of fruits, flowers, ears of corn and tender leaves. 15. At the entrances of houses on the way were arranged various auspicious objects—corn, pots of curd, fruits and sugarcane cuttings.

Krishna amidst his own Relatives (16-39)

16-19. Hearing that their dear one was arriving, high-souled Vasudeva, Akrura, Ugrasena, Balarama of great prowess, Pradyumna, Aniruddha, Samba the son of Jambavati and others—all in their excitement of love got up from wherever they were, whether lying, sleeping, sitting, or eating, and went to receive Krishna. He was received by a lordly elephant, with the Brahmanas holding flowers following it, and parties sounding auspicious instruments and loudly chanting the Vedas. Also women of the city, artistes and danseuses with their cheeks reflecting the glow of their ear orna-

नटनर्तकगन्धर्वाः सूतमागधवन्दिनः । गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च ॥20॥
 भगवांस्तत्र बन्धूनां पौराणामनिर्वतिनाम् । यथाविध्युपसङ्गम्य सर्वेषां मानसादधे ॥21॥
 प्रह्लाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः । आश्वस्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः ॥22॥
 स्वयं च गुरुभिर्विप्रैः सदारैः स्थविरैरपि । आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम् ॥23॥
 राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः । हर्म्याण्यारुरुहुविप्र तदीक्षणमहोत्सवाः ॥24॥
 नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् । न वितृप्यन्ति हि दृशः श्रियोधामाङ्गमच्युतम् ॥25॥
 श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् । बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥26॥
 सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षैरभिर्वाषितः पथि ।
 पिशङ्गवासा वनमालया बभौ घनो यथार्कोदुपचापवैद्युतैः ॥27॥
 प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः । ववन्दे शिरसा सप्त देवकीप्रमुखा मुदा ॥28॥
 ताः पुत्रमङ्कुमारोप्य स्नेहस्तुतपयोधराः । हर्षविह्वलितात्मानः सिषिचुर्नेत्रजैर्जलैः ॥29॥
 अथाविशत्स्वभवनं सर्वकाममनुत्तमम् । प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ॥30॥
 पत्न्यः पतिं प्रोष्य गृहानुपागतं विलोक्य संजातमनोमहोत्सवाः ।
 उत्तस्थुरारात्सहसाऽऽसनाशयात् साकं व्रतैर्व्रीडितलोचनाननाः ॥31॥

ments, came in their hundreds to receive the Lord. 20. Actors, dancers, minstrels and panegyrists began to sing with absorption songs about the wondrous deeds of the Lord. 21. The Lord honoured all the assembled relatives, dependants and subjects in a manner fitting and appropriate to each category. 22. By prostration, greeting, embracing, shaking hands, smile, and benevolent look, he satisfied all of them, even the lowest out-castes. 23. As he entered the city, he received the prayerful greetings and blessings of his elders with their wives, of the elderly Brahmanas and the court-laureates.

24. The women of Dwaraka, eager for the joy of a sight of Krishna, lined the terraces of houses, as Krishna passed along the road. 25. Indeed, though they were seeing the Lord every day, the citizens of Dwaraka were never satiated with the sight of his features, which were verily the residence of beauty and sublimity. 26. How can one feel satiated with seeing him whose chest is the seat of Sri Devi (Lakshmi), whose face is the cup offering the drink of beauty to all,

whose arms are the strength behind the Lords of the quarters, and whose feet form the residence of all holy men established in the love of the Lord! 27. The Lord, dressed in yellow silk, canopied with white royal umbrella, fanned with chowries, decked with floral wreaths, and covered with rains of flower everywhere, presented the strange sight of a blue cloud trailing its course with the sun above, two moons on two sides, stars everywhere, the rainbows in the middle, and continuous streaks of lightning illumining it. 28. Entering the home of his parents, he was embraced by his mother and her sisters, and he in turn prostrated before them all. 29. Seating their son in their lap, with milk dripping from the breasts out of love, they bathed him with the tears flowing from their eyes out of the excitement of intense joy. 30. Then he went to his own palace, unrivalled in beauty and provided with all comforts and luxuries and having more than sixteen thousand quarters for all his wives. 31. Seeing their husband's approach from a distance with intense

तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरिन्निरे पतिम् ।
निरुद्धमप्यास्त्रवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्यं वैक्लवात् ॥32॥

यद्यप्यसौ पार्श्वगतो रहोगतस्तथापि तस्याङ्घ्रियुगं नवं नवम् ।
पदे पदे का विरमेत तत्पदाच्चलापि यच्छ्रीर्न जहाति कर्हचित् ॥33॥

एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथानलं मिथो वधेनोपरतो निरायुधः ॥34॥

स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया । रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा ॥35॥
उद्धामभावपिशुनामलवल्गुहासव्रीडावलोकनिहतो मदनोऽपि यासाम् ।

सम्मुह्य चापमजहात्प्रमदोत्तमास्ता यस्येन्द्रियं विमथितुं कुहकैर्न शुकुः ॥36॥

तमयं मन्यते लोको ह्यसङ्गमपि सङ्गिनम् । आत्मौपम्येन मनुजं व्यापृण्वान् यतोऽबुधः ॥37॥

एतदीशानमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥38॥

तं मेनिरेऽबला मूढाः स्वैरणं चानुव्रतं रहः । अप्रमाणविदो भर्तुरीश्वरं मतयो यथा ॥39॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकाप्रवेशो
नामैकादशोऽध्यायः ॥11॥

delight, these wives of Krishna now abandoned the vows they were observing in his absence. Rising from their seats and discarding all mental reservations, they went near him with eyes and looks charming in their coyness.

32. These ladies, full of deep and profound sentiments of love, embraced their Lord with their minds when he was far away, with their eyes when they sighted him, and through the fondling of their children when he was near by. In spite of all their efforts to restrain them, tears flowed down from the eyes of those modest women due to the upsurge of their feeling. 33. Though they were always staying with him, and though in privacy they had utmost intimacy with him, his company appeared fresh and novel to them every minute of their association with him. Who will ever be satiated with his company and wish to leave him, whom even Sri, a Goddess noted for her fickleness, never likes to desert?

34. Thus, as the wind spreads a conflagration in a bamboo forest and destroys the same, so the Lord, by spreading mutual antagonism among the kings who-

se military power had become a menace to the land, devised their elimination by mutual destruction in war, while he himself remained unarmed. 35. Having manifested as a human being in this world of men through his mysterious Maya, he seemed to enjoy the company of these beautiful women just like any other common man. 36. These extraordinarily charming women, whose enticing smiles, looks etc. conveyed the message of their powerful amorous sentiments, and were capable of disarming and subjugating Cupid himself, failed in spite of all their stock of amatory devices to infatuate the Lord and overpower his mind. 37. Yet the ignorant world considers him, who is totally unattached and a human only in form, as one among themselves, attached to the things of this world. 38. The uniqueness of the lordship of Iswara consists in this, that though dwelling in close association with Prakriti, He is unattached and therefore unaffected by the qualities of Prakriti, just as the Buddhi fails to take on the eternal bliss of the Atman, though dwelling in the Atman. 39. Just as the pseudo-

अथ द्वादशोऽध्यायः

शौनक उवाच

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोस्तेजसा । उत्तराया हतो गर्भ ईशेनाजीवितः पुनः ॥ 1॥
 तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः । निधनं च यथैवासीत्स प्रेत्य गतवान् यथा ॥ 2॥
 तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे । ब्रूहि नः श्रद्धधानानां यस्य ज्ञानमदाच्छुकः ॥ 3॥

सूत उवाच

अपीपलद्धर्मराजः पितृवद् रञ्जयन् प्रजाः । निःस्पृहः सर्वकामेभ्यः कृष्णपादाब्जसेवया ॥ 4॥
 सम्पदः क्रतवो लोका महिषी भ्रातरो मही । जम्बूद्वीपाधिपत्यं च यशश्च त्रिदिवं गतम् ॥ 5॥
 किं ते कामाः सुरस्पार्हा मुकुन्दमनसो द्विजाः । अधिजह्नुर्मदं राज्ञः क्षुधितस्य यथेतरे ॥ 6॥
 मातुर्गर्भगतो वीरः स तदा भृगुनन्दन । ददर्श पुरुषं कञ्चिद्दृष्ट्वा मानोऽस्त्रतेजसा ॥ 7॥
 अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम । अपीच्यदर्शनं श्यामं तडिद्वाससमच्युतम् ॥ 8॥
 श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् । क्षतजाक्षं गदापाणिमात्मनः सर्वतोदिशम् ।
 परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः ॥ 9॥

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः । विधमन्तं सन्निकर्षे पर्यैक्षत क इत्यसौ ॥ 10॥

I of man (Ahamkara) considers the witness-I (Iswara) as involved and identified with all its modifications, so these women, who were ignorant of the real nature of

Krishna, their husband, looked upon him as an uxorious man under their thumb in privacy.

Skandha I : Chapter 12

THE BIRTH OF PARIKSHIT

Protection of Parikshit in his Mother's Womb (1-17)

Saunaka said: 1-3. It was said that the foetus in Uttara's womb was saved by Krishna from destruction after the Brahma-missile released by Aswatthama had almost destroyed it. We are desirous of hearing all about that noble and high-souled one—about his birth, deeds, and death, as also about his attainment of the supreme state after demise. We also want to know how Suka happened to impart the supreme knowledge to him. We who are endowed with faith in the Supreme Being, are anxious to hear all this. Tell us about these matters, if you think us fit to hear. *Suta said:* 4. Dhar-

maraja ruled over the country as a father over a family, being himself free from all worldly desires because of his practice of devotion to Sri Krishna. 5-6. Unlimited wealth, the performance of Yajnas, the higher realms resulting from them, wife, brothers, kingship over the whole of Jambudweepa, fame extending upto heaven—all these blessings for which even the gods long, failed to give any joy to him whose mind longed only for Krishna, just as a man suffering from a gnawing hunger fails to get satisfaction from anything except food.

7. O son of Bhrigu! Parikshit in his mother's womb, scorched by the flames of Aswatthama's Brahma-missile, noticed a divine Person close by. 8-10. Of the

विधूय तदमेयात्मा भगवान् धर्मगुब् विभुः ।
 ततः सर्वगुणोदकं सानुकूलग्रहोदये ।
 तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः ।
 हिरण्यं गां महीं ग्रामान् हस्त्यश्वाश्वपतिर्वरान् ।
 तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रशयान्वितम् ।
 दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि ।
 तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः ।

युधिष्ठिर उवाच

अप्येष वंद्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः ।

ब्राह्मणा ऊचुः

पार्थ प्रजाविता साक्षादिश्वाकुरिव मानवः ।
 एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः ।

size of a thumb, immaculate, decked with a shining diadem of gold on the head, extremely handsome, blue like a rain cloud, wearing a yellow cloth of lightning-like glitter, having four auspicious arms, wearing ear-rings of shining gold, having rosy eyes, and holding in hand a flaming mace by whirling which he scattered the power of the Brahma-missile as the sun does the mist covering him—such a person he saw beside him, and he wondered who he might be. 11. The all-pervading Lord, who in his inscrutable ways protects the good and the righteous, destroyed the power of the Brahma-missile, and even as the future Parikshit, now a ten month old foetus, was looking on, disappeared from his vision. 12. Then at an auspicious moment, when all the planets stood in favourable positions, was born Parikshit, the sustainer of Pandu's line, whose natural majesty made one think that the great Pandu himself was reborn in him. 13. The overjoyed king Yudhishtira then had the postnatal ceremony of the child performed by Brahmanas like Dhaumya, Kripa and others, who chanted the purificatory Mantras. 14. Yudhishtira, who knew the value of gifts on important occasions in life, now

मिषतो दशमासस्य तत्रैवान्तर्दधे हरिः ॥11॥
 जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥12॥
 जातकं कारयामास वाचयित्वा च मङ्गलम् ॥13॥
 प्रादात्स्वन्नं च विप्रेभ्यः प्रजातीर्थं स तीर्थवित् ॥14॥
 एष ह्यस्मिन् प्रजातन्तौ पुरुषां पौरवर्षभ ॥15॥
 रातो वोऽनुग्रहार्थाय विष्णुना प्रमविष्णुना ॥16॥
 भविष्यति न संदेहो महाभागवतो महान् ॥17॥

अनुवर्तिता स्विद्यशसा साधुवादेन सत्तमाः ॥18॥

ब्राह्मण्यः सत्यसन्धश्च रामो दाशरथिर्यथा ॥19॥
 यशो वितनिता स्वानां दौष्यन्तिरिव यज्वनाम् ॥20॥

gave away, at this most auspicious occurrence of the birth of a great-grandson, in the family, countless gifts to Brahmanas, consisting of gold, milch cows, lands, villages, elephants and horses, and treated them to a splendid feast. 15-16. Highly pleased with the humble and cordial behaviour of the king, the Brahmanas said: O leader of the Pouravas! When this sprout of the righteous Kuru race was destroyed by the inevitable consequences of past Karmas, he was saved by the all-powerful Vishnu as a bounty to you from Him. 17. Therefore he will become far-famed in the world as a great devotee and a great king under the name Vishnurâta—one saved by Vishnu.

Predictions about Parikshit (18-36)

At this the king said: 18. O great ones! Will this boy follow in the footsteps of his great and glorious ancestors—the famous Rajarshis of our clan who received the acclamation of all righteous men? The Brahmanas said: 19. O son of Kunti! In protecting his subjects he will be like king Ikshvaku himself. In reverence for holy men and in truthfulness, he will be the equal of Rama. 20.

धन्विनामग्रणीरेष तुल्यश्चार्जुनयोर्द्वयोः ।
 मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव ।
 पितामहसमः साम्ये प्रसादे गिरिशोपमः ।
 सर्वसद्गुणमाहात्म्य एष कृष्णमनुव्रतः ।
 धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः ।
 राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् ।
 तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् ।
 जिज्ञासितात्मयाथात्म्यो मुनेर्व्याससुतादसौ ।
 इति राज्ञ उपादिश्य विप्रा जातककोविदाः ।
 स एष लोके विख्यातः परीक्षिदिति यत्प्रभुः ।
 स राजपुत्रो ववृधे आशु शुक्ल इवोडुपः ।
 यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया ।

In charity and affording protection to refugees, he will be like the emperor Sibi, the king of the Usinaras. He will be a match to Bharata, the son of Dushyanta, in the patronage of the performance of Yajnas and in thus enhancing the glory of his clansmen. 21. As a great archer, he will come to the level of both the Arjunas (his grandfather Arjuna and Kartaveeryarjuna). He will be formidable like fire and insuperable like the ocean. 22. In valour he will be like a lion; in lordliness like the Himalaya; in patience like the earth; and in love and leniency like one's parent. 23. Like Brahma, the creator, he will be impartial to all; in giving boons and blessings readily, he will be like Maheswara; and in affording protection to all, he will be like Vishnu Himself. 24. In being the focus of all virtues, he will resemble Krishna himself; he will be liberal in gifts like Rantideva, and in righteousness like Yayati. 25. In firmness and courage he will be like Bali and in the exuberance of devotion to Krishna, he will be like Prahlada. He will perform many Aswamedhas and will be a pillar to the elders. 26. He will be the father of Rajarshis like Janamejaya; he will be the

हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ॥21॥
 तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव ॥22॥
 आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ॥23॥
 रन्तिदेव इवोदारो ययातिरिव धार्मिकः ॥24॥
 आहर्तृषोऽश्वमेधानां वृद्धानां पर्युपासकः ॥25॥
 निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥26॥
 प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥27॥
 हित्वेदं नृप गङ्गायां यास्यत्यद्वाकुतोभयम् ॥28॥
 लब्धोपचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् ॥29॥
 गर्भे दृष्टमनुध्यायन् परीक्षेत नरेष्विव ॥30॥
 आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥31॥
 राजालब्धधनो दध्यावन्यत्र करदण्डयोः ॥32॥

punisher of all evil doers. For the sake of the earth and Dharma, he will even arrest Kali, the evil spirit of the iron age. 27. In the end, knowing that he will meet with death soon by the bite of the serpent Taks-haka, he will abandon every form of attachment, and take total refuge at the feet of Hari. 28. O King! Englightened about the truth of the Atman by the sage Suka, the son of Vyasa, he will abandon his body on the banks of the holy Ganga and attain to the state beyond all fear. 29. All those Brahmanas who were masters of astrology and horoscope-reading advised the king thus, and receiving rich presents from him, returned to their abodes. 30. He will become famous in the world as Parikshit, because he will be always testing (*Pariksheta*) whether the form he saw in the womb was the same as was manifesting in all men as the indweller. 31. Well-fed and cared for, and educated in all the sixty-four Kalas (arts and sciences), he grew fast from day to day like the moon in the bright fortnight (to whom a Kala or part is added every day).

32. Rajah Yudhishtira was now anxious to do Aswamedha sacrifice as an ex-

तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः ।
 तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः ।
 आहूतो भगवान् राजा याजयित्वा द्विजैर्नृपम् ।
 ततो राज्ञाम्यनुज्ञातः कृष्णया सह बन्धुभिः ।

धनं प्रहीणमाजह्नुदीच्यां दिशि मूरिशः ॥33॥
 वाजिमेधैस्त्रिभिर्मतो यज्ञैः समयजद्वरिम् ॥34॥
 उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥35॥
 ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुमिर्वृतः ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने परीक्षिज्जन्माद्युत्कर्षो नाम
 द्वादशोऽध्यायः ॥12॥

piation for the sins accruing from the slaughter of friends and relatives in war. But he found he had not enough wealth for it, as his only income was from taxes and fines (which was sufficient only for the administration of the country). 33. Coming to know of this desire of his, his brothers, as directed by Sri Krishna, went on an expedition to the north and brought a huge quantity of golden vessels and other valuables abandoned by a king named Marutha. 34. With the wealth so acquired, Yudhishtira worshipped the

Lord, performing three Aswamedha sacrifices, to be free from the fear of sin for causing the death of his own friends, relatives and clansmen. 35. The Lord, being invited by Yudhishtira, attended the festivities of the sacrifice, conducted the rites by engaging expert Brahmana ritualists, and afterwards, at the request of his friends, spent some months in their midst, to please them. 36. Then, permitted by Draupadi, Dharmaputra and others, he returned to Dwaraka, accompanied by Arjuna and his Yadava retinue.

अथ त्रयोदशोऽध्यायः

सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।
 यावतः कृतवान् प्रभ्रान् क्षत्ता कौषारवाग्रतः ।
 तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।
 गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।

ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविवित्सितः ॥ 1॥
 जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥ 2॥
 धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥ 3॥
 अन्याश्च जामयः पाण्डोर्जातयः ससुताः स्त्रियः ॥ 4॥

Skandha I : Chapter 13

DEMISE OF DHRITARASHTRA

Vidura's Arrival at Hastinapura (1-15)

Suta said: 1. Vidura, a close relative of the Pandavas, had gone on a pilgrimage. In the course of it, he met the sage Maitreya from whom he gained the knowledge of the Atman, and returned to Hastinapura, having got what he had sought. 2. Vidura had put several questions to Maitreya, but even by the time

he received answers for a few of them he developed unswerving and one-pointed devotion to the Lord. Having thus achieved the end of all human endeavours, he was not interested any more in answers to his other questions. 3-4. O holy one! Seeing their dear and close kinsman come back to Hastinapura, those of the royal household—Dhritarashtra, Dharmaputra with his brothers, Yuyutsu, San-

प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ।
मुमुचुः प्रेमबाष्पौघं विरहौत्कण्ठचकातराः ।
तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान् ।
कया वृत्त्या वर्तितं वश्वरद्भिः क्षितिमण्डलम् ।
भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।
इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् ।
नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।
कञ्चित्कालमथावात्सीत्सत्कृतो देववत्सुखम् ।
अभिभ्रदर्यमा दण्डं यथावदघकारिषु ।
युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलंधरम् ।

अभिसंगम्य विधिवत्परिष्वङ्गाभिवादनैः ॥ 5॥
राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् ॥ 6॥
प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥ 7॥

विपद्गणाद्विषान्यादेर्मोचिता यत्समातृकाः ॥ 8॥
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ 9॥
तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभूता ॥ 10॥
दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ॥ 11॥
यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥ 12॥
नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥ 13॥
भ्रातृज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् ॥ 14॥
यावद्धार शूद्रत्वं शापाद् वर्षशतं यमः ॥ 15॥
भ्रातृभिलोकपालाभैर्मुमुदे परया श्रिया ॥ 16॥

jaya, Kripa, Kunti, Gandhari, Panchali, Subhadra, Uttara, Drona's wife, other relatives of Pandu and their wives with their children—gathered round him enthusiastically and received him warmly, as the senses of man do when the vital breaths are recovered. 5-6. All of them, deeply feeling the sorrow and anxiety of separation from him for long, shed tears of love, as they embraced him or prostrated before him. Seating him most respectfully, Rajah Yudhishtira worshipped and honoured him in a fitting manner.

7. After he was fed, rested and comfortably seated, Yudhishtira, with his head bent in humility, asked him in the hearing of all: 8. Do you remember how we were brought up under the shadow and care of your protective wings, as chicks of the mother bird? Recall how we, with our mother, were saved by you time after time from poison, fire, and other dangers. 9-10. How did you support yourself during your wanderings all over the world? Which holy rivers and centres of worship did you visit? O Great One! God-lovers like you, having yourselves risen to the height of holiness,

sanctify the holy places you visit, by bringing the presence of the Narayana who resides in you. 11. O Father! Our friends and allies the Yadavas, who have Krishna as the object of their adoration—are they living happily in their own city? Did you hear about them or visit them? 12. To Dharmaraja, who spoke thus, Vidura narrated all his experiences, except the news of the destruction of the Yadava clan. 13. For, a kind-hearted man, who dislikes to see others sorrowing, is disinclined to communicate to them news which is unbearable in its poignancy and which relates to unavoidable natural causes. 14. He then spent some time there happily, highly honoured by all like a god, and devoting himself to the spiritual instruction of his elder brother Dhritarashtra. 15. Vidura was in reality Yama, born as man for a hundred years owing to the curse of sage Mandavya, and during that period of hundred years, Aryama acted in his place in administering justice to the dead.

Dhritarashtra's Departure (16-37)

16. After his restoration to the throne,

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।
 विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
 प्रतिक्रिया न यस्येह कुतश्चित्कहिंचित्प्रभो ।
 येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।
 पितृभ्रातृमुह्यत्पुत्रा हतास्ते विगतं वयः ।
 अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।
 अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः ।
 तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
 गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।
 यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् ।
 अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान् ।

अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥17॥
 राजन्निर्गम्यतां शीघ्रं पश्येदं मयमागतम् ॥18॥
 स एव भगवान् कालः सर्वेषां नः समागतः ॥19॥
 जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥20॥
 आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥21॥
 भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥22॥
 हृतं क्षेत्रं धनं येषां तदृत्तैरसुभिः कियत् ॥23॥
 परैत्यनिच्छतो जीर्णो जरया वाससी इव ॥24॥
 अविज्ञातगतिर्जह्यात्स वै धीर उदाहृतः ॥25॥
 हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥26॥
 इतोऽर्वाक्प्रायशः कालः पुंसां गुणविकर्षणः ॥27॥

Yudhishtira and his brothers, who were as powerful as the guardians of the quarters, lived in great happiness and prosperity. He had also the pleasure of seeing the face of a grand-son who would continue his line. 17. Many years thus passed unnoticed, as it happens with people attached to home and family and grown heedless because of engrossment in their worldly affairs. None, indeed, can overcome the sway of Time. 18. Vidura who was conscious of all this, one day addressed his brother Dhritarashtra : O King! Bad times are ahead! Leave home and possessions, and come into the open. 19. The Time-spirit as death, whom none can counteract or ward off, is fast approaching all of us. 20. Overcome by Time's inevitable hour, men have to abandon their very life-breath, so dear to them, at a moment's notice. Then what to speak of other coveted things like wealth and possessions? 21. Look at yourself. Father, brothers, sons and friends have all been killed. In age also you are far advanced. Grey hairs have covered your body. And you are practically living in another man's house supported by him out of mere good will. 22. Wonder of wonders! How strong man's clinging to life is! See how,

prompted by it, you are living here like a dog on balls of rice thrown to you by Bhima with contempt. 23. What is the good of living at the tender mercies of those very people whom you and your sons have persecuted in every way—setting fire to their house, poisoning them, humiliating their wife, and usurping their kingdom and wealth. 24. Though you are thus pitifully clinging to your body, with intense desire to keep it alive, see how, in spite of you, it is getting worn out by Nature's process of ageing, even like a piece of cloth! 25. He who abandons hearth and home for an unknown destination goaded by a spirit of renunciation and the absence of any sense of self-identification with anything, and casts off this body which has become incapable of serving any human purpose—he is called a wise man with a settled understanding. 26. He is the best among men who, having installed Hari in his heart, wanders forth from home, armed with renunciation and self-control born naturally in himself or by the advice of others. 27. Therefore you now wander forth in the northern direction, without letting your relatives know about your whereabouts. For the age about to dawn, is one

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्बोधित आजमीढः ।
 छित्त्वा स्वेषु स्नेहपाशान् द्रढिम्नो निश्चक्राम भ्रातृसन्दर्शिताध्वा ॥28॥
 पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।
 हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारः ॥29॥
 अजातशत्रुः कृतमैत्रो हुताग्निविप्रान्नत्वा तिलगोभूमिरुक्मैः ।
 गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौबलीं च ॥30॥

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः । गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ॥31॥
 अम्बा च हतपुत्राऽऽर्ता पितृव्यः क्व गतः सुहृत् । अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।
 आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ॥32॥
 पितर्युपरते पाण्डौ सर्वान्नः सुहृदः शिशून् । अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ॥33॥

सूत उवाच

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्शितः । आत्मेश्वरमचक्षाणो न प्रत्याहातिपीडितः ॥34॥
 विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना । अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥35॥

सञ्जय उवाच

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन । गान्धार्यावा महाबाहो मुषितोऽस्मि महात्मभिः ॥36॥

that leads to the degeneration of man's character.

28. The blind Dhritarashtra, being thus advised by his younger brother Vidura, broke away the strong cords of attachment with which he was tied to his relatives and walked away from the palace along the way shown by Vidura. 29. Gandhari, the daughter of Subala, the virtuous and devoted wife that she was, accompanied her husband to the region of the Himalayas, which is delightful and inviting to all-renouncing Paramahansas, as a fierce battle is to courageous warriors. 30. Next morning when Yudhishtira, after performing his morning rites, fire ritual, and worship of holy men with presents of cereals, cows and wealth, went to the palace of his elders to make obeisance to them, he did not find Dhritarashtra and his wife there. 31-32. Seeing Sanjaya sitting there in a depressed mood, he said to him: O Sanjaya! Where is our blind father Dhritarashtra? Where is mother Gandhari who has been grief-stricken due to the death of all her sons?

Where is our well-wisher and uncle Vidura? Has the worst happened? Have they, out of resentment for anything that a slow-witted person like myself might have unconsciously done, drowned themselves in the Ganga in their present mood of extreme grief for the death of all their near and dear ones? 33. Where has our uncle Vidura gone—the uncle who befriended us and protected us after our father Pandu died, leaving us helpless children?

Suta said: 34. Sanjaya, who was intensely faithful and loving towards his master Dhritarashtra, was thoroughly depressed and grief-stricken at his disappearance, and remained silent for some time, incapable of giving any answer. 35. He then brushed aside his tears with his hands, somehow exercised sufficient control over his feelings, and then began to speak to Dharmaputra, with his mind always dwelling over his lost master: 36. O great leader! I am in utter ignorance about the intentions of your paternal uncles, Dhritarashtra and Vidu-

अथाजगाम भगवान्भारदः सहतुम्बुरुः । प्रत्युत्थायामिवाद्याह सानुजोऽभ्यर्चयन्निव ॥37॥
 युधिष्ठिर उवाच
 नाहं वेद गतिं पित्रोर्मगवन् क्व गतावितः । अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी ॥38॥
 कर्णधार इवापारे भगवान् पारदर्शकः । अथाब्रमाषे भगवान्भारदो मुनिसत्तमः ॥39॥
 मा कञ्चन शुचो राजन् यदीश्वरवशं जगत् । लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।
 स संयुनक्ति भूतानि स एव वियुनक्ति च ॥40॥
 यथा गावो नसि प्रोतास्तन्त्यां बद्धाः स्वदामभिः । वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥41॥
 यथा क्रीडोपस्कराणां संयोगविगमाविह । इच्छयाक्रीडितुः स्यातां तथैवेशेच्छयानृणाम् ॥42॥
 यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् । सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥43॥
 तस्माज्जह्यङ्गं वैक्लव्यमज्ञानकृतमात्मनः । कथं त्वनाथाः कृपणा वर्तेरंस्ते च मां विना ॥44॥
 कालकर्मगुणाधीनो देहोऽयं पञ्चभौतिकः । कथमन्यास्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥45॥
 अहस्तानि सहस्तानामपदानि चतुष्पदाम् । फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥46॥

ra, as also of mother Gandhari. They have slipped away without giving me any clue about their whereabouts.

Narada's Instructions to Yudhishtira
(37-59)

37. Just then the sage Narada arrived there, lute in hand. Yudhishtira and his brothers got up from their seats, made prostrations to the sage, and without much of ceremonial worship on account of the tragic situation, began to talk with him as follows: 38. O sage of great insight! I am not able to understand where both my paternal uncles have gone, as also where mother Gandhari, our austere and grief-stricken mother, has disappeared. In this limitless ocean of Samsara, you are the one captain who can take us to the other shore. 39. Thus addressed, the all-knowing Narada, the greatest among holy men, said as follows: O King! Do not grieve over anyone. This world is under the control of the Lord, and all that happens is according to His will. 40. He, the Supreme Lord, to whom all this world and its protecting powers offer worship always, is He who brings people together and separates them at

His will. 41. Just as a herd of cattle with their small nosestrings tied to a big rope are directed to go along well-marked paths, so are all men's individual concerns tied to the big rope of duty by the Lord, and they are thus made to walk the paths ordained for them. 42. Just as the combination and dispersal of playthings are exclusively directed by the player's will, so are affairs of men by the Lord's. 43. Whether you consider the living self as eternal as the Spirit, or as temporal as the body, or as both in view of his being a combination of spirit and body, or as neither from the Absolute point of view, whatever be your attitude, sorrow for beings arises from love and attachment, which are caused by ignorance about the real nature of the soul. 44. Therefore, O dear one! give up your infatuation born of ignorance, which makes you feel worried, thinking—how will those helpless people get on without me? 45. To think that one can save or protect another while one's own body, subject to the power of Time, Karma, and Gunas, is decaying, is like a person in the grip of a python thinking of saving another. 46. Creatures

तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक् ।
 सोऽयमद्य महाराज भगवान् भूतभावनः ।
 निष्पादितं देवकृत्यमवशेषं प्रतीक्षते ।
 धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।
 स्रोतोभिः सप्तभिर्या वै स्वर्धुनी सप्तधा व्यधात् ।
 स्नात्वानुसवनं तस्मिन् हुत्वा चाग्नीन् यथाविधि ।
 जितासनो जितश्वसः प्रत्याहूतषडिन्द्रियः ।
 विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।
 ध्वस्तमायागुणोदको निरुद्धकरणाशयः ।
 तस्यान्तरायो मैवाभूः
 स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि ।
 दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोदजे ।

without arms (or animals) are the food of creatures with arms (or men). Feetless beings (or vegetation) are the food of four-footed creatures (or animals). Even among these, the smaller creatures are the food of bigger ones. Thus one kind of living being is the food for another. In this wise Nature has made ample arrangement for food for all, and you need not be anxious about your relatives. 47. All this universe is the Lord's alone. He is the soul of all souls—the self-revealing Spirit, needing no other revealer (Svayamprakasa). He is what shines as the within and the without. See how He has become the many by His mysterious power of Maya. 48. That Bhagavan, the origin of all, is now amidst us as the Divine Incarnate functioning as the all-destroying spirit of Time, eliminating all evil-doers. 49. He has completed this work mostly, and is awaiting the completion of the rest. You also be here, awaiting the Lord's completion of His mission. 50. Know that Dhritarashtra with his wife Gandhari and brother Vidura has gone to a resort of great ascetics in the southern region of the Himalayas. 51. They are now in the holy

अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥47॥
 कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥48॥
 तावद् यूयमवेक्षध्वं भवेद् यावदिहेश्वरः ॥49॥
 दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥50॥
 सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते ॥51॥
 अब्रह्म उपशान्तात्मा स आस्ते विगतैषणः ॥52॥
 हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ॥53॥
 ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ॥54॥
 निर्वर्तिताखिलाहार आस्ते स्थाणुरिवाचलः ।
 संन्यस्ताखिलकर्मणः ॥55॥
 कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥56॥
 बहिः स्थिता र्पति साध्वी तमग्निमनु वेक्ष्यति ॥57॥

place called Saptasrotas—the spot where Ganga divides herself into seven streams to please the seven Rishis (Saptarshis). 52. Taking baths in the holy river, performing the sacrificial rites, subsisting only on water, and abandoning all attachment for wealth, family and enjoyments here and hereafter, Dhritarashtra is now abiding in peace. 53. Having established himself in a settled seat and controlling the Pranas and the six senses, he has risen above the Gunas of Prakriti by the practice of devotion to Hari. 54-55. Identifying oneself with the intellectual self, resolving the same in the Kshetrajna (the witnessing psyche), and resolving that too in Brahman, the basis of everything, like pot-sky in the universal sky, he is now sitting motionless like a pillar, with all the natural tendencies of the mind overcome, with all the senses under control, and with no need for any food. 56. Do not go there and cause any disturbance to him, who has abandoned all duties and actions. Within five days from now, he will be abandoning his body, which will be burnt automatically in the fire born of Yogic power. 57. His wife Gandhari, seeing the Yogic

place called Saptasrotas—the spot where Ganga divides herself into seven streams to please the seven Rishis (Saptarshis). 52. Taking baths in the holy river, performing the sacrificial rites, subsisting only on water, and abandoning all attachment for wealth, family and enjoyments here and hereafter, Dhritarashtra is now abiding in peace. 53. Having established himself in a settled seat and controlling the Pranas and the six senses, he has risen above the Gunas of Prakriti by the practice of devotion to Hari. 54-55. Identifying oneself with the intellectual self, resolving the same in the Kshetrajna (the witnessing psyche), and resolving that too in Brahman, the basis of everything, like pot-sky in the universal sky, he is now sitting motionless like a pillar, with all the natural tendencies of the mind overcome, with all the senses under control, and with no need for any food. 56. Do not go there and cause any disturbance to him, who has abandoned all duties and actions. Within five days from now, he will be abandoning his body, which will be burnt automatically in the fire born of Yogic power. 57. His wife Gandhari, seeing the Yogic

विदुरस्तु तदाश्रयं निशाम्य कुरुनन्दन । हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः ॥58॥
 इत्युक्त्वाथारुहत्स्वर्गं नारदः सहतुम्बुरुः । युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः ॥59॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने त्रयोदशोऽध्यायः ॥13॥

fire consuming her husband's body along with their leaf-hut, would follow him by entering into that fire. 58. And as for Vidura, seeing all this and overcome both by sorrow and joy—sorrow for the death of his brother and joy for his

attaining to the spiritual goal—he would go out into the broad world as a pilgrim. 59. Saying this much, Narada left with his Tambura in hand; and Yudhishtira, taking his words well to heart, recovered from his sorrow.

अथ चतुर्दशोऽध्यायः

सूत उवाच

संप्रस्थिते द्वारकायां जिष्णौ बन्धुदिदक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ 1॥
 व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः । ददर्श घोररूपाणि निमित्तानि कुरुद्वहः ॥ 2॥
 कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्माणि । पापीयसीं नृणां वार्तां क्रोधलोभानृतात्मनाम् ॥ 3॥
 जिह्मप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् । पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥ 4॥
 निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् । लोभाद्यधर्मप्रकृतिं दृष्ट्वावाचानुजं नृपः ॥ 5॥

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ 6॥
 गताः सप्ताधुना मासा भीमसेन तवानुजः । नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा ॥ 7॥
 अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः । यदाऽऽत्मनोऽङ्गमाक्रीडं भगवानुत्तिसृक्षति ॥ 8॥

Skandha I : Chapter 14

FOREBODINGS ABOUT KRISHNA'S EXIT

Evil Omens seen (1-21)

Suta said: 1-2. About this time, King Dharmaputra had sent his brother Arjuna to Dwaraka to get news about Krishna and the doings of that personage of holy fame. Even after several months, he did not find Arjuna returning. And what was worse, fear-evoking omens, foreboding some evil, also began to occur. 3-5. Indicating bad times, as it were, seasons ceased to show their wonted features. Lives of men came to be more and more sinful, being dominated by anger, greed and untruthfulness. They became deceitful in transactions and faithless in relationship. Mutual quarrels be-

tween parents, friends, brothers and married couples were becoming the order of the day. Seeing these and other very adverse omens, besides the general degeneration of human character, king Yudhishtira spoke to his brother Bhima thus:

Yudhishtira said: 6-7. We have sent Arjuna to Dwaraka to give him an opportunity to renew his friendship with his numerous associates there, as also to get us all information about the doings of the most holy one, Sri Krishna. O Bhimasena! It is now seven months since your brother Arjuna has gone. I do not know why he has not yet returned. 8. Could it be that the time indicated

यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः ।
 पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् ।
 ऊर्ध्वक्षिबाहवो मह्यं स्फुरन्त्यङ्गं पुनः पुनः ।
 शिवैषोद्यन्तमादित्यमभिरौत्यनलानना ।
 शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे ।
 मृत्युदूतः कपोतोऽयमुलूकः कम्पयन्मनः ।
 धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
 वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः ।
 सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि ।
 नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च ।
 न पिबन्ति स्तनं वत्सा न दुहन्ति च मातरः ।
 दैवतानि रुदन्तीव स्विद्यन्ति ह्युच्चलन्ति च ।

ऋष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ॥20॥

by sage Narada has already come—the time when the all-powerful Lord desires to lay aside His body assumed for his sportive manifestation? 9. It is due to his grace that we have come to possess all that we have—kingdom, wealth, wives, our lives, our clansmen, our victory over enemy forces, and our subjects. Has he closed the chapter of this play of His on earth? 10. See these terrific omens, physical, psychical and spiritual, which indicate for certain the confused and fearful situation that is awaiting us.

11. I experience frequent trembling of my left thigh, eye and hand. I experience palpitation of the heart also. These portend misfortune about to overtake me very soon. 12. See how this female jackal is howling at the rising sun, vomiting fire at him from her mouth. Also see this dog glaring fearlessly at me and continuously barking at me. 13. Superior animals like cows go round me anti-clockwise, the prohibited way. While inferior ones like asses take the clockwise

आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥ 9॥
 दारुणान् शंसतोऽदूरात् भयं नो बुद्धिमोहनम् ॥ 10
 वेपथुश्चापि हृदये आराद् दास्यन्ति विप्रियम् ॥ 11॥
 मामङ्गं सारमेयोऽयमभिरौत्यभीरुवत् ॥ 12॥
 बाहांश्च पुरुषव्याघ्रं लक्षये रुदतो मम ॥ 13॥
 प्रत्युलूकश्च कुह्वानैरनिद्रौ शून्यमिच्छतः ॥ 14॥
 निर्घातश्च महंस्तात साकं च स्तनयित्नुभिः ॥ 15॥
 असृग् वर्षन्ति जलदा बीभत्समिव सर्वतः ॥ 16॥
 ससङ्कुलैर्भूतगणैर्ज्वलिते इव रोदसी ॥ 17॥
 न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥ 18॥
 रुदन्त्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ॥ 19॥
 इमे जनपदा ग्रामाः पुरोद्यानाकराश्चमाः ।

इमे जनपदा ग्रामाः पुरोद्यानाकराश्चमाः ।

course considered proper for circumambulation. 14. This Kapota (the black dove) is a messenger of death. The owl and its enemy the crow are continuously screeching without stop, as if to announce the doom of the world. 15. The quarters look barricaded by walls of smoke; the earth with its mountains quakes; terrific thunder and lightning are occurring in the cloudless sky. 16. Fierce winds are blowing creating columns of dust darkening the neighbourhood, while clouds are raining blood-coloured fluids everywhere. 17. See how the sun has become dim, how planets seem to be fighting among themselves in the skies. 18. Rivers and lakes are disturbed and turbid. The fire is not burning bright even when ghee is poured in it. I do not know what evil times these portend. 19. The calves are not sucking at their mother's udder, nor are the cows yielding them any milk. The cows have a vacant look with tears flowing down their eyes, while bulls are found restless in their pens. 20. The images of gods are weeping, sweating and

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः ।
 इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
 तं पादयोर्निपतितमयथापूर्वमातुरम् ।
 विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः ।

युधिष्ठिर उवाच

कच्चिदानर्तपुर्यां नः स्वजनाः सुखमासते ।
 शूरो मातामहः कच्चित्स्वस्त्यास्ते वाथ मारिषः ।
 सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
 कच्चिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चानुजः ।
 आसते कुशलं कच्चिद् ये च शत्रुजिदादयः ।
 प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः ।
 सुषेणश्चरुदेष्णश्च साम्बो जाम्बवतीसुतः ।
 तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः ।

अनन्यपुरुषश्रीमिहीना मूर्हतसौमगा ॥21॥
 राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः ॥22॥
 अधोवदनमम्बिन्दून् सृजन्तं नयनाब्जयोः ॥23॥
 पृच्छति स्म सुहृन्मध्ये संस्मरन्भारदेरितम् ॥24॥

मधुमोजवशाहर्हसात्वतान्धकवृष्णयः ॥25॥
 मातुलः सानुजः कच्चित्कुशल्यानकदुन्दुभिः ॥26॥
 आसते ससन्नुषाः क्षेमं देवकीप्रमुखाः स्वयम् ॥27॥
 हृदीकः समुतोऽकूरो जयन्तगदसारणाः ॥28॥
 कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥29॥
 गम्भीररयोऽनिरुद्धो वर्धते भगवानुत ॥30॥
 अन्ये च कार्णिप्रवराः सपुत्रा ऋषभादयः ॥31॥
 सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥32॥

trembling. All these habitations, villages, towns, mines, gardens, settlements of ascetics, etc., are seen stripped of their joyous and prosperous look. What great tragedy is going to overtake us—I do not understand. 21. I deem from these evil portents, that the earth, now deprived of its former glory, has ceased to be trodden by Bhagavan Sri Krishna's feet, which bear the unique and auspicious footlines possessed by no other individual.

Arjuna's Return in utter Distress (22-44)

22. O holy one! While Yudhishtira was thinking about these evil omens with a troubled mind, there arrived Arjuna, back from his visit to the city of the Yadus. 23-24. As he fell at King Yudhishtira's feet in salutation, the latter found him a different man from what he was before. He was grief-stricken, crest-fallen, weeping, and abjectly faded. With his heart trembling at the sight of his brother in this tragic mood, and remembering the words of warning uttered by Narada earlier, the kind Yudhishtira spoke to Arjuna as follows, in the midst

of his friends and relatives: 25. In Dwarka, situated in the land of Anarta, are all our allies, the Yadavas—consisting of the clans of Madhus, Bhojas, Dāsārhas, Sātvatās, Andhakas and Vrishnis—living in happiness and prosperity? 26. Is Sūra my worshipful maternal grandfather happy? Is my uncle Vasudeva with his several brothers doing well? 27. Are his seven wives including Devaki, who are sisters, doing well along with their sons and daughters-in-law? 28. Is king Ugrasena, who fathered the evil Kamsa, as also his brother, alive? Are not 'all the cousins of Krishna like Hridika, Kritavarma, Akrura, Jayanta, Goda and Sarana doing well? 29. I hope Satrujit and Balarama, the most venerated leader of the Yadus, are living in peace and prosperity. 30. Are not the greatest of car-warriors Pradyumna, and Aniruddha noted for his quick movements in battle, both doing well? 31-33. Sushena, Jambavati's son Samba, and other sons of Krishna like Rishabha as also the sons of these,—are not all of them living happily? So also the Lord's followers like Srutadeva, Ud-

अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः ।
भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।
मङ्गलाय च लोकानां क्षेमाय च भवाय च ।
यद्बाहुदण्डगुप्तायां स्वपुर्यां यदवोर्जिताः ।

यत्पादशुश्रूषणमुख्यकर्मणा सत्यादयो द्व्यष्टसहस्रयोषितः ।
निर्जित्य संख्ये त्रिदशांस्तदाशिषो हरन्ति वज्रायुधवल्लभोचिताः ॥37॥
यद्बाहुदण्डाभ्युदयानुजीविनो यदुप्रवीरा ह्यकुतोभया मुहुः ।
अधिक्रमन्त्यङ्घ्रिभिराहतां बलात् सभां सुधर्मां सुरसत्तमोचिताम् ॥38॥

कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे ।
कच्चिन्नामिहतोऽभावैः शब्दादिभिरमङ्गलैः ।
कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।
कच्चित्त्वं नागमोऽगम्यां गम्यां वासत्कृतां स्त्रियम् ।
अपि स्वित्पर्यभुङ्क्थास्त्वं संभोज्यान् वृद्धबालकान् ।

dhava and other Yadavas, supported by the might of Krishna's and Rama's arms, must necessarily find everything conducive to well-being. Bound to us by ties of love, do they all think of us and feel interested in our welfare? 34. I hope Lord Krishna, the great lover of devotees and holy men, is living happily at Dwaraka surrounded by his friends and relatives. 35. He, the Original Being, has appeared along with Balarama in the vast ocean of Yadu's race (as the moon rises from the sea at the horizon) for securing the protection and good of the whole world. 36. Protected by the might of his arms, the Yadavas live happily in Dwaraka, receiving the respect and regard of all people, as the followers of Mahavishnu do in the transcendent region of Vainkunya. 37. By virtue of their service of the feet of Krishna as their chief activity, these sixteen thousand and more wives of his, headed by Satyabhama, have been able to defeat Indra and secure from his heaven such rare objects of enjoyment like the Parijata, which only Sachi, the wife of Indra and queen of heaven, could have. 38. The heroes of the Yadava race, depending on the might

अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः ॥33॥
कच्चित्पुरे सुधर्मायां सुखमास्ते सुहृद्वृतः ॥34॥
आस्ते यदुकुलास्मोधावाद्योऽनन्तसखः पुमान् ॥35॥
क्रीडन्ति परमानन्दं महापौरुषिका इव ॥36॥

अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः ॥39॥
न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥40॥
शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥41॥
पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि ॥42॥
जुगुप्सितं कर्म किञ्चित्कृतवान्न यदक्षमम् ॥43॥
of Krishna's army, have become fearless of anything, and have brought under their control the hall of audience called Sudharma, fit for Indra's use. Is not Krishna of such transcending greatness living happily at Dwaraka?

39. O dear one! Are you not yourself doing well? How is it that I find you bereft of your usual sprightliness and self-confidence? Has such a long stay at Dwaraka led to any coolness in their cordiality to you or to any positive insult? 40. Or have you been slashed by anybody with words that are unkind or rude? Or have you met with disappointment in granting favours to your dependents as promised by you earlier, generating great expectation in them? 41. Or have you, who are accustomed to afford protection to refugees, failed to protect a Brahmana, a child, a cow, an old man, a sick man, a woman, or any other kind of person who sought asylum with you? 42. Or have you consorted with any prohibited woman, or even if she be not prohibited, done so without giving proper reward to her? Or have you met with defeat on the way from equals or inferiors? 43. Or did you hap-

कच्चित्प्रेष्ठतमेनाथ

हृदयेनात्मबन्धुना ।

शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक् । 44।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे युधिष्ठिरवितर्को नाम चतुर्दशोऽध्यायः ॥ 14 ॥

pen to take food without feeding old men, children, or others whom you are in duty bound to feed? 44. Or am I to understand that a great vacancy has been created in your life by the absence of

Sri Krishna who has been your bosom friend and the most trusted and venerated elder? I cannot think of any other explanation for the terribly depressed condition in which I find you.

अथ पञ्चदशोऽध्यायः

सूत उवाच

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः ।

नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्षितः ॥ 1 ॥

शोकेन शुष्यद्वदनहृत्सरोजो हतप्रभः ।

विभुं तमेवानुध्यायन्नशक्नोत्प्रतिभाषितुम् ॥ 2 ॥

कृच्छ्रेण संस्तभ्य शुचः पाणिनाऽऽमृज्य नेत्रयोः ।

परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः ॥ 3 ॥

सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् ।

नृपमग्रजमित्याह बाष्पगद्गदया गिरा ॥ 4 ॥

अर्जुन उवाच

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा ।

येन मेऽपहतं तेजो देवविस्मापनं महत् ॥ 5 ॥

यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।

उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥ 6 ॥

यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।

तेजो हतं खलु मयाभिहतश्च मत्स्यः सज्जीकृतेन धनुषाधिगता च कृष्णा ॥ 7 ॥

Skandha I : Chapter 15

SRI KRISHNA'S ASCENT AND AFTER

Arjuna's Return and Report (1-27)

Suta said: 1-2. Being thus plied with many alternative questions by Raja Yudhishtira, who was full of evil forebodings at the sight of his emaciated and depressed state, Arjuna, the friend of Krishna, was not for some time able to say anything in reply, as he was in the throes of suffering caused by separation from Krishna. He was consequently dejected, depressed, and deprived of all his strength, mental and physical. He only stood silent, his mind engrossed in his Lord. 3-4. He then restrained the tears in his eyes, and wiped away the drops dripping down. His mind was ridden with grief, caused by

his love for his departed friend. Revolving in his mind over Krishna's various acts of love like agreeing to be his charioteer, and over his compassionate love and friendliness, Arjuna began to speak as follows to his brother, the king, with tears again flowing and voice trembling. *Arjuna said:* 5. O Great King! I have been betrayed by Hari, whom I took to be a friend. He has deprived me of my prowess, which was once the wonder of even the Devas. 6. Just as a body, be it of a dear and near one, becomes an object of repulsion when life is out of it, so this world is a very unpleasant place for me when it is even for a moment without the presence of the Lord therein. 7. It was

यत्सन्निधावहमु खाण्डवमग्नयेऽदामिन्द्रं च सामरगणं तरसा विजित्य ।
 लब्धा सभा मयकृताद्भुतशिल्पमाया दिग्भ्योऽहरन्पतयो बलिमध्वरे ते ॥ 8॥
 यत्तेजसा नृपशिरोऽङ्घ्रिमहन्मखार्थे आर्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।
 तेनाहूताः प्रमथनाथमखाय भूषा यन्मोचितास्तदनयन् बलिमध्वरे ते ॥ 9॥
 पत्न्यास्तवाधिमखक्लृप्तमहाभिषेकश्लाघिष्ठचारुकबरं कितवैः सभायाम् ।
 स्पृष्टं विकीर्य पदयोः पतिताश्रुमुख्या यस्तत्स्त्रियोऽकृत हतेशविमुक्तकेशः ॥ 10॥
 यो नो जुगोप वनमेत्य दुरन्तकृच्छ्राद् दुर्वाससोऽरिविहितादयुताग्रभुग्यः ।
 शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं तृप्ताममंस्त सलिले विनिमग्नसङ्घः ॥ 11॥
 यत्तेजसाथ भगवान् युधि शूलपाणिर्विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।
 अन्येऽपि चाहममुनैव कलेवरेण प्राप्तो महेन्द्रभवने महदासनाधर्मम् ॥ 12॥
 तत्रैव मे विहरतो भुजदण्डयुगलं गाण्डीवलक्षणमरातिवधाय देवाः ।
 सेन्द्राः श्रिता यदनुभावितमाजमीढ तेनाहमद्य मुषितः पुरुषेण भूम्ना ॥ 13॥

by his favour that I could easily overcome the prowess of many a king who had assembled under the influence of passionate love at the assembly for bridal choice (Swayamvara) held in Drupada's court, could strike accurately with the bow kept in readiness the target of the mechanically moving fish, and secure Draupadi as bride. 8. It was by his favour that I could enable Agni, the god of fire, to consume the whole of the Khandava forest, overcoming the opposition of Indra and his following; and as a consequence get a palace of unique workmanship built by Maya, the divine architect, which became the venue for your Rajasuya sacrifice at which kings without number assembled with tributes for you. 9. It was by his favour alone that your brother Bhimasena, possessed of ten thousand elephant-power of strength, was able to destroy the tyrant Jarasandha and release the numerous kings whom he had shut up in his prison to be the victims at a sacrifice and who on release brought handsome tributes at your Rajasuya sacrifice. 10. It was by His favour that the womenfolk of those villains have been made to bemoan with dishevelled hair,

the loss of their husbands who died in the great war—the very villains who had in the open assembly dragged your wailing queen by her dishevelled locks, which had been sanctified by holy waters at the Rajasuya sacrifice. 11. It was he who protected us from the curse of the choleric sage Durvasas, who had a thousand disciples, and whom our enemies had despatched as one of the measures for ruining us. He saved us by eating the remnant of a leaf from one cooking pot and declaring himself to be satisfied—an act by which he, the soul of the universe, gave full appeasement of hunger for the whole world, including the sage and his disciples who were then bathing in the waters of a neighbouring river. 12. It was he who endowed me with that prowess with which I was able to astonish Bhagavan Siva and get from Him his special weapon called Pasupata and also other weapons from other divine beings, and, what is more, which enabled me to go to Indra's heaven and share his heavenly seat with this very physical body. 13. In Indra's heaven the might of my arm, which consisted in Krishna's grace and my bow Gandiva, was sought by Indra and the

यद्वाधवः कुरुबलाब्धिमनन्तपारमेको रथेन ततरेऽहमतार्यसत्त्वम् ।
 प्रत्याहृतं बहु धनं च मया परेषां तेजास्पदं मणिमयं च हृतं शिरोभ्यः ॥14॥
 यो भीष्मकर्णगुरुशल्यचमूष्वदभ्रराजन्यवर्यरथमण्डलमण्डितासु ।
 अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आर्च्छत् ॥15॥
 यदोष्णु मा प्रणिहितं गुरुभीष्मकर्णनप्तृत्रिगर्तशलसैन्धवबाह्लिकाद्यैः ।
 अस्त्राण्यमोघमहिमानि निरूपितानि नो पस्पृशुर्नृहरिदासमिवासुराणि ॥16॥
 सौत्ये वृतः कुमतिनाऽऽत्मद ईश्वरो मे यत्पादपद्मभवाय भजन्ति भव्याः ।
 मां श्रान्तवाहमरयो रथिनो भुविष्ठं न प्राहरन्त्यदनुभावनिरस्तचित्ताः ॥17॥
 नर्मण्युदाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
 संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥18॥
 शय्यासनाटनविकत्थनभोजनादिष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।
 सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान् महितया कुमतेरघं मे ॥19॥
 सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
 अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥20॥

Devas for the destruction of their enemies. O King! He, that source of all our strength, has now deserted us.

14. It was by his association that I was able single-handedly to cross the limitless and impassable ocean of Kaurava armies, and also to retake the cattle-wealth stolen by the enemy and along with that collect a vast booty consisting of their valuable begemmed turbans and diadems indicative of their power and glory. 15. Sitting beside me as charioteer, and moving in front of the enemy army— which was resplendent with the presence of numerous kings and was led by celebrated heroes like Bhishma and Drona—he took away from those great car-warriors their life, mind and prowess by his mere look. 16. It was by the protection he afforded that I was not even scratched by the mighty and unimpedable weapons used against me by Bhishma, Karna, Salya, Jayadratha, Bahlika and other car-warriors, just as Prahlada was untouched by the weapons of the Asuras (directed against him by his cruel father). 17. He whom holy men worship for the attain-

ment of Moksha, who though the Lord of all, bestows his very self to devotees—to him had I assigned the work of a charioteer; none the less it was by his prowess that the opposing kings in the battlefield were stunned and could not use their weapons against me, as I stood on the ground, while my tired horses were being given water. 18. O King! My heart is distressed in the extreme when I recall how he used to joke with me bathing me in his brilliant and charming smile, and how in serious conversations he was accustomed to address me as: O Partha! O Arjuna! O friend! O noble one among the Kurus! and so on. 19. In the course of our close friendship— may be while resting, relaxing, eating or joking— whatever sarcastic or insinuating remarks I used to make, he bore with patience and magnanimity as a friend would do with friend and a father with a son. 20. O great king! Now that my heart is spiritless and weak because of the absence of that great one, my dear friend and well-wisher, I have met with defeat even at the hands of a few wretched herdsmen

तद्वै धनुस्त इषवः स रथो ह्यास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।

सर्वं क्षणेन तदंभूदसदीशरिक्तं भस्मन् हुतं कुहकराद्धमिवोप्तमूष्याम् ॥21॥

राजंस्त्वयाभिपृष्टानां सुहृदां न सुहृत्पुरे ।
वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।
प्रायेणैतद्भूगवत ईश्वरस्य विचेष्टितम् ।
जलौकसां जले यद्वन्महान्तोऽदन्यणीयसः ।
एवं बलिष्ठैर्यदुर्मिहद्भिर्द्विरितरान् विभुः ।
देशकालार्थयुक्तानि हृत्तापोपशमानि च ।

सूत उवाच

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।
वासुदेवाङ्घ्रिचतुर्ध्यानपरिवृंहितरंहसा ।
गीतं भगवता ज्ञानं यत्तत्सङ्ग्राममूर्धनि ।
विशोको ब्रह्मसम्पत्त्या संल्लिख्यद्वैतसंशयः ।

on the high road, as I was guarding the evacuation of Krishna's family from Dwara-
raka. 21. The same bow, the same arrows, the same chariot, and I, the same occupant of the chariot—these are present now as they existed before when even all royalties bowed their heads in submission. But alas! Lacking the presence of the Lord behind these, all of them have been reduced to utter futility like sacrificial offering made in ashes, an illusory castle built in the air, or seeds sown in a desert!

22-23. O King! All those about whom you have made kind enquires are no longer in the land of the living. Owing to the curse of holy men (whom they insulted) they lost their sanity of mind. Drinking inordinate quantities of liquor and forgetting even the identities of one another, they have all fisted themselves to death in a drunken brawl. Only four or five of those friends of ours are surviving. 24. It seems to be a law ordained by the Lord that living beings destroy themselves by mutual feuds and prosper by mutual co-operation. 25-26. It is found in nature that large creatures feed on small ones, strong ones on weak ones; and then the strong ones come into

विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः ॥22॥
अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ॥23॥
मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ॥24॥
दुर्बलान् बलिनो राजन् महान्तो बलिनो मिथः ॥25॥
यदून् यदुभिरन्योन्यं भूभारान् संजहार ह ॥26॥
हरन्ति स्मरताश्चित्तं गोविन्दाभिहितानि मे ॥27॥

सौहार्देनातिगाढेन शान्ताऽऽसीद् विमला मतिः ॥28॥
भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः ॥29॥
कालकर्मतमोरुद्धं पुनरध्यगमद् विभुः ॥30॥
लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसंभवः ॥31॥

mutual conflict and swallow, that is, destroy one another. Even so, in order to lighten the burden of the earth, the Lord used the powerful Yadus to destroy other powerful clans, and finally made the Yadus destroy themselves by mutual conflict. 27. My mind is seeking refuge in remembering again and again the instructions of Krishna, always suited to the time and place, and giving relief to the troubled mind of man.

The great Abandonment of the Pandavas (28-51)

Suta said: 28. The mind of Arjuna, which was merged in Krishna under the powerful sentiment of deep friendship, became pure and got settled in calmness. 29-30. By the power of devotion now intensified by continuous thought of the Lord, Arjuna's understanding was freed from all impurities, and he once again recovered the remembrance of that saving knowledge which the Lord had imparted to him in the battlefield and which was being obstructed from manifestation by the forces of time, Karma, and worldly enjoyments. 31. By the experience of the Supreme Being, he was now free from all

निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च । स्वःपथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ॥32॥
 पृथाप्यनुश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्गतिं च ताम् ।
 एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥33॥
 ययाहरद् भुवो भारं तां तनुं विजहावजः । कण्टकं कण्टकेनेव द्वयं चापीशितुः समम् ॥34॥
 यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः । भूभारः क्षपितो येन जहौ तच्च कलेवरम् ॥35॥
 यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः ।
 तदाहरेवाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत ॥36॥
 युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि ।
 विभाव्य लोभानृतजिह्वाहिसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥37॥
 स्वराट् पौत्रं विनयिनमात्मनः सुसमं गुणैः । तोयनीव्याः पतिं भूमेरभ्यषिञ्चद् गजाह्वये ॥38॥
 मथुरायां तथा वज्रं शूरसेनपतिं ततः । प्राजापत्यां निरूप्येष्टिमग्नीनपिबदीश्वरः ॥39॥
 विसृज्य तत्र तत्सर्वं दुकूलबलयादिकम् । निर्ममो निरहङ्कारः संछिन्नाशेषबन्धनः ॥40॥

the sorrow and the doubts arising from the sense of duality. As he experienced himself as pure spirit, the hold of the gross and subtle body slackened, and he was ready for the state beyond return.

32. Hearing about Krishna's departure from earthly life and the destruction of the clan of the Yadavas, Yudhishtira made the firm decision of taking the vow of abandonment. 33. Pritha, the mother of the Pandavas, on hearing Arjuna's report on the destruction of the Yadus and the Lord's ascension, gave up her earthly body by uniting her spirit with the Supreme Being through one-pointed devotion to Him. 34. A thorn is taken from the body with the aid of another thorn, and after the work is done, both are thrown away. So also the Lord assumed a body for lightening the burden of the earth, and having done it, He threw away His body also. For the Lord, His body and bodies of others are alike. 35. He embodied himself as Fish and other incarnations, and abandoned those bodies, having fulfilled his mission. In the same way, he abandoned this body with which he lightened the burden of the earth; but in the midst of these changes He remains the same, just like an actor

who plays several parts without changing his identity.

36. The very day when the Lord of abounding grace left this earth, that same day, Kali, the spirit of evil, which augments the degenerate tendencies of indiscriminating minds, strengthened his sway on earth. 37. So the wise Yudhishtira soon made preparations for the great abandonment, seeing the advancing influence of Kali on his city, kingdom, palace and himself in the increase of greed, untruth, duplicity and cruelty. 38. The emperor Yudhishtira now performed the coronation of his grandson, Parikshit, noted for his modesty, and also possessed of excellences equal to his own, and made him the ruler of the whole land girdled by the sea, with Hastinapura as his capital. 39. At Mathura he enthroned Vajra, a grandson of Sri Krishna, as the king of the Surasenas. Then he performed a Vedic fire sacrifice in the name of Prajapati, and afterwards he withdrew into his self the three fires, the Ahavaniya, the Garhapatya and the Dakshina (symbolic of his having thereafter abandoned the external performance of fire sacrifices). 40-41. There itself he abandoned his silk dress and golden

वाच जुहाव मनसि तत्प्राण इतरे च तम् ।
त्रित्वे हुत्वाथ पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः ।
चीरवासा निराहारो बद्धवाङ् मुक्तमूर्धजः ।
अनपेक्षमाणो निरगादभृष्वन् बधिरो यथा ।

हृदि ब्रह्म परं ध्यायन्नावर्तेत यतो गतः ॥44॥

सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ।
ते साधुकृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः ।
तद्ध्यानोद्विक्त्या भक्त्या विशुद्धधिषणाः परे ।
अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः ।
विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान् ।
द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् ।

यः श्रद्धयैतद् भगवत्प्रियाणां पाण्डोः सुतानामिति संप्रयाणम् ।

भृणोत्यलं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ॥51॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे पाण्डवस्वर्गारोहणं नाम पञ्चदशोऽध्यायः ॥15॥

ornaments. Abandoning his ego-sense and the bondage of the world, he sacrificed speech in the mind, mind in the Prana, the Prana in the Apana, Apana in Death, and Death in the material body (In other words he controlled all the senses, realised that death etc. are only applicable to the body, and was established in the conviction that he is the Atman not subject to the sixfold changes.) 42. He then dissolved the gross body into the Gunas of Prakriti, the Gunas in Mulāvidya or primal ignorance, everything in the Self (Atman) and the Self in Brahman, the Universal Self. 43-44. Dressed in bark cloth, without food, speechless, with hair dishevelled, resembling one senseless, or inebriated or ghoulish, without casting even a look back, deaf to all sounds, with mind completely absorbed in the thought of Brahman—he started from home in the northern direction along the path of no-return, which all the great men in the past had trodden.

45. All the other Pandava brothers, too, seeing the evil influence of Kali spreading among their subjects, followed the footsteps of their elder brother with

मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥41॥
सर्वमात्मन्यजुहवीद् ब्रह्मण्यात्मानमव्यये ॥42॥
दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ॥43॥
उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः ।

कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्ट्वाः प्रजा भुवि ॥45॥

मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ॥46॥

तस्मिन्नारायणपदे एकान्तमतयो गतिम् ॥47॥

विधूतकल्मषास्थाने विरजेनात्मनैव हि ॥48॥

कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥49॥

वासुदेवे भगवति होकान्तमतिराप तम् ॥50॥

firm determination. 46. They, who had lived their lives in the light of truth and righteousness, realised that the feet of the Lord were their only ultimate support, and withdrew their mind away from all worldly objects. 47-48. With their understanding purified by devotion generated by meditating on Him, they became absorbed in that Supreme Consciousness that is Narayana, and endowed with spiritual bodies of Suddhasattva without any Rajas or Tamas, attained to that state of absolute purity, which is far away for those engrossed in the ephemeral enjoyments of the senses. 49. Vidura of steady understanding cast off his body at Prabhasa, with his mind absorbed in Krishna and infilled by Him. As Vidura was the descent of Dharmaraja, the presiding deity over departed spirits, he resumed his original state to perform the duties that the Lord had placed on him. 50. Draupadi, finding that her husbands had taken to the life of renunciation, centred her mind entirely on Vasudeva and attained to Him.

51. Whoever hears with a devout heart this esoteric and inspiring account of the

great abandonment of the sons of Pandu,
who were extremely dear to the Lord,

will be blessed with devotion to the
Lord and attain to liberation.

अथ षोडशोऽध्यायः

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।

यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा ॥ 1॥

स उत्तरस्य तनयामुपयेम इरावतीम् । जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् ॥ 2॥
आजहाराश्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् । शारद्वतं गुरुं कृत्वा देवा यत्राक्षिगोचराः ॥ 3॥
निजग्राहौजसा वीरः कर्लि दिग्विजये क्वचित् । नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा ॥ 4॥

शौनक उवाच

कस्य हेतोर्निजग्राह कर्लि दिग्विजये नृपः । नृदेवचिह्नधृक् शूद्रः कोऽसौ गां यः पदाहनत् ।

तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् ॥ 5॥

अथवास्य पदाम्भोजमकरन्दलिहां सताम् । किमन्यैरसदालापैरायुषो यदसद्व्ययः ॥ 6॥
क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् । इहोपहृतो भगवान् मृत्युः शामित्रकर्मणि ॥ 7॥
न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः । एतदर्थं हि भगवानाहूतः परमर्षिभिः ।

अहो नृलोके पीयेत हरिलीलामृतं वचः ॥ 8॥

Skandha I : Chapter 16

PARIKSHIT AND THE ADVENT OF KALI

The Dig-vijaya of Parikshit (1-16)

Suta said: 1. O learned one! Even as the experts in reading the future had predicted at his birth, Parikshit, the great devotee of the Lord and a man of many excellences, ruled the kingdom, following the advice of his competent ministers. 2. He married Iravati, the daughter of his uncle Uttara, and had by her four sons, the eldest of whom was Janamejaya. 3. With Kripa as the leading priest, he performed three Aswamedha sacrifices on the banks of the Ganga, at which wealth without limit was given in holy charity, and the presence of the Devas invoked was visible even to the naked eye. 4. Once the heroic Parikshit in the course of his tours of victory came across the evil one Kali sporting the insignia of a man

of royal caste, but torturing a cow and a bull by kicking at them mercilessly. Seeing that, Parikshit inflicted severe punishment on Kali.

Saunaka said: 5-8. Why did Parikshit, in place of killing Kali, inflict only some punishment on him? He was really a man of Sudra characteristics, though he was dressed as one of the royal caste. Otherwise why would he kick and torture a cow? Speak to us about it, if it springs from the story of Krishna, or has reference to any great devotee whose delight is His service. O dear one! What is the use of other vain talks? They are only a means for killing time. For, man's life is short, and he must utilise that short time to work for the attainment of Mukti. The God of

मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै । निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः ॥ 9॥

सूत उवाच

यदा परीक्षित् कुरुजाङ्गलेऽवसत् कलिं प्रविष्टं निजचक्रवर्तिते ।

निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे ॥10॥

स्वलङ्कृतं श्यामतुरङ्गयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।

वृतो रथाश्चद्विपत्तियुक्तया स्वसेनया दिग्विजयाय निर्गतः ॥11॥

भद्राश्वं केतुमालं भारतं चोत्तरान् कुरुन् ।

तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् ।

आत्मानं च परित्रातमश्वत्थाम्नोऽस्त्रतेजसः ।

तेभ्यः परमसन्तुष्टः प्रीत्युज्जृम्भितलोचनः ।

किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् ॥12॥

प्रगीयमानं च यशः कृष्णमाहात्म्यसूचकम् ॥13॥

स्नेहं च वृष्णिपार्थानां तेषां भक्तिं च केशवे ॥14॥

महाधनानि वासांसि ददौ हारान् महामनाः ॥15॥

सारथ्यपारषदसेवनसख्यदौत्यदीरासनानुगमनस्तवनप्रणामान् ।

स्निग्धेषु पाण्डुषु जगत्प्रणतिं च विष्णोर्भक्तिं करोति नृपतिश्चरणारविन्दे ॥16॥

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् ।

नातिदूरे किलाश्रयं यदासीत् तन्निबोध मे ॥17॥

Death has been invoked by Mantras at this sacrificial rite, and so long as he is held up here, during the sacrifice, no one is likely to die. The great sacrificial priests have indeed invoked the presence of the God of Death here, so that he too may listen to this great exposition of the Lord's excellences. Therefore let more discourses on this subject be given, by which the nectar of divine excellences will flood the world. 9. Alas! the dull-witted and short-sighted man spends the brief span of his life in vain, half in sleep at night, and the rest in vain actions that have no reference to the Lord.

Suta said: 10. When the great warrior, Parikshit, heard the unpleasant news that the evil spirit of Kali had entered the land of Kuru and Jangila that was under the protection of his Government, he took up arms to confront him. 11. Seated in his well-embellished chariot drawn by swarthy horses and marked by a flag with the motif of a lion, he started from his capital on his victory march to the surrounding countries with his army having the four divisions of chariot brigades, cavalry, elephant divisions and infantry. 12. He established his sway over

countries like Bhadrasva, Ketumala, Bharata, Uttarakuru, Kimpurusha and others, and received tribute from the rulers of these countries. 13-15. As he proceeded he heard persons singing panegyrics on his great ancestors conveying the glory of Krishna—also on how by Krishna's grace his own life was saved from the destructive effect of Aswatthama's Brahma missile, how there was great friendship between the Pandavas and the Vrishnis, and how they all were deeply devoted to Krishna. These songs delighted Parikshit, and highly pleased with the singers, he gave them liberal presents consisting of money, clothes and necklaces. 16. Parikshit was overcome with devotion to Krishna when he heard of the Lord's loving solicitude for devotees, the Pandavas—of how He worked for them as charioteer, secretary, servant, friend, messenger, protector, glorifier and subordinate, as also of how the whole world honoured Him.

Conversation between Dharma and Mother Cow (17-36)

17. While Parikshit was thus ruling, following the footsteps of his ancestors,

धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥18॥

धर्म उवाच

कच्चिद्भूद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेषन्मुखेन ।
 आलक्ष्ये भवतीमन्तराधि दूरे बन्धुं शोचसि कञ्चनान्म्ब ॥19॥
 पादैर्नूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।
 आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्वन्मघवत्यवर्षति ॥20॥
 अरक्ष्यमाणाः स्त्रिय उवि बालान् शोचस्यथो पुरुषादैरिवार्तान् ।
 वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाग्रयान् ॥21॥
 किं क्षत्रबन्धून् कलिनोपसृष्टान् राष्ट्राणि वा तैरवरोपितानि ।
 इतस्ततो वाशनपानवासःस्नानव्यवायोन्मुखजीवलोकम् ॥22॥
 यद्दाम्ब ते भूरिभरावतारकृतावतारस्य हरेर्धरित्रि ।
 अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्वाणविलम्बितानि ॥23॥
 इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकशितासि ।
 कालेन वा ते बलिनां बलीयसा सुरार्चितं किं हृतमम्ब सौभगम् ॥24॥

he happened to come across a somewhat startling experience, which I shall relate to you. 18. Dharma appeared as a bull with a single leg, and the Earth as a cow dispirited and weeping like a mother who had lost her child. 19. The Dharma-bull asked the Earth-cow: O graceful one! Are you not in good health? You look a little faded and your face is without its usual lustre. You seem to be grief-stricken. Are you grieving for anyone who has gone far way? 20. Are you sorrowing for me who have been deprived of three legs and have now got only one, or over the evil fate in store for yourself in the future—of being killed and eaten (or alternatively, being ruled over) by degenerate men? Or again, are you feeling sorry for the Devas who no longer receive the sacrificial offerings (as sacrifices have ceased to be performed), or for the inhabitants of the world distressed by Indra ceasing to release rain according to their needs? 21. O Mother Earth! Are you grieving for women deprived of the

protection of their husbands, or for the children neglected by parents cruel like cannibals, or for learning imprisoned in the families of depraved Brahmanas, or for the heads of celebrated Brahmana families slavishly serving under despicable kings? 22. Again are you afflicted by the thought of these decadent Kshatriyas (kingly caste) who have been polluted by the evil spirit of Kali, or of the countries that have been ruined by their misrule, or of the people in general who are interested solely in eating, drinking, mating, decorating themselves and other such physical concerns, and that too without any discrimination? 23. Or, Mother Earth! Are you grief-stricken because of the disappearance of Bhagavan Sri Krishna who has rid you of a large part of your burden and whose divine deeds confer a type of bliss, superior even to that of Mukti, on those who contemplate them? 24. Can it be, O Mother, that your sorrow springs from irresistible Time's deprivation of your far-famed

धरण्युवाच

भवान् हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि ।
 सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् ।
 ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः ।
 प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः ।
 एते चान्ये च भगवन्नित्या यत्र महागुणाः ।
 तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् ।
 आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् ।

चतुर्भिवर्तसे येन पादैर्लोकसुखावहैः ॥25॥
 शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥26॥
 स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥27॥
 गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहङ्कृतिः ॥28॥
 प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥29॥
 शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥30॥
 देवान् पितॄन्वृषीन् साधून् सर्वान् वर्णास्तथाऽऽश्रमान् ।

ब्रह्मादयो बहुतिथं यदपाङ्गमोक्षकामास्तपः समचरन् भगवत्प्रपन्नाः ।
 सा श्रीः स्ववासमरविन्दवनं विहाय यत्पादसौभगमलं भजतेऽनुरक्ता ॥32॥

तस्याहमब्जकुलिशाङ्कुशकेतुकैतैः श्रीमत्पदैर्भगवतः समलंकृताङ्गी ।
 त्रीनत्यरोच उपलभ्य ततो विभूतिं लोकान् स मां व्यसृजदुत्समयतीं तदन्ते ॥33॥

prosperity? Whatever be the cause of your sorrow, O Earth, please speak out to me about it.

Mother Earth said: 25. O Dharma! You are already aware of the cause of my sorrow. Your four legs, bringing happiness to the world, were till now sustained by Sri Krishna. I am sorrowing over the misfortune that has befallen the world by his departure from earthly life. 26-30. I grieve for this world which is in the grip of that evil spirit, Kali, after the demise of Sri Krishna, the centre abounding with auspicious qualities like truth, purity, kindness, patience, generosity, joy, straightforwardness, restraint of mind, restraint of the senses, austerity, equanimity, fortitude, scriptural knowledge, dispassion, lordship, courage, prowess, resourcefulness, memory, sense of freedom, skilfulness, attractiveness of form, heroism, sensitiveness of heart, power of intellect, modesty, goodness of nature, strength of mind and senses, the divine qualities included in Bhaga, unperturbedness, firmness, faith, fame, adorability, and absence of egoism. These and several

other allied qualities, which all good and great people desire to cultivate, were naturally present and therefore never subject to any diminution in Krishna, the residence of Sri. I have been now deprived of that great reservoir of everything noble; and in his absence the influence of Kali, the evil spirit, is spreading everywhere. I am depressed by the thought of the world at large in this predicament. 31. It is not only about the world at large that I am moaning, but of the fate of myself, your divine self, Devas, Pitris, holy men and all the Varnas and Ashramas. 32. Sri Devi, for whose favourable glance Brahma and other divinities perform austerities—that Sri, becoming wholly resigned to the Lord, left her abode of the lotus-forest, drawn by the love of the Lord, and became a permanent resident at his lotus-feet in order to enjoy his beauty. 33. The sacred foot-prints of that Lord, with the marks of lotus, thunderbolt, goad, flag etc. used to adorn my body and endow me with a divine grace that excelled everything in the three worlds. Alas! He has now abandoned me who

यो वै ममातिभरमासुरवंशराज्ञामक्षौहिणीशतमपानुददात्मतन्त्रः ।
 त्वां दुःस्थमूनपदमात्मनि पौरुषेण सम्पादयन् यदुषु रम्यमभिभ्रदङ्गम् ॥34॥
 का वा सहेत विरहं पुरुषोत्तमस्य प्रेमावलोकश्चिरस्मितवल्गुजल्पैः ।
 स्थैर्यं समानमहरन्मधुमानिनीनां रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः ॥35॥

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा । परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे पृथ्वीधर्मसंवादो नाम षोडशोऽध्यायः ॥16॥

was exulting in my privileged position. 34. For relieving me of the unbearable burden of the enormous armies of kings of Asuric origin, and to restore to you your feet by the loss of which you were not able to stand, he was born among the Yadus with an enchanting form. 35. His disappearance is indeed an unbearable disaster—he whose sweet looks, comely smiles, and intriguing

speech at once overcame the wounded pride and mental stupor (Stabdha) of his consorts in their amorous dalliances with him, and whose footsteps on my body caused in me a festivity of horripilation in the shape of luxuriant vegetation. 36. While Dharma and Mother Earth were thus talking, the Rajarshi Parikshit reached the banks of the east-flowing Saraswati at Kurukshetra.

अथ सप्तदशोऽध्यायः

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।
 वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।
 गां च धर्मदुघां दीनां भृशं शूद्रपदाहताम् ।
 पप्रच्छ रथमारूढः कार्तस्वरपरिच्छदम् ।
 कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली ।

दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम् ॥ 1॥
 वेपमानं पदैकेन सीदन्तं शूद्रताडितम् ॥ 2॥
 विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् ॥ 3॥
 मेघगम्भीरया वाचा समारोपितकार्मुकः ॥ 4॥
 नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः ॥ 5॥

Skandha I : Chapter 17

PARIKSHIT'S SUBDUAL OF KALI

Parikshit meets Dharma and Earth in a pitiable Plight (1-27)

Suta said: 1. There he found a cow and a bull, apparently ownerless, being tortured by a Sudra, who had put on the insignia of a man of the royal caste and held a staff in hand. 2-4. Parikshit saw before him the shocking sight—a milk-white bull, urinating in fear and trembling on its single leg, being tortured and belaboured by the Sudra, on the one hand,

and on the other a cow, the yielder of all the requisites of Yajnas, rendered calfless, weeping, lean and hungry, being kicked about by the same Sudra. At the sight of it Parikshit, sitting in his gold-inlaid chariot holding his bow well-strung, called out in his thunderous voice: 5. In this land protected by me, how do you, a bully, dare to persecute weak and helpless people? In dress you look like a man of the royal caste, but in action you are

यस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना ।
 त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन् ।
 न जातु पौरवेन्द्राणां दोर्दण्डपरिरम्भते ।
 मा सौरभेयानुशुचो व्येतु ते वृषलाद्भयम् ।
 यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
 एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
 कोऽवृश्चत्तव पादांस्त्रीन् सौरभेय चतुष्पद ।
 आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
 जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम् ।
 अनागस्त्विह भूतेषु य आगस्कृन्निरङ्कुशः ।
 राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम् ।

धर्म उवाच

एतद्वः पाण्डवेयानां युक्तमार्ताभयं वचः ।
 न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ ।

शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥ 6॥
 वृषरूपेण किं कश्चिद् देवो नः परिखेदयन् ॥ 7॥
 भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः ॥ 8॥
 मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि ॥ 9॥
 तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः ॥ 10॥
 अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥ 11॥
 मा भूवंस्वादृशा राष्ट्रे राज्ञां कृष्णानुवर्तिनाम् ॥ 12॥
 आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् ॥ 13॥
 साधूनां भद्रमेव स्यादसाधुदमने कृते ॥ 14॥
 आहर्तास्मि भुजं साक्षादमर्त्यस्यापि साङ्गदम् ॥ 15॥
 शासतोऽन्यान् यथाशास्त्रमनापद्युत्यथानिह ॥ 16॥

येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः ॥ 17॥
 पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥ 18॥

the meanest of the mean. 6. Who are you that, as soon as Krishna along with heroic Arjuna has disappeared from the earth, you have the temerity to torture innocent people at such a lonely spot? You are a villain who deserves to be put to death. 7. And who are you of milk-white colour that, being deprived of three legs, are moving about on a single one? Are you a divinity in the guise of an ox? 8. In this land protected by the might of a descendant of Puru's line, there is not a single creature other than you, whose tears are dropping on the earth. 9. O son of Surabhi! Sorrow not. You shall have nothing to fear from this villain. And, O mother, when I am here to punish the wicked, you need not weep like this. 10. If all the subjects of a king happen to be oppressed by wicked men, the reputation, the life-span, the good fortune and the like of that perverse ruler will all be destroyed. 11. It is the most important duty of a king to assuage the sorrows of the afflicted. I shall therefore kill this mean fellow who thus indulges

in the torture of other living beings. 12. O son of Surabhi! Who is it that cut off your three legs? In this land ruled by kings devoted to Krishna, such atrocities cannot be allowed to be perpetrated! 13. O Bull! There shall be shelter afforded to harmless and innocent creatures like you. Tell me, who has mutilated you in this way, bringing ignominy to Pandavas and their progeny? 14. I am the dread of all those who oppress the innocent. Only if the wicked are put down, can the good prosper. 15. I shall cut off the arms up to the shoulder of anyone, be it even a Deva, if he is found to inflict wanton and unrestrained sufferings on the innocent. 16. For, the prime duty of the king is to administer punishment to those who, except in times of extreme danger, fail to keep to the path of duty ordained for them and take to prohibited ways. It is incumbent also that he should protect those who keep to the path of duty.

Dharma said: 17. Such words of solace and protection to the oppressed are in-

केचिद् विकल्पवसना आहुरात्मानमात्मनः । दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् ॥19॥
अप्रतर्क्यादिनिर्देश्यादिति केष्वपि निश्चयः । अत्रानुरूपं राजर्षे विमृशस्व मनीषया ॥20॥

सूत उवाच

एवं धर्मे प्रवदति स सम्राड् द्विजसत्तम । समाहितेन मनसा विस्लेदः पर्यचष्ट तम् ॥21॥

राजोवाच

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् । यदधर्मकृतः स्थानं सूचकस्यापि तद् भवेत् ॥22॥
अथवा देवमायाया नूनं गतिरगोचरा । चेतसो वचसश्चापि भूतानामिति निश्चयः ॥23॥
तपः शौचं दया सत्यमिति पादाः कृते कृताः । अधर्माशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥24॥
इदानीं धर्मं पादस्ते सत्यं निर्वर्तयेद् यतः । तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥25॥
इयं च भूर्भगवता न्यासितोरुभरा सती । श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका ॥26॥
शोचत्यश्रुकला साध्वी दुर्भगेवोज्जिताधुना । अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥27॥

deed befitting a descendant of the Pandavas; for their virtues were so transcendent that the Supreme Lord himself undertook to do such humble services to them as acting as their messenger and charioteer. 18. O great king! We are not really able to apprehend the root cause of all our troubles; for he who is the cause of it is described in absolutely different terms by different sectaries. 19. Some rationalists (Advaitins) say that the maker of one's destiny is oneself. Others say it is the planets; still others (the Mimamsakas) maintain that it is Karma; and there are materialists who find in Nature the cause of it all. 20. Some few have the settled conviction that everything has its cause in an Iswara (Supreme Being), who is more than what reason can comprehend or descriptions indicate. O royal sage! Please decide with your intellectual powers, which of these is the more acceptable.

Suta said: 21. O Great Brahmana! After Dharma had spoken thus, that emperor introspected for a while, and gaining thereby a clear understanding of the situation, addressed him thus: 22. O knower of Dharma! What you have spoken is the secret of Dharma. So you

are verily Dharma come in the form of an Ox. It is prohibited even to describe Adharma; for, one doing so in a way passes through the same experiences as one committing it. 23. Also, the mental and descriptive capacities of man cannot penetrate into the mystery of the Lord's power of Maya. 24. Austerity, purity, fellow-feeling and truth are the four qualities of Dharma, represented by the four feet of your bull-form. Your three feet have been cut off, O Dharma, by the three forces of Adharma—austerity by egotism, purity by attachments, and fellow-feeling by blinding passions. 25. O Dharma! Now there remains only one of your feet, namely truth, to sustain you. The evil spirit of Kali, flourishing on untruth, is now out to cut off that foot also. 26-27. And look at this Mother Earth! Till the other day, freed from her burdens on account of the destruction of the wicked by Sri Krishna, she was shining sanctified and bedecked with his foot-marks. And now deserted by him, she, though a lady of purity and faithfulness, is shedding tears on being enjoyed by Kshatriya impostors of Sudra origin who have no respect for Brahmanahood.

इति धर्मं महीं चैव सान्त्वयित्वा महारथः । निशातमाददे खड्गं कलयेऽधर्महेतवे ॥28॥
 तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् । तत्पादमूलं शिरसा समगाद् भयविह्वलः ॥29॥
 पतितं पादयोर्वीरः कृपया दीनवत्सलः । शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव ॥30॥

राजोवाच

न ते गुडाकेशयशोधराणां बद्धाञ्जलेर्वै भयमस्ति किञ्चित् ।
 न वर्तितव्यं भवता कथञ्चन क्षेत्रे मदीये त्वमधर्मबन्धुः ॥31॥
 त्वां वर्तमानं नरदेवदेहेष्वनुप्रवृत्तोऽयमधर्मपूगः ।
 लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्भः ॥32॥
 न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।
 ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविज्ञाः ॥33॥
 यस्मिन् हरिर्भगवानिज्यमान इज्यात्ममूर्तिर्यजतां शं तनोति ।
 कामानमोघान् स्थिरजङ्गमानामन्तर्बहिर्वायुरिवैष आत्मा ॥34॥

सूत उवाच

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः । तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥35॥

कलिस्त्वाच

यत्र क्वचन वत्स्यामि सार्वभौम तवाज्ञया । लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ॥36॥

Parikshit marks out five Places for Kali
(28-45)

28. Comforting Dharma and Earth in this way, the great hero Parikshit drew his sharp sword against Kali, the protagonist of all Adharma. 29. Thereupon Kali abandoned his royal make-up, and fell at the feet of Parikshit, trembling all the while with the fear of impending death. 30. The kind-hearted king, always considerate to those who seek asylum with him, had no heart to kill Kali lying abjectly at his feet. He spoke to him as follows with a gentle smile on his lips: 31. No harm will befall you, now that you have submitted and made obeisance to me who follow and keep up the glorious traditions set up by Arjuna, my grandfather. But there is one thing that you have to observe: never enter my territories, for you are the ally of Adharma. 32. Greed, untruth, stealing, vulgarity, undutifulness, inauspiciousness, deceit, fighting, hypocrisy and ostentation—all

these manifestations of Adharma always follow you, wherever you are. 33. O you ally of Adharma! Do not on any account enter into this region known as Brahmanvarta, where all are to observe Dharma and truth, and where great experts in the practice and philosophy of Yajna are ever engaged in offering Yajnas to Sri Hari, the Lord of Yajna. 34. Being worshipped with Yajnas, the Bhagavan, who is of the form of Yajna itself, grants all desires and all happiness to worshippers. He, who pervades everything without and within like the air, is the indwelling soul of those deities worshipped in Yajna, and so all the worship offered to the deities goes to Hari, and blessings too come from Him.

Suta said: 35. As Parikshit said these words, with the unsheathed sword in his hand, he looked like Yama, the god of death himself. Kali, standing before him, trembling all over with fear, submitted thus: 36. O Emperor! I am willing to

तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि । यत्रैव नियतो बत्स्य आतिष्ठंस्तेऽनुशासनम् ॥37॥

सूत उवाच

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ । द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥38॥
 पुनश्च याचमानाय जातरूपमदात्प्रभुः । ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥39॥
 अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः । औत्तरेयेण दत्तानि न्यवसत्तन्निदेशकृत् ॥40॥
 अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् । विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥41॥
 वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति । प्रतिसंदध आश्वास्य महीं च समवर्धयत् ॥42॥
 स एष एतर्ह्यध्यास्त आसनं पार्थिवोचितम् । पितामहेनोपन्यस्तं राज्ञारण्यं विविक्षता ॥43॥
 आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन् । गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः ॥44॥
 इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः । यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे कलिनिग्रहो नाम सप्तदशोऽध्यायः ॥17॥

stay wherever you order me. But in every place I dwell, I am sure to see the spectre of you armed with bow and arrow. 37. O the greatest of righteous men! It behoves you now to specify the place where you would like me to stay. I shall certainly confine myself to that place.

Suta said: 38. Being thus beseeched by Kali, he gave him four places to stay in. Those are the places where gambling, drinking of intoxicants, debauchery and slaughter take place. 39. When Kali pleaded for one more place for him to stay in, the clever Parikshit gave him gold as the fifth seat; for that is the source of all forms of Adharma—of deceit, pride, sexuality, cruelty, and of an additional fifth one, enmity. 40. Kali, the hot-bed of all Adharma, took his abode in these five centres, obedient to the command of Parikshit, the son of Uttara. 41. Every man who is desirous of his own welfare, should not succumb to these five sources

of evil, through which Kali exercises his influence over them. Especially should these be avoided by a righteous king who has to instruct others in right living. 42. Further, Parikshit restored to Dharma, embodied as bull, his three lost feet— austerly, purity, and fellow-feeling—and also comforted the Earth and made her prosperous. 43. It is that heroic Parikshit that has till now been sitting on the royal throne, on which he was installed by his grandfather Yudhishtira when he set off after his great abandonment. 44. With the same splendour of the Pandavas, and with fame spreading everywhere, that fortunate Parikshit has been ruling on the throne of Hastinapura as the emperor. 45. Such is the prowess of Parikshit, the son of Abhimanyu. It is because of the conditions obtaining in his reign that you have been able to start this long-lasting Brahma-satra.

अथाष्टादशोऽध्यायः

सूत उवाच

यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।
 ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् ।
 उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः ।
 नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।
 तावत्कलिर्न प्रभवेत्प्रविष्टोऽपीह सर्वतः ।
 यस्मिन्नहनि यद्द्वैव भगवानुत्ससर्ज गाम् ।
 नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
 किं नु बालेषु शूरेण कलिना धीरभीरुणा ।
 उपवर्णितमेतद् वः पुण्यं पारीक्षितं मया ।
 या याः कथा भगवतः कथनीयोऽस्मकर्मणः ।

अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥ 1॥
 न सम्मुमोहोरुभयाद् भगवत्यर्पिताशयः ॥ 2॥
 वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥ 3॥
 स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् ॥
 यावदीशो महानुर्व्यामाभिमन्यव एकराट् ॥ 5॥
 तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥ 6॥
 कुशलान्याशु सिद्धयन्ति नेतराणि कृतानि यत् । 7॥
 अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते ॥ 8॥
 वासुदेवकथोपेतमाख्यानं यदपृच्छत ॥ 9॥
 गुणकर्माश्रयाः पुंभिः संसेव्यास्ता बुभूषुभिः ॥ 10॥

Skandha I : Chapter 18

PARIKSHIT IS CURSED

Last Days of Parikshit (1-10)

Suta said: 1-2. King Parikshit had once the good fortune of being saved from death in his mother's womb by the all-powerful Krishna's grace, even though he was burnt up by the missile of Aswatthama. By resignation to Krishna, he was able also to rise above all fear at the time of his death, which he met with through the bite of the serpent Takshaka occasioned by the curse of a Brahmana. 3. Becoming a disciple of Vyasa's son Suka, he cut off all attachments for worldly things and attained to the knowledge of the Lord before he abandoned his body in the Ganga. 4. Those who always speak and hear about the excellences of the Lord, and who seek refuge at His feet, remain unperturbed even at the time of death. 5. So long as Parikshit, the son of Abhimanyu, reigned, the evil Kali, though he had started penetrating everywhere, found it impossible to cause any serious degeneration. 6. No doubt

Kali, the cause of all Adharmas, had made his entry into the world the moment Sri Krishna left it. 7. Parikshit, who was like a honey-bee in grasping the essential good in everything, abstained from killing the evil Kali, because there is one great excellence pertaining to his age—whatever good you do, it fructifies immediately, but not so the evil deeds; and besides, in Kali's age sin accrues only to sinful deeds and not to sinful thoughts. 8. Kali is like one who is cowardly before the brave, but brave before the cowardly. He holds no fear for the good, but like a wolf he is always vigilant and alert to pounce upon those who are thoughtless and unobservant. 9. As questioned by you, I have now described to you the sacred story of Parikshit, which is intimately connected with the life and doings of Sri Krishna. 10. All people who desire higher evolution, should drink deep at this spring of the excellences of the Lord, revealed in his numerous actions that are fit to be remembered and comprehended.

ऋषय ऊचुः

सूत जीव समाः सौम्य शाश्वतीविशदं यशः । यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः ॥11॥
कर्मण्यस्मिन्ननाश्वासे धूम्रधूम्रात्मनां भवान् । आपाययति गोविन्दपादपद्मासवं मधु ॥12॥
तुलयां लवेनापि न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिवः ॥13॥

को नाम तृप्येद् रसवित्कथायां महत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्यमुल्याः ॥14॥
तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य ।
हरेरुदारं चरितं विशुद्धं शुश्रूषतां नो वितनोतु विद्वन् ॥15॥
स वै महाभागवतः परीक्षिद् येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेन वैयासकिशब्दितेन मेजे खगेन्द्रध्वजपादमूलम् ॥16॥
तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं पारीक्षितं भागवतामिरामम् ॥17॥

सूत उवाच

अहो वयं जन्ममृतोऽद्य हास्म वृद्धानुवृत्त्यापि विलोमजाताः ।
दौष्कृत्यमाधि विधुनोति शीघ्रं महत्तमानामभिधानयोगः ॥18॥
कुतः पुनर्गूणतो नाम तस्य महत्तमैकान्तपरायणस्य ।
योऽनन्तशक्तिर्मगवाननन्तो महद्गुणत्वाद् यमनन्तमाहुः ॥19॥

The Rishis and Suta on the Greatness of the Lord (11-23)

The Rishis said: 11. O Suta, gladdener of our hearts! May you live a thousand years. For, you are broadcasting the excellences of Sri Krishna which confer immortality on men who hear it. 12. To us who are engaged in this long sacrificial rite of uncertain result—a rite which has made our bodies coal-black from the smoke of the sacrificial fires—you are bringing the invigorating drink of divine excellences, the nectar that abides in the lotus of His holy feet. 13. Heaven is not equal in value even to a small part of what is attained by contact with holy men. Even liberation is not equal to it. How worthless and ignoble then should be these worldly enjoyments? 14. Who is the worthy connoisseur that will be surfeited with hearing about the Lord's excellences, which are considered as their secure asylum by all spiritual aspirants?

15. O learned one! You have taken refuge in the Lord, who is the one resort of all great men. Describe the noble and sanctifying deeds of that Sri Hari to us, who are so keenly desirous of hearing about it. 16-17. That Divine knowledge which the sage Suka communicated to Parikshit of vast intellect and which helped him to attain to the feet of Mahavishnu, —may you be pleased to narrate to us in all detail. Those accounts of Divine actions and excellences are the expression of His unique spiritual power, and they were imparted to Parikshit for his good and for the edification of all devotees.

Suta said: 18. How wonderful! Though myself born in a low family, I have been elevated by the regard you learned and high-born personages are extending to me. Great men can even by their words erase the worrying fears generated by the inferiority complex of a low birth. 19. How much more must be the purifying and

एतावतालं ननु सूचितेन गुणैरसाम्प्रानतिशायनस्य ।
 हित्वेतरान् प्रार्थयतो विभूतिर्यस्याङ्घ्रिरेणुं जुषतेऽनभीप्सोः ॥20॥
 अथापि यत्पादनखावसृष्टं जगद्विरिञ्चोपहृताहर्णाम्भः ।
 सेशं पुनात्यन्यतमो मुकुन्दात् को नाम लोके भगवत्पदार्थः ॥21॥
 यत्रानुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु सङ्गमूढम् ।
 व्रजन्ति तत्पारमहंस्यमन्त्यं यस्मिन्निहिसोपशमः स्वधर्मः ॥22॥
 अहं हि पृष्ठोऽर्यमणो भवद्भिरःचक्ष आत्मावगमोऽत्र यावान् ।
 नभः पतन्त्यात्मसमं पतत्त्रिणस्तथा समं विष्णुर्गतिं विपश्चितः ॥23॥

एकदा धनुरुद्यम्य विचरन्मृगयां वने ।
 जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।
 प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ।
 विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।
 अलब्धतृणभूम्यादिरसंप्राप्तार्घ्यसूनृतः ।

मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥24॥
 ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥25॥
 स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥26॥
 विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥27॥
 अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥28॥

enlivening effect of repeating the divine names of Him who is infinite and omnipotent, who is called the 'endless' (Ananta) because he causes the manifestation of 'endless' graces in His devotees, and who is the only support that holy men seek? 20. Enough has been said just to indicate His excellence, which nothing can equal or eclipse. Imagine! Rejecting the suit of Brahma and other powerful deities, who were mad after her, Sri, the Goddess of all wealth and good fortune, felt attracted by His excellences and sought the humble service of His feet, although He cared not a jot for her. 21. The water which Brahma poured at His feet and which flowed down washing His nails became the holy Ganga sacred enough to purify even Maheswara (Siva). Who other than that Mahavishnu, the grantor of liberation, deserves to be addressed as the Bhagavan? 22. By intense devotion to His feet, introspecting sages easily overcome the deep-rooted attachment to the body and attain to the state of a Paramahansa, which is the finale of all spiritual endeavour, and is characterised by universal love and peace that passeth understanding. 23. O great Vedic savants! In

response to your question I shall tell you what little I know of the subject. For the effort of even the greatest of philosophers and theologians to depict Mahavishnu's greatness is limited by the smallness of their capacity, just as a small bird's flight is in the immeasurable sky.

Indiscretion of Parikshit (24-50)

24. Once Parikshit went hunting in the forest. After chasing wild animals for a long time, bow and arrow in hand, he became very much exhausted by hunger and thirst. 25. Searching for a tank or a well in the neighbourhood, he walked into the hermitage of the sage Sameeka. There he saw that sage seated with eyes closed and wrapt in peaceful meditation. 26-27. The sage sat there with senses, breath, mind and intellect under control. He was established in the Turiya, a state unaffected by any change and transcending the three states of waking, dream and sleep. His body was covered with a skin of the Rauru (a kind of deer), and his matted locks lay dishevelled enveloping him on all sides. The thirsty king approached him and asked for water. 28. Alas! The king became angry,

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामदितात्मनः ।
 स तु ब्रह्मचर्येषरंसे गतासुमुरगं रुषा ।
 एष किं निभृताशेषकरणो मीलितेक्षणः ।
 तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः ।
 अहो अधर्मः पालानां पीब्नां बलिभुजामिव ।
 ब्राह्मणैः क्षत्रबन्धुहि द्वारपालो निरूपितः ।
 कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।
 इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः ।
 इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।
 ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् ।
 स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् ।
 विसृज्य पुत्रं पप्रच्छ वत्स कस्माद्धि रोदिषि ।

निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।

अहो बतांहो महदज्ञ ते कृतमल्पीयसि द्रोह उरुदमो धृतः ॥41॥

ब्राह्मणं प्रत्यभूद् ब्रह्मन्मत्सरो मन्युरेव च ॥29॥
 विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागमत् ॥30॥
 मृषा समाधिराहोस्त्विह नु स्यात्क्षत्रबन्धुभिः ॥31॥
 राज्ञाद्यं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥32॥
 स्वामिन्यद्यं यदासानां द्वारपानां शुनामिव ॥33॥
 स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति ॥34॥
 तद्भिन्नसेतूनद्याहं शास्मि पश्यत मे बलम् ॥35॥
 कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥36॥
 दङ्क्षयति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥37॥
 पितरं वीक्ष्य दुःखार्तो मुक्तकण्ठो रुरोद ह ॥38॥
 उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्वांसे मृतोरगम् ॥39॥
 केन वा ते अपकृतमित्युक्तः स न्यवेदयत् ॥40॥

as he felt insulted in not being offered a seat, nor even a word of welcome. 29. Tortured by hunger and thirst as he was, the king felt overcome all of a sudden by an unusual antagonism and anger towards that holy man. 30. Before leaving the hermitage, he took a dead serpent with the end of his bow and put it round the holy man's neck; then he departed to his city. 31. The king did so to ascertain whether he was really in Samadhi with all his senses absorbed, or whether he was pretending to be so in a spirit of contempt towards Kshatriyas as a class. 32. The sage had a young son of great spiritual lustre. The boy was just then playing with others of his age when he came to know how his father was humiliated by the king. Then and there he declared: 33. See the atrocity committed by a Kshātriya, fattened like a crow or a watch dog, on a Brahmana on whom he is in duty bound to attend! 34. These villainous Kshatriyas are ordained to be the dogs of Brahmanas and guard their homes. How can such a guard of a dog get into the house and eat all the food kept within, including

the vessels? 35. Now that Krishna, the hammer against the wicked and the unrighteous, is no longer there, there is again a resurgence of the tribe of violators of all moral norms. You seem to be a fellow of that type. I shall now teach you a lesson. See my power! 36. Saying so, the boy, his eyes red with rage, purified himself with the water of the Kausiki and uttered the following curse that was irresistible like a thunderbolt: 37. Within seven days the serpent Takshaka shall, as directed by me, bite this fellow—the persecutor of my father. He is a veritable threat to his own clan and the violator of all moral codes. 38. Then the boy went into his hermitage, and seeing his father seated there, with the dead snake dangling round his neck, cried aloud in utter sorrow.

39-40. That sage, belonging to the line of Angiras, now opened his eyes, roused by the cries of the boy. Seeing the dead snake, he threw it away and asked his son: Why are you weeping? Who harmed you? And the boy reported to him all that had happened. 41. On hearing everything, the sage did not congratulate his

न वै नृभिर्नरदेवं पराख्यं सम्मातुमर्हस्यविपक्वबुद्धे ।
 यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥42॥
 अलक्ष्यमाणे नरदेवनाम्नि रथाङ्गपाणावयमङ्ग लोकः ।
 तदा हि चौरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणोऽविवरूथवत्क्षणात् ॥43॥
 तदद्य नः पापमुपैत्यनन्वयं यन्लष्टनाथस्य वसोविलुम्पकात् ।
 परस्परं घ्नन्ति शपन्ति वृञ्जते पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः ॥44॥
 तदाऽऽर्यधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतस्त्रयीमयः ।
 ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः ॥45॥

धर्मपालो नरपतिः स तु सम्राड् बृहच्छ्रवाः । साक्षान्महाभागवतो राजर्षिर्हयमेधयाद् ।

क्षुत्तृष्टमयुतो दीनो नैवास्मच्छापमर्हति ॥46॥

अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना । पापं कृतं तद्भूगवान् सर्वात्मा क्षन्तुमर्हति ॥47॥
 तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि । नास्य तत्प्रतिकुर्वन्ति तद्भूक्ताः प्रभवोऽपि हि ॥48॥
 इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राजा नैवाद्यं तदचिन्तयत् ॥49॥
 प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः । न व्यथन्ति न हृष्यन्ति यत आत्माऽगुणाश्रयः ॥50॥

इति श्रीमद्भूगवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे विप्रशापोपलम्भनं नामाष्टादशोऽध्यायः ॥18॥

son on his having cursed the king who deserved it the least. He said to him: Alas! The foolish boy that you are, you have committed a great wrong. For a minor offence, you have inflicted a major punishment. 42. O boy of immature understanding! A king is not to be looked upon as an ordinary man. He is an expression of the Divine. For, it is by his might, irresistible to enemies, that the country is protected, and the people afforded prosperity and security. 43. When the king, embodying the protective power of the Divine, disappears, thieves begin to abound, and human society, with none to sustain and direct it, gets disrupted like a pack of sheep without a herdsman. 44. For the theft and plunder that will then take place in the country in the absence of a ruler, we also will be partly responsible, though we may not be directly connected with these crimes. Many will be the crimes perpetrated by these law-breakers. They will kill one another, quarrel among themselves, and steal away cattle, women and property.

45. Then will be destroyed the Arya-dharma (the noble law of life) based on the Vedas and the division of men into Varnas and Ashramas. Men will become interested merely in the pursuit of wealth and pleasure, and as among monkeys and dogs, promiscuity will prevail in human society too. 46. The king deserved not to be cursed by us. For he is the protector of Dharma, a man of great reputation, highly devoted to the Lord and one who has performed the Aswamedha sacrifice. Besides, he was physically exhausted and afflicted with hunger and thirst when he committed the offence. 47. May the Lord, the soul of all, pardon this boy of immature mind for the sin he has committed by inflicting punishment on an innocent servant of the Lord! 48. A true devotee of the Lord, though he might be endowed with power, will never retaliate for an injury done to him, be it insult, deception, curse, belittling or beating. 49. So though the sage thus expressed his regret for the sin committed by his son, he did not even once think of the insult and

injury that the king had inflicted on him personally. 50. Holy men do not feel any elation or depression in either happy

or adverse experiences of life; for the Atman is not dependent on the Gunas of Prakriti.

अथैकोनविंशोऽध्यायः

सूत उवाच

महीपतिस्त्वथ तत्कर्म गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
 अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि ॥ 1॥
 ध्रुवं ततो मे कृतदेवहेलनाद् दुरत्ययं व्यसनं नातिदीर्घात् ।
 तदस्तु कामं त्वघनिष्कृताय मे यथा न कुर्यां पुनरेवमद्धा ॥ 2॥
 अद्यैव राज्यं बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।
 दहत्वमद्रस्य पुनर्न मेऽमूत् पापीयसी धीर्द्विजदेवगोम्यः ॥ 3॥
 स चिन्तयन्नित्यमथाभृणोद् यथा मुनेः सुतोक्तो निऋतिस्तक्षकाख्यः ।
 स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् ॥ 4॥
 अथो विहायेमममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
 कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् ॥ 5॥
 या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
 पुनाति लोकानुभयत्र सेशान् कस्तां न सेवेत मरिष्यमाणः ॥ 6॥

Skandha I : Chapter 19

PARIKSHIT'S RESOLVE AND SUTA'S ARRIVAL

Parikshit's Repentance and Resolve (1-7)

Suta said: 1. The king now began to repent of the heinous act he had done and thought: Alas! I have perpetrated this ignoble crime on this innocent Brahmana, possessed of the subdued lustre of one living a true spiritual life. 2. The sin of insulting a holy man will before long bring some calamity and suffering on me. Let that punishment fall on me soon in such a way that it not only washes away the sin but turns the mind away for ever from such misdeeds. 3. Let the flame of the Brahmana's anger burn up even today my kingdom, my army, and my overflowing treasury. But may not my impure mind hereafter ever turn in this sinful

direction against Brahmanas, Devas, and cows. 4. While engaged in such reveries, he heard that in accordance with the curse of the sage's son, death would approach him in the form of the serpent Takshaka. Reflecting that the threat of the fiery poison of Takshaka can generate renunciation even in men with strong worldly attachments, he welcomed it. 5. He had even before arrived by discrimination at the conclusion that this world and the next are both trifling things fit to be renounced. Abandoning the desire for both these, and looking upon the service of Krishna as the highest consummation that man can achieve, he now resorted to the banks of the Ganga and took a vow of fast unto death. 6. The

इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
 दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ॥ 7॥
 तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
 प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥ 8॥
 अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्मृगुरङ्गिराश्च ।
 पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ ॥ 9॥
 मेधातिथिर्देवल आष्टिषेणो भारद्वाजो गौतमः पिप्पलादः ।
 मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥ 10॥
 अन्ये च देवर्षिमहर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
 नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥ 11॥
 सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
 विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥ 12॥

राजोवाच

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।
 राज्ञां कुलं ब्राह्मणपादशौचाद् दूराद् विसृष्टं बत गर्ह्यकर्म ॥ 13॥
 तस्यैव मेघस्य परावरेणो व्यासक्तचित्तस्य गृहेष्वभीक्ष्णम् ।
 निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥ 14॥

holy Ganga, flowing with sanctified water, lends its holiness in the course of its flow even to Maheswara, besides to both the heaven and the earth. Which man in the jaws of death will not resort to it? 7. That king of Pandu's line, deciding thus to observe a fast unto death on the banks of the Ganga, the offspring of Vishnu's feet, decided to meditate on the Lord to the exclusion of everything else, having abandoned all attachments and adopted the mode of life of an ascetic.

Conversation with the Rishis about his (Parikshit's) Resolve (8-24)

8. Getting the news of Parikshit's fast on the banks of the Ganga, many holy men with their disciples gathered around the king. Such sages, who are in themselves centres of holiness, visit holy places in the guise of pilgrims only to enhance the holiness of those places. 9-11. Atri, Vasishtha, Chyavana, Saradvan, Arishta-nemi, Bhrigu, Angiras, Parāsara, Viswā-

mitra, Parasurama, Utathia, Indrapramada, Idhmavaha, Medhātithi, Devala, Arshtishena, Bharadvāja, Gautama, Pipalāda, Maitreya, Ourva, Kavasha, Agastya, Dvaipayana, Bhagavan Narada and several others including large numbers of Maharshis, Rajarshis and Devarshis—all had assembled there. The king respectfully received them and bowed at their feet. 12. After they had all sat down comfortably, the king made due prostrations to them again, and then standing before them with hands held in salutation, conveyed to them his ideas as follows:

13. I am—indeed the most fortunate among kings, because I have become the object of the blessings of all of you great men. Men of the royal caste, who have to do many reprehensible acts, are like objects cast off even farther away than the water flowing from the feet of Brahmanas at their ablutions. 14. To me, a sinful man of that type intensely attached to

तं मोपयातं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।
 द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ॥15॥
 पुनश्च भूयाद् भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
 महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥16॥
 इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
 उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥17॥
 एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घाः ।
 प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदा मुहुर्दुन्दुमयश्च नेदुः ॥18॥
 महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।
 ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणामिरूपम् ॥19॥
 न वा इदं राजर्षिवर्यं चित्रं भवत्सु कृष्णं समनुव्रतेषु ।
 येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्मगवत्पार्श्वकामाः ॥20॥
 सर्वे वयं तावदिहास्महेऽद्य कलेवरं यावदसौ विहाय ।
 लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥21॥
 आश्रुत्य तदृषिगणवचः परीक्षित्समं मधुच्युद् गुरु चाव्यलीकम् ।
 आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ॥22॥

home and its affairs, the great Lord of all has now come in the form of a Brahmana's curse only to generate renunciation in me; for, when death is near at hand, even a man with great worldly attachments will be filled with fear and become prone to accept an attitude of devotion and renunciation. 15. May the holy men and the sacred Ganga accept me, now devoted entirely to the Lord, as their servant. Let the treacherous Takshaka, prompted by the Brahmana's curse, inflict his fatal bite on me. I care not for it, if you, holy men, are pleased to recite to me the sacred lore conveying the excellences of Mahavishnu, the All-pervading Being. 16. Salutations to the holy ones! Whatever embodiments I am going to have in future, may I have in every one of them love of the Lord, facilities for association with devotees, and a feeling of harmony with all life.

17. Deciding thus and placing the reins of government in the hands of his son, Parikshit established his seat facing north

on the southern bank of the Ganga on a bed of Kusa grass arranged with the tips of the grass pointing eastward. 18. When the king thus started his fast, the thrilled Devas showered flowers on the earth in his honour and sounded their drums again and again. 19. All those great Rishis assembled, who had the power and the will to bless people, heartily congratulated Parikshit possessed of divine qualities, on the resolution he had taken. They spoke extolling Sri Krishna of holy fame.

The Rishis said: 20. O royal sage! This great act of renunciation is nothing strange in you and others of your dynasty who are always devoted to Krishna. For, see how your great ancestors abandoned as a trifle their throne and crown in order to attain to the Lord. 21. And the Rishis said among themselves: He is one of the greatest devotees of the Lord. We shall all stay here itself till he abandons this human body and attains to those realms that are untouched by change or sorrow. 22. Hearing the words of the sages, which

समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।
 नेहायवामुत्र च कश्चनार्थ ऋते परानुग्रहमात्मशीलम् ॥23॥
 ततश्च वः पृच्छयमिमं विपृच्छे विश्रम्य विप्रा इतिकृत्यतायाम् ।
 सर्वात्मना म्रियमाणैश्च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः ॥24॥
 तत्राभवद् भगवान् व्यासपुत्रो यदृच्छया गामटमानोजपेक्षः ।
 अलक्ष्यलिङ्गो निजलाभतुष्टो वृतश्च बालैरवधूतवेषः ॥25॥
 तं द्व्यष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।
 चार्वायिताक्षोन्नसतुल्यकर्णसुभ्रवान् कम्बुसुजातकण्ठम् ॥26॥
 निगूढजत्रुं पृथुतुङ्गवक्षसमावर्तनाभिं वलिवल्गूदरं च ।
 दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥27॥
 श्यामं सदापीच्यवयोऽङ्गलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
 प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥28॥
 स विष्णुरातोऽतिथय आगताय तस्मै सपर्यां शिरसाऽऽजहार ।
 ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ॥29॥

were well-balanced, sweet, solemn and sincere, Parikshit, more eager than ever to hear about the Lord, replied with profound expressions of respect: 23. Just as the Vedas appear in the Satyaloka in an embodied form, so have you all, great men, come here, leaving your own stations. Personages like you have no mission, here or in the higher worlds, other than that of blessing others with spiritual illumination. 24. O learned ones! O self-controlled ones! Putting all my confidence in you, I would like to ask you what I should now do, especially, what one like me with death imminent should do. Please tell me your considered view.

Arrival of Sri Suka (25-40)

25. While they were discussing among themselves the question put by Parikshit, there arrived by chance Suka, the son of Vyasa, who was habituated to wander about aimlessly, who sought or depended on nothing external, who bore no insignia of any caste or Order, who went about as an Avadhuta, who was ever merged in the bliss of Atman, and who was surrounded

by a crowd of women and children. 26-28. He looked as one only sixteen years old. His feet, arms, thighs, hips, shoulders and cheeks were proportionate and attractive in their formation. His neck, with auspicious lines, resembled a conch. His eyes were long, his brows charming, his ears equal and his nose high. His broad and well-formed chest, his shoulders having collar bones well-covered with flesh, his long arms, his deep navel, his abdomen with the auspicious folds—were all both beautiful and imposing. The quarters alone covered the nakedness of his shining blue-tinged body, while his curly locks cascaded on all sides. Looking young, attractive, and glowing with a comely smile on his lips, he always drew the attention of women. Seeing him approaching, the Rishis who could perceive his hidden spiritual glory through its external signs, got up from their seats to honour him. 29. Parikshit too received the honoured guest by prostrating himself before him in complete resignation. The thoughtless women and children who surrounded him, now left, and, duly wor-

स संवृतस्तत्र महान् महीयसां ब्रह्मषिराजर्षिदेवर्षिसङ्घैः ।
 व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः ॥30॥
 प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
 प्रणम्य मूर्ध्नावहितः कृताञ्जलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ॥31॥

परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः । कृपयातिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥32॥
 येषां संस्मरणात् पुंसां सद्यः शुद्धयन्ति वै गृहाः । किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥33॥
 सांनिध्यात्ते महायोगिन् पातकानि महान्त्यपि । सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥34॥
 अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः । पैतृष्वस्त्रेयप्रीत्यर्थं तद्गोत्रस्यात्तबान्धवः ॥35॥
 अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् । नितरां त्रियमाणानां संसिद्धस्य वनीयसः ॥36॥
 अतः पृच्छामि संतिर्द्धि योगिनां परमं गुरुम् । पुरुषस्येह यत्कार्यं त्रियमाणस्य सर्वथा ॥37॥
 यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभिः प्रभो । स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥38॥
 नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् । न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ॥39॥

सूत उवाच

एवमाभाषितः पृष्ठः स राज्ञा श्लक्ष्णया गिरा । प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥40॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्रपां पारमहंस्यां संहितायां प्रथमस्कन्धे शुकागमनं
 नामैकोनविंशोऽध्यायः ॥19॥

इति प्रथमस्कन्धः समाप्तः

हरिः ॐ तत्सत्

shipped, he took the seat of honour
 30. Surrounded by the group of Brahma-
 rshis, Rajarshis and Devarshis, Suka,
 the greatest among great men, looked
 like the moon amidst planets and stars.

31. The devoted king, after prostrating
 again at the feet of that great sage, who
 was calm and whose spiritual insight
 could not be dimmed by any circumstance,
 now spoke to him with palms joined in
 salutation: 32. O illumined sage! It is
 wonderful to contemplate how a low
 Kshatriya has today been honoured by
 so many great men. Owing to your mercy
 you have sanctified me, coming here as
 my guest. 33. Even the mere remem-
 brance of holy men like you purifies the
 homes of devotees; much more sancti-

fyng it must be to have an opportunity
 to contact you and do physical service
 to you. 34. O great Yogin! By your
 very presence, even great sins of people are
 destroyed, just as Asuras are in the
 presence of Mahavishnu. 35. Sri Krishna
 loved the sons of Pandu dearly and
 befriended all members of their clan.
 I hope, that for the satisfaction of his
 father's sister's children (i.e., the sons of
 Pandu), he is extending his mercy to
 me who am descended from them.
 36. Otherwise how could men, especially
 one like me on the threshold of death,
 get the opportunity of meeting an en-
 lightened personage like you, whose move-
 ments are mysterious, and who has come
 in readiness, as it were, to clear all my

doubts. 37. Therefore I ask you, O enlightened one, O teacher of teachers, what constitutes the most important duty of a man faced with imminent death? 38. O great one! Tell me what such a person should hear about, repeat, do, remember and worship. Also tell me what he should not do in these respects. 39. O holy one! your habit is to stay only for a very short

time (the time required to milk a cow) at the homes of the men of the world (so I request you to engage yourself all that time in instructing me). 40. *Suta said:* Questioned in this way in sweet and respectful words, the enlightened philosopher Bhagavan Suka, the son of Badarayana, began to speak as follows in reply.

END OF THE FIRST SKANDHA

Skandha Two

PROLOGUE

The second Skandha of the *Bhagavata* with only ten chapters, is one of its small divisions, but it is very significant from the point of view of the development of the *Bhagavata* literature. It may probably be the nucleus of the original *Bhagavata* which came to be developed into the present Text.

In Chapter eight of this Skandha, Brahma asks Mahavishnu to give him some instructions that would save him from attachment while engaged in the work of creation. In reply Mahavishnu gives the instruction contained in the four famous verses (II.9.32-35)¹ which came to be considered as the soul of the *Bhagavata* under the name *chatusloki-bhagavata*. This is soon followed in verse 43 of the same Chapter with the statement that Brahma instructed his son Narada in the *Bhagavata* having ten characteristics.

From the end of Chapter four to the end of Chapter nine, the conversation is between Brahma and Narada, and Suka is only quoting this conversation. In this conversation we get a brief state-

ment of the cosmic theories and the theological doctrines of the *Bhagavata*, which are elaborated in later sections.

These may be stated briefly as follows: Mahavishnu is the Supreme Being, and everything is an expression of His power or Vibhuti. Time, Karma, and Nature form the combined creative force which starts the creative process. The first aspect of creation called Sarga or evolution of twenty-four categories from Mahattatwa to the Bhutas or elements, is described in some detail. These elements cannot combine without the creative will of the Lord activating them. Subsequently the Cosmic Shell is formed when the Divine will penetrated the categories. A short account of Visarga or Secondary creation follows. Visarga or Brahma's creation consists in the formation of the fourteen spheres out of the Cosmic Shell and the inhabitation of the spheres by various species of beings—Devas, Asuras, Gandharvas, men, animals, birds, plants etc. All the spheres together are conceived as the gross form of the Lord, every important

1. 32) Before creation I alone was, there being none other of the nature of cause and effect different from me. After the creative cycle ends also, I alone exist. For this universe (which seems to have separate existence) is also Myself (deriving its substantiality from Me alone), and so when everything is dissolved in its cause in Pralaya, what remains is only Myself. 33) What is presented on the Atman without any substantial reality apart from It, and what fails to leave anything as residue apart from the Atman when it ceases to be presented—know that to be due to My Divine Power, Maya. Such presentation is like a reflection (totally dependent on the matrix) and like darkness (which leaves no residue when it dissolves). 34) The great basic elements of nature combine and constitute all objects, high and low, pure and impure. Though entering into the combinations formed by them, these elements do not lose their elemental nature and take on the qualities found in the combinations. They can thus be said to be in their combination and also outside them at the same time. Just like that I constitute these beings and in that sense I have entered them, but yet I have not entered them in the sense that My pristine entity is not affected by the nature and experiences of the combinations that make up the body of beings. 35) What a seeker after truth has to grasp is that Substance which persists always unaffected through all its transformations as its various effects or forms, but suffers no diminution when all these effects or forms are eliminated in the causal condition. The Supreme Spirit is that ultimate substance.

feature in it being identified with some one part or organ of the Cosmic Being. All powers, physical and biological, all species of beings and their faculties are identified as expressions of Divine Vibhuti or splendour, and a location is found for each of them in the body or formation of the Cosmic Being. A total divinised conception of Nature, fit for meditation, is given.

The description of the Divine Play in Nature is followed by an account of the Divine Play among living beings. This consists in a brief description of Lila-vataras or sportive divine descents. The list is in some respects different from the list of twenty-four given in the first Skandha. Krishna is not given any special grade, although his incarnation is treated at greater length.

The description of creation and Incarnations is concluded with the significant statement: "O dear one, I have in this description given you a brief account of that Universal Being, the first cause. There is nothing by nature of cause and effect beyond Hari. He is the support of the Cosmos, but He is not involved or bound by it. This is the *Bhagavata* in which I was instructed by the Supreme Being. A brief account of the Lord's glories have been given in it. You may elaborate it. You may elucidate it in whatever way you think will be helpful to generate devotion in the minds of men for Him who is the support of the whole universe." (II.7.50-53)

The second Skandha thus contains most of the cosmological and theological

doctrines of the *Bhagavata*. The four verses (Chatusloki) referred to above, state the basis of its metaphysics and devotional doctrines, namely, the unity of all in the Supreme Sat-chid-ananda. But what is more, it can be a guidance for the historical study of the Text also. For what is nowadays taken by the pious devotees of the *Bhagavata* as a brief pre-statement of its doctrine is, quite possibly, the nucleus from which the *Bhagavata* developed in the hands of different editors. Here, for example, it is seen that Narada is given clear sanction to elaborate it. The authorship also is transferred from Vyasa to Narada. No doubt in the first Skandha also Narada and Vyasa are brought together and it is from Narada that Vyasa gets the prompting to compose the *Bhagavata*. But it is said that Vyasa got the material through meditation. One can legitimately ask the question why Narada, being the author, did not impart it directly to Vyasa in place of asking him to meditate. It is obviously an attempt to link an old tradition with a later development. It only means that someone under the name of Narada elaborated the text in the light of existing devotional traditions, and still later, more details were filled up by some others under the name of Vyasa. It must be noted that sanction for elaboration is not heterodox. It is seen here that the Purana itself sanctions such elaboration as is found necessary for the promotion of devotion, the fundamental object of the Purana.

श्रीमद्भगवतम्

द्वितीयस्कन्धः अथ प्रथमोऽध्यायः

श्रीशुक उवाच

वरीयानेष ते प्रश्नः कृतो लोकहितो नृप ।
श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः ।
निद्रया ह्रियते नक्तं व्यवायेन च वा वयः ।
देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि ।
तस्माद् भारत सर्वात्मा भगवान् हरिरीश्वरः ।
एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया ।
प्रायेण मुनयो राजन् निवृत्ता विधिषेधतः ।
इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
परिनिष्ठितोऽपि नैर्गुण्ये उत्तमश्लोकलीलया ।

आत्मवित्संसतः पुंसां श्रोतव्यादिषु यः परः ॥ 1॥
अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम् ॥ 2॥
दिवा चार्थेहया राजन् कुटुम्बभरणेन वा ॥ 3॥
तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति ॥ 4॥
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम् ॥ 5॥
जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ॥ 6॥
नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः ॥ 7॥
अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम् ॥ 8॥
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ 9॥

Skandha II : Chapter 1

SUKA'S FIRST SERMON

What one should do at the Approach of Death (1-25)

Sri Suka said: 1. O King! You have put a very excellent question. It is beneficial to the world. All great men will approve of it, and it will provide men with much devotional material fit for hearing. 2. For men who do not know the Atman and are therefore attached to their homes and affairs connected with it, there are hundreds of things to hear about on worldly matters (which, however, are alien to men of spiritual inclination). 3. They spend their nights, that is, half of their whole life-span, in sleep and sexual enjoyments, while, O king, their day-time is devoted to earning wealth and managing their household affairs. 4. Though his body, children, wife, wealth and other appurtenances of his physical life are found to perish, man fails to perceive their perishable nature as also of himself, owing to attachment and infatuation caused by it. 5. Therefore, O scion of Bharata's line,

Hari, the All-pervading Spirit and the omnipotent Lord of all, is to be heard about, praised, and remembered always by those who want to attain to the state of fearlessness. 6. For all spiritual aspirants, whether they follow the method of intellectual self-analysis or the path of action consisting in the discharge of duties without attachment, the ultimate object is the attainment of a birth entirely devoted to Him and ending with full remembrance of Him. 7. O king! Even many ascetics, who have gone beyond the life of adherence to Vedic commandments and prohibitions, and are established in the attributeless Absolute, are seen to take delight in singing the praise of the Lord's excellences. 8. Towards the close of the Dwapara Yuga, I learnt this *Bhagavata Purana*, equal to the Veda in greatness, from my father Vyasa. 9. O royal sage! Though I was established in the attributeless Absolute, my mind was spell-bound by the Lord's playful doings,

तवहं तेऽभिधास्यामि महापौरुषिको भवान् ।
 एतन्निविद्यमानानामिच्छतामकुतोभयम् ।
 किं प्रमत्तस्य बहुभिः परोक्षैर्हयनैरिह ।
 खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहायुषः ।
 तवाप्येतहि कौरव्य सप्ताहं जीवितावधिः ।
 अन्तकाले तु पुरुष आगते गतसाध्वसः ।
 गृहात् प्रव्रजितो धीरः पुण्यतीर्थजलाप्लुतः ।
 अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम् ।
 नियच्छेद् विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः ।
 तत्रैकाग्र्यं ध्यायेदव्युच्छिन्नेन चेतसा ।
 पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति ॥19॥

यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती ॥10॥
 योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥11॥
 वरं मुहूर्तं विदितं घटेत श्रेयसे यतः ॥12॥
 मुहूर्तात् सर्वमुत्सृज्य गतवानभयं हरिम् ॥13॥
 उपकल्पय तत्सर्वं तावद् यत्साम्परायिकम् ॥14॥
 छिन्धादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम् ॥15॥
 शुचौ विविक्त आसीनो विधिवत् कल्पितासने ॥16॥
 मनो यच्छेज्जितश्वासो ब्रह्मबीजमविस्मरन् ॥17॥
 मनः कर्मभिराक्षिप्तं शुभार्थे धारयेद् धिया ॥18॥
 मनो निर्विषयं युङ्क्त्वा ततः किञ्चन न स्मरेत् ।

and I learnt this *Bhagavata* which deals with that subject. 10. You are dear to the Lord. Therefore I shall expound this *Bhagavata* to you. Those who have a strong faith in this text, will soon attain to enduring love of the Lord.

11. O king! It is the settled view of the wise that the chanting of the Lord's name is the one common means for all spiritual aspirants—for Yogins, for men motivated by desires, as also for all-re-nouncing ones—to attain the state of fearlessness. 12. Vain is longevity for a man ignorant of the real value of life owing to his infatuation for sensuous indulgence. Far better is an extremely short life—be it even of a few moments—lived with an understanding of its real value and purpose. For, with that knowledge, even that short period can be used for the attainment of the ultimate good (unlike the long life of a heedless man blindfolded by sensuous infatuation). 13. The royal sage Khatvanga, knowing that his end was fast approaching, immediately renounced everything and took shelter in Hari in a trice. 14. O scion of Kuru's line! You have yet a life-span of seven days more. Utilise that entirely for the hereafter—the eternal life. 15. When death approaches, man should, with a

fearless and unperturbed mind, cut off all his attachment for the body and all related entities with the sword of renunciation.

16-17: Abandoning hearth and home as a Sannyasin and after bathing in the sacred waters of several holy rivers, he should fix his seat according to the scriptural rules at a solitary spot with a pure environment. There he should contemplate on the holy Pranava, Om, the highest sound symbol of Brahman with its three elements. He should then steady the mind by establishing control over the vital energies through the continuous and concentrated repetition of the seed-mantra of Brahman, Om. 18. With intellect as the driver of the chariot of embodied soul, one should control the senses travelling along the road of sense-objects, carrying the mind with them. The mind, which is further disturbed by the subtle impressions generated by various actions, should be controlled by the discriminating intellect and fixed on the Lord, who is the true bestower of the ultimate good. 19. The mind that has till then been contemplating the total form of the Lord should afterwards be fixed on a single organ of the Lord with intense and pointed concentration. The mind should then be made objectless by merging it in the Existence-

रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः। यच्छेद् धारणया धीरो हन्ति यातकृतं मलम् ॥20॥
यस्यां सन्धार्यमाणायां योगिनो भक्तिलक्षणः। आशु सम्पद्यते योग आश्रयं भद्रमीकृतः ॥21॥

राजोवाच

यथा सन्धार्यते ब्रह्मन् धारणा यत्र सम्मता। यादृशी वा हरेर्वाशु पुरुषस्य मनोमलम् ॥22॥

श्रीशुक उवाच

जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः। स्थूले भगवतो रूपे मनः सन्धारयेद् धिया ॥23॥
विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम्। यत्रेदं दृश्यते विश्वं मूतं भव्यं भवच्च सत् ॥24॥
आण्डकोशे शरीरेऽस्मिन् सप्तावरणसंयुते। वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः ॥25॥
पातालमेतस्य हि पादमूलं पठन्ति पार्श्वप्रपदे रसातलम्।
महातलं विश्वसृजोऽयं गुल्फौ तलातलं वै पुरुषस्य जङ्घे ॥26॥
द्वे जानुनी सुतलं विश्वमूर्तेरुद्धयं वितलं चातलं च।
महीतलं तज्जघनं महीपते नभस्तलं नाभिसरो गृणन्ति ॥27॥
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्षदनं वै जनोऽस्य।
तपो रराटौ विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्ष्णः ॥28॥

Consciousness-Bliss that is the Lord. When the mind is merged in Bliss, that is the supreme state of Mahavishnu. 20. When the mind is drawn out by the influence of Rajas or made dull by the dominance of Tamas, the aspirant should, with strong determination, bring it under control through concentration (Dharana). Repeated practice of concentration will remove these weaknesses of the mind 21. Repeated attempts at concentrating the mind on the Lord's form, the supreme seat of all that is good and glorious, will generate devotion in the mind of the Yogi.

The king questioned: 22. How is Dharana (concentration) practised? Where should one concentrate? How does it remove the weaknesses and impurities in the mind?

Sri Suka said: 23. A person who has succeeded in practising steady posture, in controlling the vital energies, in abandoning attachments and in subduing the senses, should fix his mind on the gross

form of the Lord with the help of the understanding. 24. This universe, which is the grossest of the gross entities, is the form of the Lord. In this Cosmic Form all the past, the present and the future subsist. 25. Permeating this universal cosmic form, with its seven sheaths—consisting of the five elements, egoism, and the universal intelligence—there is the Viratpurusha—the Cosmic Divinity. He is the real object of concentration.

Meditation on the Cosmic Form (26-39)

26. Patala is the underside of His feet. The heels and the upper part of the feet constitute Rasatala. Mahatala is the ankle of the Creator; and Talatala, His fore-leg. 27. The two knees of the cosmos-formed deity is Sutala, and the two thighs are Vitala and Atala, while, O King! His hips constitute the Bhuh or the Earth sphere, and His deep navel, the sky.

28. The sphere Swarga is spoken of as His chest, Maharloka as neck, Janaloka as face, and Tapoloka as forehead, while

इन्द्रादयो बाहव आहुरुत्ताः कर्णौ दिशः श्रोत्रममुष्य शब्दः ।
 नासत्यदलौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिद्धः ॥29॥
 द्यौरक्षिणी चक्षुरभूत् पतङ्गः पक्ष्माणि विष्णोरहनी उभे च ।
 तद्भ्रूविजृम्भः परमेष्ठिधिष्ण्यमापोऽस्य तालू रस एव जिह्वा ॥30॥
 छन्दांस्यनन्तस्य शिरो गृणन्ति दंष्ट्रा यमः स्नेहकला द्विजानि ।
 हासो जनोन्मादकरी च माया दुरन्तसर्गो यदपाङ्गमोक्षः ॥31॥
 व्रीडोत्तरोष्ठोऽधर एव लोभो धर्मः स्तनोऽधर्मपथोऽस्य पृष्ठः ।
 कस्तस्य मेढ्रं वृषणौ च मित्रौ कुक्षिः समुद्रा गिरयोऽस्थिसङ्घाः ॥32॥
 नद्योऽस्य नाड्योऽथ तनूरुहाणि महीरुहा विश्वतनोर्नृपेन्द्र ।
 अनन्तवीर्यः श्वसितं मातारिश्वा गतिर्वयः कर्म गुणप्रवाहः ॥33॥
 ईशस्य केशान् विदुरम्बुवाहान् वासस्तु सन्ध्यां कुरुवर्य भूम्नः ।
 अव्यक्तमाहुर्हृदयं मनश्च स चन्द्रमाः सर्वविकारकोशः ॥34॥
 विज्ञानशक्तिं महिमामनन्ति सर्वात्मनोऽन्तःकरणं गिरित्रम् ।
 अश्वाश्चतयुष्ट्रगजा नखानि सर्वे मृगाः पशवः श्रोणिदेशे ॥35॥
 वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः ।
 गन्धर्वविद्याधरचारणाप्सरःस्वरस्मृतीरसुरानीकवीर्यः ॥36॥
 ब्रह्माननं क्षत्रभुजो महात्मा विडूरङ्घ्रिश्चितकृष्णवर्णः ।
 नानाभिधाभीज्यगणोपपन्नो द्रव्यात्मकः कर्म वितानयोगः ॥37॥

Satyaloka is the head of that Multi-headed Being. 29. Indra and the Devas are identified as His arms, the quarters as His ears, the sound as His organ of hearing, the Aswins as His nose, smell as His organ of smelling, and the burning fire as His mouth. 30. The skies constitute His eye-balls; the sun and the moon, His organs of sight; day and night, His eye-lids; the Brahma-loka, His brow; the waters, His four sides; and taste, His tongue. 31. The Vedas constitute His Brahma-randhra at the crown; His molars are represented by Yama, the God of Death; His teeth are the expression of love; His smile is the world-infatuating Maya; and His glance is the limitless creation. 32. His upper lip is modesty; lower lip, greed; breast, Dharma; back, Adharma; generative organ, Prajapati; testicles, Mitra and Varuna; abdomen, ocean; and bones, mountains. 33. The rivers are His blood vessels; the trees,

His hair; the powerful wind, His breath; time, His movement; and the evolution of Prakriti with its three Gunas, His sport. 34. The locks of hair of the Lord are the clouds; His wearing cloth is dusk, O greatest of the Kurus. Unmanifested Prakriti is His heart, and His mind is the moon, the source of all soft emotions. 35. The Mahattattva (great element, cosmic intelligence) is looked upon as His Chitta (mind stuff), and Rudra as the ego-sense of this Universal Being. Animals like elephants, camels, horses and mules are thought of as His nails; and other animals like cows, deer, etc. as His waist. 36. Birds with splendrous colours, shape and powers are exhibitions of His wonderful craftsmanship; the first Manu is His intelligence; and man his abode. The celestial artistes like Gandharvas, Vidyadharas, Charanas etc. are His musical tunes while Asuras constitute His prowess. 37. The Brahmana is His face; the Kshatriya

इयानसावीश्वरविग्रहस्य यः सन्निवेशः कथितो मया ते ।
 सन्धार्यतेऽस्मिन् वपुषि स्थविष्ठे मनः स्वबुद्ध्या न यतोऽस्ति किञ्चित् ॥ 38 ॥
 स सर्वधीवृत्त्यनुभूतसर्व आत्मा यथा स्वप्नजनेक्षितैकः ।
 तं सत्यमानन्दनिधिं भजेत नान्यत्र सज्जेद् यत आत्मपातः ॥ 39 ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे महापुरुषसंस्थानुवर्णने प्रथमोऽध्यायः ॥ 1 ॥

His arm; the Vaisya, His thigh; and the Sudra, His feet. The sacrificial rite invoking many divinities and requiring a great many ritualistic ingredients, is the work approved by Him. 38. What I have described to you is the location of the limbs and organs of the all-comprehensive Cosmic Being. The spiritual seeker tries to concentrate exclusively on this gross cosmic body of the Lord, outside which there is nothing more in this manifested

universe. 39. Just as the single dream ego enjoys a variety of dream objects through the different dream figures projected by itself, so He, the one and only Lord, enjoys all objects of the world through the mental modifications of all beings. Worship that Lord, who is Truth and Bliss. Do not cultivate attachment for any other. For, from such attachments arises spiritual degradation.

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवसूय्य तुष्टात् ।
 तथा ससर्जदममोघदृष्टिर्यथाप्ययात् प्राग्व्यवसायबुद्धिः ॥ 1 ॥
 शाब्दस्य हि ब्रह्मण एष पन्था यन्नामभिध्यायति धीरपार्थैः ।
 परिभ्रमंस्तत्र न विन्दतेऽर्थान् मायामये वासनया शयानः ॥ 2 ॥
 अतः कविर्नामसु यावदर्थः स्यादप्रमत्तो व्यवसायबुद्धिः ।
 सिद्धेऽन्यथार्थे न यतेत तत्र परिभ्रमं तत्र समीक्षमाणः ॥ 3 ॥

Skandha II : Chapter 2

DISSERTATION ON ESCHATOLOGY

Gospel of Renunciation (1-7)

Sri Suka said: 1. In times gone by, it was through such Dharana (concentration) that the creator Brahma propitiated Sri Hari, and by His blessing recovered his memory that was lost at the time of Pralaya. He again created the worlds, having become un-failing in insight and unwavering in understanding through His grace. 2. Vain

is the faith developed by man in Vedic ritualism and in the meaningless flowery descriptions of heavenly enjoyments gained through them. Enveloped in the tendencies of the mind, the Jiva, who is the victim of such faith, wanders from one sphere to another and fails to attain what is true and enduring. 3. Therefore a man of discriminating mind should seek only such material objects as are absolutely necessary for him to live a healthy

सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
 सत्यञ्जलौ किं पुरुषान्नपात्र्या दिग्बल्कलादौ सति किं दुकूलैः ॥ 4॥
 चीराणि किं पथि न सन्ति दिशन्ति भिक्षां नैवाङ्घ्रिपाः परमृतः सरितोऽप्यशुष्यन् ।
 रुद्धा गुहाः किमजितोऽवति नोपसन्नान् कस्माद् भजन्ति कवयो धनदुर्मदान्धान् ॥ 5॥
 एवं स्वचित्ते स्वत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।
 तं निर्वृतो नियतार्थो भजेत संसारहेतूपरमश्च यत्र ॥ 6॥
 कस्तां त्वनादृत्य परानुचिन्तामृते पशूनसतीं नाम युञ्ज्यात् ।
 पश्यञ्जनं पतितं वैतरण्यां स्वकर्मजान् परितापाञ्जुषाणम् ॥ 7॥
 केचित्स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।
 चतुर्भुजं कञ्जरथाङ्गशङ्खगदाधरं धारणया स्मरन्ति ॥ 8॥
 प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिञ्जल्कपिशङ्गवाससम् ।
 लसन्महारत्नहिरण्मयाङ्गदं स्फुरन्महारत्नकिरीटकुण्डलम् ॥ 9॥
 उन्निद्रहृत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।
 श्रीलक्ष्मणं कौस्तुभरत्नकन्धरमम्लानलक्ष्म्या वनमालयाऽऽचितम् ॥ 10॥

life, and even in respect of that, he should be unattached and convinced of their ephemerality. And if that limited requirement is had otherwise than through personal effort, he should leave it at that, knowing that further effort in such direction will only be a waste of labour. 4. Why strain and struggle to get a bed, when there is mother earth to lie on? Why seek a pillow to rest the head, when the arm is there to support it? When you can eat and drink from your joined palms, where is the need for vessels and plates? Why seek other clothes, when there are the quarters or bark clothes to cover your nakedness? 5. Have the roads become devoid of rags lying scattered here and there? Have trees, which bear the weight of their fruitage for the benefit of others, ceased to offer their Bhiksha of fruits to anchorites? Have all streams of water been dried up? Have the entrances of caves and caverns become barred? And has the unconquerable Lord ceased to give protection to those who seek shelter in Him? Why, then, should a spiritual aspirant become dependent

on rich men infatuated with the evil pride of their wealth? 6. In one's own heart He resides, the all-perfect and infinite Being, who is Truth and Love unalloyed. Seek Him with abiding faith in His truth, abandoning all worldly values. By that will ignorance, the cause of Samsara, be destroyed. 7. Seeing the whole world suffering in the hellish stream of Samsara, through the evil effects of their own actions, who except brutes will follow those false worldly values, abandoning the thought of the Supreme Being?

Meditation on the Form (8-14)

8. Some meditate on Him in the space within the heart, as being of the size limited by the heart, and as having the lotus, discus, conch, and mace in His four arms. 9. His face is calm and peaceful; His eyes beautiful like lotus petals; and His wearing-cloth yellow like the pistil of the Kadamba flower. He has armlets, ear-rings and diadem, shining with the precious gems with which they are studded. 10. His feet are established in the blooming heart-lotus of great Yogis.

विमूषितं मेखलयाङ्गुलीयकैर्महाधनैर्नूपुरकङ्कणाविभिः ।
 स्निग्धमालाकुञ्चितनीलकुन्तलैर्विरोचमानाननहासपेशलम् ॥11॥
 अदीनलीलाहसितेक्षणोल्लसद्भ्रूमङ्गसंसूचितमूर्त्यनुग्रहम् ।
 ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयावतिष्ठते ॥12॥
 एकैकशोऽङ्गानि धियानुभावयेत् पादादि यावद्धसितं गदामृतः ।
 जितं जितं स्थानमपोह्य धारयेत् परं परं शुद्ध्यति धीर्यया यथा ॥13॥
 यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।
 तावत्स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत् ॥14॥
 स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिहासुरिममङ्गः लोकम् ।
 काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन्मनसा जितासुः ॥15॥
 मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।
 आत्मानमात्मन्यवरुध्य धीरो लब्धोपशान्तिर्विरमेत् कृत्यात् ॥16॥
 न यत्र कालोऽनिमिषां परः प्रभुः कुतो नु देवा जगतां य ईश्वरे ।
 न यत्र सत्त्वं न रजस्तमश्च न वै विकारो न महान् प्रधानम् ॥17॥
 परं पदं वैष्णवमामनन्ति तद्यन्नेति नेतीत्यतदुत्तिसृज्यः ।
 विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुह्यार्हपदं पदे पदे ॥18॥

His chest is marked by the presence of Lakshmi, his neck is adorned with the brilliant gem Kaustubha, and his frame is surrounded by an unfading wreath of assorted flowers and leaves. 11. He is bedecked with a lustrous girdle, rings, bracelets, and anklets; and His face, smiling and beautiful, is framed by his curly locks, dark and shining. 12. By the movement of his brows, as He casts His glances with a playful smile on his lips, He seems to be bestowing His blessing in abundance on all. One should meditate on this form of the Lord, until it manifests itself in the mind steadily. 13. One should meditate on each part of the Lord from the foot up to His smiling face. One should concentrate on one part at a time passing from the lower ones upward, until the mind gets purified and the part meditated upon becomes clearly manifest in the mind. 14. So long as man has not gained intense devotion to the Lord, the master of all, the witness of everything—one should meditate on the gross form (the Viratrūpa) of the Lord, at the end

of one's obligatory rites, with great attention and sincerity.

How a Yogi passes away (15-21)

15. When such a spiritual aspirant desires to leave the body, he must give up all thought about time and location. He should regulate his vital energy, sitting in a firm and convenient posture, and establish control over all the senses. 16. Restraining the mind with the purified intellect, dissolving that intellect in the I-sense, the I-sense in the individual spirit, and the individual spirit in the Universal Spirit, the aspirant is established in Peace. He has nothing to accomplish thereafter by way of duties, sacred or secular. 17. Where Time, the master of even the Devas, has no sway, how can there be any place for deities who control the destinies of the worlds? That state transcends Prakriti and all its aspects and evolutes like Sattva, Rajas, and Tamas, as well as Ahamkara (I-sense) and Mahat-tattva (great principle). 18. Abandoning all ephemeral entities with the denial,

इत्थं मुनिस्तूपरमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्धिताशयः ।
 स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं स्थानेषु षट्सूत्रमयेज्जितक्लमः ॥19॥
 नाभ्यां स्थितं हृद्यधिरोप्य तस्मादुदानगत्योरसि तं नयेन्मुनिः ।
 ततोऽनुसन्धाय धिया मनस्वी स्वतालुमूलं शनकैर्नयेत् ॥20॥
 तस्माद् श्रुवोरन्तरमुन्नयेत् निरुद्धसप्तायतनोऽनपेक्षः ।
 स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्निभिद्य मूर्धन् विसृजेत् परं गतः ॥21॥
 यदि प्रयास्यन्तृप पारमेष्ठ्यं वैहायसानामुत यद्विहारम् ।
 अष्टाधिपत्यं गुणसन्निवाये सहैव गच्छेन्मनसेन्द्रियैश्च ॥22॥
 योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
 न कर्मभिस्तां गतिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम् ॥23॥

'This is not the reality, this is not the reality,' overcoming the identification of the self with the body, becoming established in exclusive love of the Supreme Being, and embracing the Lord's feet, one understands the supremacy of that state related to Vishnu, the All-pervading Being. 19. Withdrawing oneself from everything objective with the help of the refined understanding obtained through the study and practice of spiritual philosophy and disciplines, the sage abandons his body thus: Pressing the anus with the heel in order to restrain the vital energy known as Apana from its downward course, he should, without strain, raise the vital energy little by little through the six centres known as Muladhara, Manipura, Anahata, Visuddhi, Ajna and Brahma-randhra. 20. The vital energy that resides at the navel (Manipura centre) should be raised further to the chest (Anahata centre) and united with the aspect of vital energy known as Prana residing there. Then from there, the aspirant should, with the help of his will power, carefully raise the energy little by little to the root of his neck (Visuddhi-chakra) and unite it with Udana, the vital energy residing there. From that point the energy should be raised to the root of

the tongue, which is the upper limit of Visuddhi-chakra. 21. From there the energy should be raised to the level of the middle of the eye-brows (Ajna-chakra). The seven orifices (i.e. orifices of the eyes, ears, nose and mouth) should be restrained to prevent the escape of the energy through any of these. If one is without any desire, one stays there for a moment with his spiritual insight fully uncovered, and then, piercing the Brahma-randhra at the top of the crown, one leaves the body realising oneness with the Supreme Being.

How a Yogi transcends different Spheres up to Brahmaloка (22-27)

22. This world of Becoming, which is the product of the combinations of the three Gunas of Prakriti, has several levels or regions. If the Yogi is desirous of any of these like the Brahmaloка or the region of the Siddhas, then he leaves the body along with the Indriyas (organs) and Manas (mind). 23. The movements of the masters of Yoga, who have become subtler than even air, are unrestricted both within and without this cosmic sphere. Those who are devoted to Vedic ritualism cannot gain the exalted goal of those aspirants who are endowed with know-

वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।
 विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैशुमारम् ॥24॥
 तद्विश्वनामि त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।
 नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो यद्विबुधा रमन्ते ॥25॥
 अथो अनन्तस्य मुखानलेन दन्दह्यमानं स निरीक्ष्य विश्वम् ।
 निर्याति सिद्धेश्वरजुष्टधिष्ण्यं यद् द्वैपरार्थं तद् पारमेष्ठ्यम् ॥26॥
 न यत्र शोको न जरा न मृत्युर्नार्तिर्न चोद्वेग ऋते कुतश्चित् ।
 यच्चित्ततोऽदः कृपयानिर्दविदां दुरन्तदुःखप्रभवानुदर्शनात् ॥27॥
 ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्वरन् ।
 ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना खं बृहदात्मलिङ्गम् ॥28॥
 घ्राणेन गन्धं रसनेन वै रसं रूपं तु दृष्ट्या श्वसनं त्वचैव ।
 श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाकूतिमुपैति योगी ॥29॥

ledge, austerity, Yoga and Samadhi.
 24. Passing through the luminous orifice of Sushumna, and traversing the path of Brahman in the spiritual firmament, the liberated Jiva of the latter type first attains the sphere of Agni. Freed from all impurities caused by desires, he then attains to the luminous Sisumara sphere (or the sphere of the shape of a crocodile) of Sri Hari. 25. Transcending this Sisumara sphere, which is like a hub of the universe, he attains to an extremely subtle body with which, unaccompanied by any deity, he attains to Maharloka, which is the most venerated abode of those who contemplate on Brahman, and where sages like Bhṛigu with a life-span of aeons abide. 26. When at the time of Naimittika Pralaya (intermediate dissolution), the fiery heat emanating from the mouth of Adishesha burns up all the three worlds, the Yogis, halting at Tapoloka, leave it and migrate to the still subtler and more transcendent region of Brahma, which is resorted to by the most highly evolved Jivas, and which lasts for two Parardhas (an immense stretch of time which constitutes the life of a Brahma). 27. There is no sorrow in that realm, no decrepitude

of old age, no death and no kind of suffering, except the one painful feeling, namely, the sorrow which arises from sympathy for the Jivas subject to endless sufferings due to their not understanding the merits of divine service.

How the Yogi Passes Beyond Brahmāṇḍa (28-37)

28. How the Yogi who has attained to Brahmāloka, which is the highest state in the Brahmāṇḍa (the shell-enfolded universe), goes beyond it is now described. All the categories evolved from Prakṛiti constitute these shells, and the Yogi passes from the grosser to the subtler through identification with each. Untouched by any element of fear, he with His Linga-sarira (subtle body), attains to oneness with the Earth (Prithvi) element; from that, with its cause the Water (Apa) element; from that, with its cause the Fire (Anala) element; from that, with the Wind (Vayu) element; and from that with the Space (Akasa) element which is a symbol of the all-pervading Brahman. 29. How the Yogi transcends the subtle aspects of elements, out of which are formed the objects of the senses, is now

स भूतसूक्ष्मेन्द्रियसन्निकर्षं मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ॥30॥
तेनात्मनाऽऽत्मानमुपैति शान्तमानन्दमानन्दमयोऽवसाने ।

एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग ॥31॥

एते सृती ते नृप वेदगीते त्वयाभिपृष्टे ह सनातने च ।

ये वै पुरा ब्रह्मण आह पृष्ट आराधितो भगवान् वासुदेवः ॥32॥

न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह । वासुदेवे भगवति भक्तियोगो यतो भवेत् ॥33॥

भगवान् ब्रह्म कात्स्न्येन त्रिरन्वीक्ष्य मनीषया । तदध्यवस्य कूटस्थो रतिरात्मन् यतो भवेत् ॥34॥

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः । दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥35॥

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान् नृणाम् ॥36॥

पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम् ।

पुनन्ति ते विषयविदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥37॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पुरुषसंस्थावर्णनं नाम द्वितीयोऽध्यायः ॥ 2॥

stated. The sense of smell he dissolves in the subtle element smell; the sense of taste, in the subtle element taste; the sense of sight, in form; the sense of touch, in tactile element; the sense of hearing, in sound element; and the organs of actions, in their respective functions. 30. Next, how the Yogi transcends the still higher categories is described. The Yogi dissolves the Bhuta-sukshmas (subtle aspects of elements) in their source, the Tamasa aspect of Ahamkara; the organs, in their source, the Rajasahamkara; the mind and the presiding deities, in their source, the Sattvikahamkara. Then he dissolves the Ahamkara in its cause the Mahattattva; that, in the Gunas; and the Gunas in Prakriti. 31. Dissolved in Prakriti, he becomes clothed with bliss, and then abandoning all adjuncts, he becomes one in nature with the Self which is utter peace and bliss. O dear one! He who goes along this path leading to the Lord, never returns to a lower sphere. 32. O King! These are the two paths of spiritual progress, eternal, spoken of in the Vedas, of which you wanted to know. (The first is

the path of immediate salvation and the other, of gradual salvation.) Bhagavan Vasudeva Himself revealed this to Brahma, who worshipped Him with great devotion in ancient times. 33. There is no other path of spiritual fulfilment, so easy and safe, for beings caught up in Samsara as the path of devotion to the Lord. 34. For, Brahma himself impartially scrutinised the Vedas thrice with deep concentration, and the conclusion he arrived at was that the most efficient means of spiritual evolution is what generates intense devotion to Sri Hari. 35. From the workings of the inherently inert entities like the Buddhi, the senses, etc. in an intelligent and purposive way, and from such other aids useful for inference, it can be seen that Sri Hari dwells as the indwelling spirit and witness in all beings. 36. Therefore, O king, man should always hear about, praise, and remember the all-perfect Sri Hari in all contexts in all seriousness and with deep attention. 37. Whoever imbibe the nectar of divine excellences, filling the cup of their ears with that immortal drink, they, verily, will have

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

एवमेतन्निगदितं पृष्टवान् यद्वान् मम ।
ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम् ।
देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम् ।
अन्नाद्यकामस्त्वदिति स्वर्गकामोऽदितेः सुतान् ।
आयुष्कामोऽश्विनौ देवौ पुष्टिकाम इलान् यजेत् ।
रूपामिकामो गन्धर्वान् स्त्रीकामोऽप्सरउर्वशीम् ।
यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम् ।
धर्मार्थं उत्तमभूतं तन्तुं तन्वन् पितृन् यजेत् ।
राज्यकामो मनून् देवान्निर्ऋतिं त्वमिचरन् यजेत् ।
अकामः सर्वकामो वा मोक्षकाम उदारधीः ।

नृणां यन्त्रियमाणानां मनुष्येषु मनीषिणाम् ॥ 1॥
इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन् ॥ 2॥
वसुकामो वसून् रुद्रान् वीर्यकामोऽय वीर्यवान् ॥ 3॥
विश्वान् देवान् राज्यकामः साध्यान् संसाधको विशाम्
प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ ॥ 5॥
आधिपत्यकामः सर्वेषां यजेत परमेष्ठिनम् ॥ 6॥
विद्याकामस्तु गिरिशं दाम्पत्यार्थं उमां सतीम् । 7॥
रक्षाकामः पुण्यजनानोजस्कामो मरुद्गणान् ॥ 8॥
कामकामो यजेत् सोममकामः पुरुषं परम् ॥ 9॥
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥ 10॥

their hearts purified of all the impurities
with which the contacts of sensuous life

have poisoned them; they, verily, will
attain to His lotus-feet.

Skandha II : Chapter 3

DEVOTION MOTIVATED AND UNMOTIVATED

*The Supreme Being alone is worshipped
through all Deities (1-12)*

Sri Suka said: 1. I have been answering your question—what is it that thoughtful men, especially those who are approaching death, should bestow their serious attention upon. 2. One who desires to have the lustre of Vedic learning should adore Brahma from whom the Vedas have come; those who seek power of the senses should worship Indra, and those who desire progeny, the Prajapatis. 3. The seeker of wealth should worship Sri Devi; of brilliance, the deity Agni; of wealth, the Vasus; and of power, the Rudras. 4. The seeker of food stuffs should worship Aditi; of heaven, the twelve Adityas; of kingdom, the Visve-devas; and of popularity, the Sadhyas. 5. The seeker of longevity should worship the Asvini-devas; of strength of body, the Bhumi

Devi; and of security, Dyo and Bhumi who are the parents of the worlds. 6. The seekers of beauty should worship the Gandharvas; of women, the Apsaras Urvasi; and of sovereignty over all, Brahma the Lord of the worlds. 7. The seeker of fame should worship Vishnu; of immense wealth, Varuna; of learning, Parameswara; and of happy conjugal life, Uma. 8. The seeker of Dharma should worship Vishnu as Uttamasloka; and of increase of progeny, the Pitris; of security from possession by ghosts, Yakshas; and of strength, the Maruts. 9. The seeker of kingdom should worship the Manus and the Devas; of the destruction of enemies by black magic, the Rakshasa Nirriti; and of sexual satisfaction, Soma. But those who have no desires worship the Supreme Being who transcends Nature. 10. But the one Being to be adored with intense devotion by all—whether they

एतावानेव यजतामिह निःश्रेयसोदयः । भगवत्यचलो भावो यद्भागवतसङ्गतः ॥11॥
 ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उत यत्र गुणेष्वसङ्गः ।
 कैवल्यसंमतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥12॥

शौनक उवाच

इत्यभिव्याहृतं राजा निशम्य भरतर्षभः । किमन्यत् पृष्टवान् भूयो वैयासकिमृषिं कविम् ॥13॥
 एतच्छ्रूषतां विद्वन् सूत नोर्हसि भाषितुम् । कथा हरिकथोदकाः सतां स्युः सदसि ध्रुवम् ॥14॥
 स वै भागवतो राजा पाण्डवेयो महारथः । बालक्रीडनकैः क्रीडन् कृष्णक्रीडां य आददे ॥15॥
 वैयासकिश्च भगवान् वासुदेवपरायणः । उरुगायगुणोदाराः सतां स्युर्हि समागमे ॥16॥
 आयुर्हरति वै पुंसामुद्यन्नस्तं च यन्नसौ । तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्तया ॥17॥
 तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत । न खादन्ति न मेहन्ति किं ग्रामपशवोऽपरे ॥18॥
 श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः । न यत्कर्णपथोपेतो जातु नाम गदाग्रजः ॥19॥

be devoid of all desires, or whether they be desirous of all enjoyments, or whether they be seekers of Moksha—is the Supreme Person, the one God of all. (In other words all the Deities mentioned above are nothing but His manifestation, and all their powers stem from Him alone. So a man of intelligence worships the Supreme Being alone through all Deities.) 11. The ultimate object of all worship is the generation of unswerving devotion to the Supreme Being. It leads to liberation, the highest destiny of man. By association with holy men devotion develops in an aspirant. 12. Who will not feel delight in the accounts of the Lord's actions and excellences, listening to which spontaneously generates Bhakti, the experience of which is considered equal to Mukti itself, which bestows illumination that destroys all blinding passions of the heart and consequently generates non-attachment and the joy of the Spirit?

A Life lived without Bhakti is useless (13-25)

Saunaka said: 13. After having heard these words of Sri Suka, noted for his learning and spiritual experience, what else did Parikshit, the leader of the Bha-

rata dynasty, ask? 14. Where pious men meet, there certainly will occur much talk about the Lord. You ought to tell us of the talks that took place on that occasion, —to us who are very desirous of hearing about it. 15. Indeed, that hero Parikshit, the grandson of the Pandavas, is such a great devotee of the Lord that the worship of Krishna was his favourite play even in the days of his childhood. 16. And as for Suka, the son of Vyasa, he is the most noted among the devotees of the Lord. When so many holy personages meet, surely there must have been much talk about the Lord. 17. A man has really lived only during those moments of his life that have been spent in the thought of the Lord. Vain are the lives of the rest, their life-span being merely food for Time to swallow through its jaws of sunrise and sunset. 18. Do not trees live their life-span? Do not bellows take in and send out air? Do not animals, domestic and wild, eat and mate? Alas! What is human life worth, if it fulfils only these very same functions! 19. He into whose ears the Lord's name has not entered, he is a man in form, but in fact only an animal—a dog, a pig, a camel, an ass, or the

बिले बतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपुटे नरस्य ।
 जिह्वासती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः ॥20॥
 भारः परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।
 शावौ करौ नो कुरुतः सपर्या हरैर्लसत्काञ्चनकङ्कुणौ वा ॥21॥
 बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।
 पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ॥22॥
 जीवञ्छवो भागवताङ्घ्रिरेणुं न जातु मर्त्योऽमिलमेत यस्तु ।
 श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसञ्छवो यस्तु न वेद गन्धम् ॥23॥
 तदश्मसारं हृदयं बतेदं यद् गृह्यमाणैर्हरिनामधेयैः ।
 न विक्रियेताथ यदा विकारो नेत्रे जलं गात्ररुहेषु हर्षः ॥24॥
 अथाभिधेह्यङ्ग मनोऽनुकूलं प्रमाषसे भागवतप्रधानः ।
 यदाह वैयासकिरात्मविद्याविशारदो नृपति साधु पृष्टः ॥25॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे तृतीयोऽध्यायः ॥ 3॥

like. 20. That ear into which words dealing with the Lord's excellences have not entered, is a mere cavity and nothing more. He whose perverse tongue has never uttered the Lord's names and praises, is verily as despicable as the tongue of a frog. 21. The head of a man, though bedecked with silk turbans and diadems, is with all its adornments just a burden, if it does not bow down before the Lord. And a hand that never serves the Lord is verily a cadaverous limb in spite of the brilliant bracelets worn on it. 22. The eyes that are not accustomed to see the images of the Lord and holy men, are as purposeless as the eyes in the centre of peacock feathers. And the feet that never tread the way to holy centres

of His worship, are no better than those of trees that cannot move. 23. That man is a mere living corpse who has never contacted the dust of the feet of devotees; a breathing corpse is he who has never breathed the fragrance of the Tulasi leaves with which the Lord's feet have been worshipped. 24. A man whose heart is unmoved—whose eyes shed not tears, and hairs stand not on end when the Lord's names are uttered—he verily is possessed of a heart of stone. 25. O beloved one! You who have been discoursing on matters dear to our hearts, may you be pleased to tell us what that great spiritual luminary Sri Suka replied to the king in answer to the questions put to him.

अथ चतुर्थोऽध्यायः

सूत उवाच

वैयासकेरिति

वचस्तत्त्वनिश्चयमात्मनः ।

उपधार्य मतिं कृष्ण औत्तरेयः सती व्यधात् ॥ 1॥

Skandha II : Chapter 4

SUKA'S HYMN TO THE DIVINE

Parikshit's Questions on the Divine Mystery (1-10)

Suta said: 1. Hearing the words of

Suka devoted to the determination of the truth of the Spirit, Parikshit, the son of Uttara, directed his mind to Sri Krishna,

आत्मजायासुतागारपशुद्विषणबन्धुषु । राज्ये चाविकले नित्यं विरूढां ममतां जहौ ॥ 2॥
 पप्रच्छ चेममेवार्थं यन्मां पृच्छथ सत्तमाः । कृष्णानुभावश्रवणे श्रद्धधानो महामनाः ॥ 3॥
 संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत् । वासुदेवे भगवति आत्मभावं दृढं गतः ॥ 4॥

राजोवाच

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवानघ । तमो विशीर्यते मह्यं हरेः कथयतः कथाम् ॥ 5॥
 भूय एव विवित्सामि भगवानात्ममायया । यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः ॥ 6॥
 यथा गोपायति विमुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् ।
 आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च ॥ 7॥
 नूनं भगवतो ब्रह्मन् हरेरद्भुतकर्मणः । दुर्विभाव्यमिवाभाति कविमिश्रापि चेष्टितम् । 8॥
 यथा गुणास्तु प्रकृतेर्युगपत्क्रमशोऽपि वा । बिभर्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः । 9॥
 विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा । शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान् खलु ॥ 10॥

सूत उवाच

इत्युपामन्त्रितो राजा गुणानुकथने हरेः । हृषीकेशमनुस्मृत्य प्रतिवक्तुं प्रचक्रमे ॥ 11॥

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सद्गुणस्थाननिरोधलीलया ।
 गृहीतशक्तित्रितयाय देहिनामन्तर्भवायानुपलक्ष्यवर्त्मने ॥ 12॥

with the conviction that He is the only one to be loved and served. 2. He abandoned root and branch his hitherto firm sense of possession of, and identification with, his body, wife, son, house, properties, wealth, relatives, and prosperous kingdom. 3. O holy ones! The very question you are asking me, was put by that high-souled king, who was intent on hearing about the deeds and excellences of Sri Krishna. 4. Recognising the imminent approach of death, he abandoned all worldly concerns and clung to the Lord as his very soul and support. He thus questioned the sage Suka.

The Rajah said: 5. O great sage! O Purity embodied! Your all-knowing self has spoken the right thing. Listening to your exposition of Sri Hari's excellences, the hold of ignorance on me seems to slacken. 6-7. How does the Lord, with the power of His Maya, accomplish the creation of the world, which is a mystery even to all deities? With the help of what

power does He sustain it and then dissolve it? Like one sporting, how does He manifest Himself as the many? I wish to hear about all these matters. 8. O holy one! Even the wisest of men are not able to have an inkling of the mystery surrounding the doings of Hari of wondrous deeds. 9. How does the Lord, who is one, manifest as several incarnations? Is it by assuming the Gunas of Prakriti all together at once, or gradually little by little? 10. Be gracious enough to tell me that which will clear all these doubts of mine. You are as great in learning as you are in spiritual experience.

Suka's Hymn to the Lord (11-25)

Suta said: 11. Being so questioned by the king on the topic of the Lord's glorious deeds and excellences, Suka began to speak, remembering the Lord all the while. *Sri Suka said:* 12. Salutation to the Supreme Person, the boundless Being, the wielder of His triune Sakti for His

भूयो नमः सद्बृजिनच्छिदेऽसतामसंभवायाखिलसत्त्वमूर्तये ।
 पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे ॥13॥
 नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुर्योगिनाम् ।
 निरस्तसाम्प्रातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ॥14॥
 यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
 लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ॥15॥
 विचक्षणा यच्चरणोपसादनात् सङ्गं व्युदस्योभयतोऽन्तरात्मनः ।
 विन्दन्ति हि ब्रह्मर्गातिं गतकलमास्तस्मै सुभद्रश्रवसे नमो नमः ॥16॥
 तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।
 क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ॥17॥
 किरातहूणान्ध्रपुलिन्दपुल्कसा अभीरकङ्का यवनाः खसादयः ।
 येऽन्ये च पापा यदुपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥18॥
 स एष आत्माऽऽत्मवतामधीश्वरस्त्रयीमयो धर्ममयस्तपोमयः ।
 गतव्यलीकैरजशङ्कुरादिभिर्वितर्क्यलिङ्गो भगवान् प्रसीदताम् ॥19॥
 श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
 पतिर्गतिश्रान्धकवृष्णि सात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥20॥

sportive manifestation in creation, preservation and dissolution, the indwelling spirit within all beings, and the unseen director of everything! 13. Salutations again unto Him who dispels the sins of the good, who destroys the wicked, who manifests as the various pure divine forms, and who bestows on the all-renouncing Truth-seekers the blessings they seek! 14. Salutations again and again to the bestower of illumination on true devotees, who is far from the reaches of hypocritical ascetics, and who ever shines in His glory as the all-inclusive Brahman, whom there is none to equal or to excel! 15. Repeated salutations to that Being whose fame consists in His all-purifying sanctity! The corruptions of sin are overcome by those who listen to His excellences, who praise Him, who remember Him, who serve Him, who salute Him, and who worship Him. 16. Salutations again and again to that Being whose glory consists in His all-purifying sanctity! By worshipping His feet men of discrimination easily over-

come the attachment for the enjoyments of this world and of the hereafter, and attain easily to the Bliss of Brahman. 17. Salutations again and again to the Being whose glory consists in His all-purifying sanctity—without worshipping whom with the fruits of their practices, aspirants who devote themselves to austerity, charity, Yoga, repetition of Mantras etc. can never attain to the spiritual *sum-mum bonum*. 18. Salutations to that Supreme Being, by serving whose devotees even such sinful communities like the forest tribes, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Kankas, Yavanas, Khasas and the like become pure! 19. May He who is intuited as the inner self by men of self-control, who is the Lord of all, whose nature finds expression as revelation and as moral effort and as spiritual striving, and whose mystery astounds even such highly evolved beings like Brahma and Siva—may that Bhagavan be propitious unto me! 20. May He who is the Lord of Sri, who is the

यदङ्घ्र्यनुध्यानसमाधिधौतया धियानुपश्यन्ति हि तत्त्वमात्मनः ।
 वदन्ति चैतत्कवयो यथारुचं स मे मुकुन्दो भगवान् प्रसीदताम् ॥21॥
 प्रचोदिता येन पुरा सरस्वती वितन्वताजस्य सतीं स्मृतिं हृदि ।
 स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् ॥22॥
 भूतैर्महद्भिर्य इमाः पुरो विभुनिर्माय शेते यदमूषु पूरुषः ।
 भुङ्क्ते गुणान् षोडश षोडशात्मकः सोऽलंकृषीष्ट भगवान् वचांसि मे ॥23॥

नमस्तस्मै भगवते वासुदेवाय वेधसे । पपुर्जानमयं सौम्या यन्मुखाम्बुरुहासवम् ॥24॥
 एतदेवात्मभू राजन्मरदाय विपृच्छते । वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः ॥25॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे चतुर्थोऽध्यायः ॥ 4॥

grantor of the fruits of all Yajnas, who is the master of all creatures, who is the Lord of all the worlds, who protects the world through His various incarnations, and who in His incarnation as Sri Krishna came as the lord and support of all devotees constituting the tribes of Andhakas, Vrishnis and Sattvatas—may He be propitious unto me! 21. He by meditating on whom with intensity of devotion, the wise ones get that refinement of understanding with which they are able to intuit the Truth of the Atman and thereafter to expound that Truth in different ways according to their intellectual bent—may He be propitious unto me! 22. He by whose prompting Saraswati, identical with the Veda, emanated from the mouth of Brahma at the beginning of creation,

imparting to him the creative Idea—may that-supreme bestower of spiritual knowledge be propitious unto me! 23. He who, out of the five elements, forms the bodies of all beings and resides within as their indweller, manifesting in them their sixteen faculties and their functions—may that Bhagavan inspire my words! 24. Salutation to Bhagavan Vyasa of unlimited spiritual puissance, whose nectarine words constitute the immortal drink of divine knowledge for all devotees to imbibe! 25. O King! Brahma, who had from his origin the knowledge of the Vedas within himself, expounded to Narada, who was questioning him very earnestly, this knowledge of the Atman, in which he in turn had been instructed by Sri Hari Himself.

अथ पञ्चमोऽध्यायः

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज । तद्विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ॥ 1॥
 यद्रूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो । यत्संस्थं यत्परं यच्च तत्तत्त्वं वद तत्त्वतः ॥ 2॥

Skandha II : Chapter 5

THE UNIVERSE AS A FORM OF THE LORD

*Narada's wrong Estimate of
 Brahma (1-8)*

Narada said to Brahma: 1. O great Divinity! The creator and the first of all beings! Salutations unto Thee! Speak to

me of that knowledge which reveals the truth of the Atman. 2. O Lord! What is it that manifests this universe? On what is it based? From what did it have its origin? Into what does it finally resolve?

सर्वं होत॒द्रूवान् वेद भूतभव्यभवत्प्रभुः ।
 यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः ।
 आत्मन् भावयसे तानि न पराभावयन् स्वयम् ।
 नाहं वेद परं ह्यस्मिन्नापरं न समं विभो ।
 स भवानचरद् घोरं यत्तपः सुसमाहितः ।
 एतन्मे पृच्छतः सर्वं सर्वज्ञ सकलेश्वर ।

ब्रह्मोवाच

सम्यक्कारुणिकस्येदं वत्स ते विचिकित्सितम् ।
 नानृतं तव तच्चापि यथा मां प्रब्रवीषि भोः ।
 येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम् ।
 तस्मै नमो भगवते वासुदेवाय धीमहि ।
 विलज्जमानया यस्य स्थातुमीक्षापयेऽमुया ।

करामलकवद् विश्वं विज्ञानावसितं तव ॥ 3॥
 एकः सृजसि भूतानि भूतैरेवात्ममायया ॥ 4॥
 आत्मशक्तिमवष्टम्य ऊर्णनाभिरिवाक्लमः ॥ 5॥
 नामरूपगुणैर्भाव्यं सदसत्किञ्चिदन्यतः ॥ 6॥
 तेन खेदयसे नस्त्वं पराशङ्कां प्रयच्छसि ॥ 7॥
 विजानीहि तथैवेदमहं बुद्धयेऽनुशासितः ॥ 8॥

यदहं चोदितः सौम्य भगवद्वीर्यदर्शने ॥ 9॥
 अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे ॥ 10॥
 यथाकोऽग्निर्यथा सोमो यथर्क्षग्रहतारकाः ॥ 11॥
 यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् ॥ 12॥
 विमोहिता विकत्यन्ते ममाहमिति दुर्धयः ॥ 13॥

What controls it? What is its real nature? Tell me the truth about all this. 3. Thou who are the master of the past, present and future know about all this as intimately as about something placed in one's palm. All this universe indeed is an expression of Thy thought. 4. Thou by Thyself art seen to create all these beings with the various categories with Thy own inherent power (yet having heard that Thou didst perform austerities before creation, doubt arises in my mind whether Thou art as free as it appears). Therefore, tell me from whom Thou didst get this knowledge, what Thy support is, who Thy superior is and what constitutes Thy form. 5. Like a spider, depending on Thy own inherent power, Thou createst the whole universe without any effort and sustainest all beings in Thyself without their having to seek the help of anyone outside. 6. In this whole realm of name and form, of cause and effect, I find that nothing owes its origin to anyone below Thee, or equal to Thee, or greater than Thee. 7. Yet we have heard that even Thou hast performed tremendous austerities with great concentration. This confuses us and makes us feel that Thou

art not as independent as it seems. 8. O All-knowing One! O Lord of all! Please instruct me in all these matters about which I have questioned you, in a way that I can understand easily.

Narada corrected: Glory of Narayana (9-20)

Brahma said: 9. O dear one! The questions you have put are very pertinent, and I am grateful to you for doing so. For, you have, by your questions, prompted me to describe the greatness of the Bhagavan who is supreme over me. 10. Dear One! What you have spoken about me is not totally untrue. I have indeed such powers. But you have said all this without knowing that there is one superior to me. 11. Just as the sun, moon, fire and the stars reveal an already existing world, so my creative act, too, is only a manifestation of what is already in Him. 12. I salute that Bhagavan Vasudeva, by whose unconquerable Maya you all are thinking me to be the creator of the world (for He is the Supreme Lord and I am only a humble agent of His). 13. This Maya of His, by the infatuation of which perverse men are

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
 नारायणपरा वेदा देवा नारायणाङ्गजाः ।
 नारायणपरो योगो नारायणपरं तपः ।
 तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः ।
 सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः ।
 कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः ।
 स एष भगवाँल्लिङ्गैस्त्रिभिरेभिरधोक्षजः ।
 कालं कर्म स्वभावं च मायेशो मायया स्वया ।
 कालाद् गुणव्यतिकरः परिणामः स्वभावतः ।

entrenched in their ego-sense and speak of 'I' and 'mine', is too bashful even to stand before Him, (as He knows her through and through as empty and insubstantial, and is absolutely unaffected by her). 14. Dravya (or matter, with the elements of which combinations are made), Karma (or the impression of past actions leading to the formation of different kinds of bodies), Kala (or Time, which is the framework of all experience), Svabhava (or Nature which is the cause of evolution), and Jiva (or the living soul)—none of these have any existence of their own independent of the Lord. 15-16. The Vedas owe their existence to Narayana; the Devas are all aspects of Narayana; all the worlds are manifestations of Narayana; all worship is inspired by Narayana; all Yoga becomes meaningful in Narayana; Tapas or austerity becomes significant only due to Narayana; knowledge is based on Narayana; and Gati, the final destination of all beings, is also Narayana. 17. I am a creature of that One who is the ultimate seer, the eternal being, the lord and soul of all. By His grace and by His command, I have become the creator and am doing the work of creation. 18. The Supreme Being, over whom the three Gunas of Prakriti have no sway, assumes these Gunas of Sattva, Rajas, and Tamas

वासुदेवात्परो ब्रह्मन् चान्योऽर्थोऽस्ति तत्त्वतः ॥14॥
 नारायणपरा लोका नारायणपरा मखाः ॥15॥
 नारायणपरं ज्ञानं नारायणपरा गतिः ॥16॥
 सृज्यं सृजामि सृष्टोऽहमीक्षयैवाभिचोदितः ॥17॥
 स्थितिसर्गनिरोधेषु गृहीता मायया विभोः ॥18॥
 बध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः ॥19॥
 स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः ॥20॥
 आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे ॥21॥
 कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥22॥

out of His inscrutable will (Maya), for purposes of redemption, creation and dissolution. (Thus He is the free spirit, lord and master of the Gunas of Prakriti and all its evolutes.) 19. But the Jiva, though an aspect of that free Spirit, is however a victim of Maya, and is in the bondage of these three Gunas, on which are based all the factors causing bondage—the elements, the senses, and the divine powers guiding the functioning of the senses. (Thus, though the Iswara and the Jiva form the one free Spirit, Iswara is always free, the lord of all and everything is under His will, while the Jiva is Spirit in bondage.) 20. The Lord, who is beyond the purview of the senses, becomes inferable by His devotees through the signs of His mystery revealed through the play of the three Gunas that are controlled and directed by Him. O Narada! He is verily the master of myself and of every thing that exists.

Creation of the Universe (21-35)

21. He, the Lord of Maya, being desirous of manifesting as the many by the power of that Maya, took up Kala (Time), Karma (efficiencies of work), and Swabhava (Nature) that approached Him, without any effort on His part. 22. Associated with the Supreme Being, Time became capable of disturbing the

महतस्तु विकुर्वाणाद्रजःसत्त्वोपबृंहितात् ।
सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा ।

द्रव्यशक्तिः क्रियाशक्तिर्जनशक्तिरिति प्रभो ॥24॥

तामसादपि भूतादेर्विकुर्वाणादभून्नमः ।
नभसोऽथ विकुर्वाणादभूत्स्पर्शगुणोऽनिलः ।
वायोरपि विकुर्वाणात्कालकर्मस्वभावतः ।
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम् ।
विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत् ।
वैकारिकान्मनो जज्ञे देवा वैकारिका दश ।
तैजसात्तु विकुर्वाणादिन्द्रियाणि दशाभवन् ।

श्रोत्रं त्वग्घ्राणदृग्जिह्वावाग्दोर्मेढ्राङ्घ्रिपायवः ॥31॥

तमःप्रधानस्त्वमवद् द्रव्यज्ञानक्रियात्मकः ॥23॥
वैकारिकस्तैजसश्च तामसश्चेति यद्विदा ।

तस्य मात्रागुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः ॥25॥

परान्वयाच्छब्दवांश्च प्राण ओजःसहो बलम् ॥26॥

उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत् ॥27॥

रूपवत्स्पर्शवच्चाग्भो घोषवच्च परान्वयात् ॥28॥

परान्वयाद्रसस्पर्शशब्दरूपगुणान्वितः ॥29॥

दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रका ॥30॥

ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ ।

equilibrium of the Gunas; Swabhava, of evolving into categories; and Karma, of effecting the emergence of Mahattattva. 23. From Mahattattva, caused by the preponderant urge of Rajas and Tamas, was produced Ahankara (egoity), which is dominated by Tamas, and which carries with it the sense of substantiality, sentiency and movement. 24. O Great One! Ahankara was transformed into its three aspects with the dominance of Sattva, Rajas or Tamas. Of these the first, also known as Vaikarika, has the power of knowledge (Jnana-sakti), the second, known also as Taijasa, has the power of action (Kriya-sakti) and the third, the egoity of Tamas, has the power of substantiality (Dravya-sakti). 25. Out of the evolving egoity of Tamas, was born Akasa (Space), whose specific property is (Sabda) Sound. Sound announces the presence of an object to a seer (subject). 26. From the evolving Akasa came Vayu (Wind) with Touch as its specific property, and also with Sound, the characteristic property of its own cause, the Akasa. Vayu became Prana which supports the body, Ojas which energises the senses, Sattva which strengthens the mind, and Bala which makes the body powerful. 27. From Vayu, evolving under the in-

fluence of Kala, Karma and Svabhava, arose Tejas (Fire) which has Form as its specific characteristic, and has in addition Touch and Sound too, the characteristics of its causal categories. 28. From Tejas came Ambhah (Water) with Taste as its special characteristic, together with Form, Touch and Sound descending to it from the preceding categories. 29. From the transforming Water element arose Earth (Prithvi), having its specific characteristic of Smell, as also Taste, Touch, Form and Sound on account of the infiltration of the qualities of the earlier categories. 30. Out of Vaikarika, the egoity of Sattva (Sāttvikahamkara), came Manas (Mind) with its presiding deity moon as also the ten presiding deities of the organs—Dik, Vayu, Surya, Varuna, Aswins as the five controllers of the five organs of knowledge; and Angi, Indra, Upendra, Mitra and Prajapati as the deities controlling the five organs of action. 31. Buddhi, which manifests as intelligence, and Prana, which generates the power of action, are both born of the Rajasa aspect of Egoity, known also as Taijasa. Therefore out of that Taijasa have come the five organs of knowledge—ears, tactile organ, nose, eyes, tongue—as also the five organs of action

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः ।
 तदा संहृत्य चान्योन्यं भगवच्छक्तिचोदिताः ।
 वर्षपूगसहस्रान्ते तदण्डमुदकेशयम् ।
 स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः ।
 यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः ।
 पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः ।
 भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।
 ग्रीवायां जनलोकश्च तपोलोकः स्तनद्वयात् ।
 तत्कट्यां चातलं क्लृप्तमूर्ध्यां वितलं विभोः ।
 महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम् ।
 भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।

यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम् ॥32॥
 सदसत्त्वमुपादाय चोभयं ससृजुर्हृदः ॥33॥
 कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् ॥34॥
 सहस्रोर्वङ्घ्रिबाह्वक्षः सहस्राननशीर्षवान् ॥35॥
 कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ॥36॥
 ऊर्वोर्वेश्यो भगवतः पद्भ्यां शूद्रोऽभ्यजायत ॥37॥
 हृदा स्वर्लोक उरसा महर्लोको महात्मनः ॥38॥
 मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः ॥39॥
 जानुभ्यां सुतलं शुद्धं जङ्घाभ्यां तु तलातलम् ॥40॥
 पातालं पादतलत इति लोकमयः पुमान् ॥41॥
 स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना ॥42॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पञ्चमोऽध्यायः ॥ 5॥

responsible for speech, holding, walking, excreting, and generating. 32-33. O Sage! Though all the above-mentioned categories required for creation had been evolved, they all remained separate, unable to come together and produce the combinations in the shape of the worlds and the bodies of beings. It was only when the Lord activated them by His will that they came into combinations of two types, the macrocosmic and the microcosmic. 34. The combination of the categories thus produced, remained as the all-comprehensive Cosmic Shell in the Causal Waters, absolutely immobile, until the Lord, employing Kala, Karma, and Svabhava enlivened it by entering into it as the Jiva. 35. Breaking that Shell from within, He came out as the Universal Form with countless thighs, countless legs, countless arms, countless eyes, countless faces, and countless heads.

The Fourteen Worlds as the Lord's Universal Form (36-42)

36. The wise thinkers have identified

the fourteen worlds with parts of His body—the seven inferior worlds being the parts below the waist, and the seven superior being those above the waist. 37. Out of His face came the Brahmana; out of His arms the Kshatriya; out of His thighs the Vaisya; and out of His feet the Sudra. 38-39. The Bhurloka is identified with His waist; the Bhuvarloka with His navel; the Svarloka with His heart; the Maharloka with the chest; the Janaloka with the neck; Tapoloka with the two lips; and the Satyaloka with the head. But transcending all these is the eternal Brahmalo, the Vaikuntha, which is not included in the created worlds subject to change. 40-41. Atala is His hip; Vitala, His thighs; Sutala, His knees; Talatala, His forelegs; Mahatala, His ankles; Rasatala, the top of His feet; and Patala, the under-part of His feet. Thus He became the worlds. 42. The identification of the Lokas (regions of the universe) can also be done in another way: His feet form the Bhurloka; the navel, the Bhuvarloka; and the head, the Satya loka.

अथ षष्ठोऽध्यायः

ब्रह्मोवाच

वाचां वक्ष्मैर्मुखं क्षेत्रं छन्दसां सप्त धातवः ।
 सर्वासूनां च वायोश्च तन्नासे परमायने ।
 रूपाणां तेजसां चक्षुर्दिवः सूर्यस्य चाक्षिणी ।

हव्यकव्यामृतान्नानां जिह्वा सर्वरसस्य च ॥ 1॥
 अश्विनोरोषधीनां च घ्राणो मोदप्रमोदयोः ॥ 2॥
 कर्णौ दिशां च तीर्थानां श्रोत्रमाकाशशब्दयोः ।

तद्गात्रं वस्तुसाराणां सौभगस्य च भाजनम् ॥ 3॥

त्वगस्य स्पर्शवायोश्च सर्वमेधस्य चैव हि ।
 केशश्मश्रुनखान्यस्य शिलालोहाश्रविद्युताम् ।
 विक्रमो भूर्भुवः स्वश्च क्षेत्रस्य शरणस्य च ।
 अपां वीर्यस्य सर्गस्य पर्जन्यस्य प्रजापतेः ।
 पायुर्यमस्य मित्रस्य परिमोक्षस्य नारदः ।
 पराभूतेरधर्मस्य तमसश्चापि पश्विमः ।
 अव्यक्तरससिन्धूनां भूतानां निधनस्य च ।
 धर्मस्य मम तुभ्यं च कुमारानां भवस्य च ।

रोमाण्युद्भिज्जजातीनां यैर्वा यज्ञस्तु संभृतः ॥ 4॥
 बाहवो लोकपालानां प्रायशः क्षेमकर्मणाम् ॥ 5॥
 सर्वकामवरस्यापि हरेश्चरण आस्पदम् ॥ 6॥
 पुंसः शिश्न उपस्थस्तु प्रजात्यानन्दनिर्वृतेः ॥ 7॥
 हिंसाया निवृत्तेर्मृत्योर्निरयस्य गुदः स्मृतः ॥ 8॥
 नाड्यो नदनदीनां तु गोत्राणामस्थिसंहतिः ॥ 9॥
 उदरं विदितं पुंसो हृदयं मनसः पदम् ॥ 10॥
 विज्ञानस्य च सत्त्वस्य परस्यात्मा परायणम् ॥ 11॥

Skandha II : Chapter 6

THE DIVINE AND HIS MANIFESTATION

Further Details about the Universal Form (1-15)

Brahma said: 1. His face is the source of the organ of speech, and its presiding deity Agni; the seven Dhatus (basic bodily substances) of His body are the seven Vedic metres beginning with Gayatri; His tongue is the origin of the offerings to Devas and Pitris called Havya and Kavya, of the six forms of taste, as also the organ of taste and of its presiding deity Varuna. 2. His nostrils are the source of the Pranas and their presiding deity Vayu (wind). From His sense of smell have originated the Aswini Devatas, herbs and fragrant substances. 3. His eyes are the source of all forms and of brilliance; His eyelids, of sun and moon; His ear orifices, of the quarters and of holy waters; and his organ of hearing, of the sky and sound. 4. His body is the seat of the essence of all objects and of all beauty.

His skin is the centre of the sense of touch and of wind and of all Yajnas. 5. His hair may be regarded as the origin of all trees and plants concerned in the performance of Yajna. His hair is the source of clouds; His beard, of lightning; and His nails, of rocks and metals. 6. His arms are the seat of the Devas who protect the quarters. His three steps are the three worlds represented by Bhuh, Bhuvah and Svah. His feet secure liberation and refuge. 7-8. The feet of Hari help the fulfilment of all one's wants. His generative system is the seat of water, semen, creation and rain cloud. In His penis reposes the joy of copulation. 9. His anus forms the centre of Yama and Mitra, and in it resides the function of excretion. His buttocks form the seat of slaughter, inauspiciousness, death and hell; and His back, of defeat, unrighteousness, and ignorance. 10-15. In this universal cosmic form, the blood vessels are the

अहं भवान् भवश्चैव त इमे मुनयोऽग्रजाः ।
 गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः ।
 अन्ये च विविधा जीवा जलस्थलनभौकसः ।
 सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत् ।
 स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ ।
 सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात् ।
 पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः ।
 पादास्त्रयो बहिश्चासन्नप्रजानां य आश्रमाः ।
 सूती विचक्रमे विष्वङ् साशनानशने उभे ।

rivers; the bones are the mountain ranges, the abdomen is the indiscrete state of matter, as well as the ocean and the place of dissolution of creatures; and the heart is the mind of creatures. The Chitta (mind-stuff) of that Supreme Person is represented by Dharma, by myself (Brahma), by yourself (Narada), by the eternal sages like Sanaka, by Rudra and by Vijnana (special knowledge). All these and the Rishis, Devas, Asuras, men, elephants, birds, animals, serpents, Gandharvas, Apsaras, Yakshas, Rakshasas, Bhutas, reptiles, cattle, Pitris, Siddhas, Vidyadharas, Charanas, trees, creatures living in water, earth and sky, all the various planets and galaxies, comets, lightning, thunder clouds—in short all things that are, that existed, or will exist, form the Purusha Himself. (For, just as all objects that have been made out of gold are only gold, so also all these, having come out of Him, are He Himself.)

The Divine Transcendence (16-21)

16. He, being the material cause of all this, pervades it all, and also transcends it. Just as the sun illumines itself and spreads everywhere outside too by its heat and light, so also the Universal Spirit is in the universe and also transcends it. 17. Thus He exists as this Cosmic Form, revealing Himself and everything

सुरासुरनरा नागा खगा मृगसरीसृपाः ॥12॥
 पशवः पितरः सिद्धा विद्याधराश्चारणा द्रुमाः ॥13॥
 ग्रहर्क्षकेतवस्तारास्तडितः स्तनयित्त्वः ॥14॥
 तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति ॥15॥
 एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान् ॥16॥
 महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः ॥17॥
 अमृतं क्षेममभयं त्रिमूर्धोऽधायि मूर्धसु ॥18॥
 अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽबृहद्भ्रतः ॥19॥
 यदविद्या च विद्या च पुरुषस्तूभयाश्रयः ॥20॥

inside and outside, without the help of any other illuminator; for He is the immortal and fearless Spirit, free from the perishable nature of material substances. 18. All beings dwell in a part of Him who has manifested as the universe. That in spite of such manifestation, He is not in the least affected but continues to be the Existence-Knowledge-Bliss Absolute—is the unique greatness of the Supreme Being.

19. In the three regions beyond the Maharloka, that is, in Janaloka, Tapoloka and Satyaloka, the Jiva attains to bliss, fulfilment of all wants, and security from all fears, respectively. Those who adopt the three stations of life—i.e., of the life-long Brahmacharin, the Vanaprastha, and the Sannyasin, in all of which absolute continence is the rule—they go to the above-mentioned worlds, which are beyond what is usually called the Triloka (Bhuh, Bhuvah and Svah). But householders, who are without the vow of absolute continence, go only within the limits of the lower three worlds. 20. From limitless time the Jivas have been going along the two paths in the Hereafter—one leading to heavenly enjoyments and the other to Moksha or eternal bliss. The first springs from the life of Avidya or life based on self-centred values, and the other from the pursuit of Vidya or en-

यस्मादण्डं विराड् जज्ञे भूतेन्द्रियगुणात्मकः ।
 यदास्य नाभ्यान्नलिनादहमासं महात्मनः ।
 तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः ।
 वस्तून्योषधयः स्नेहा रसलोहमृदो जलम् ।
 नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च ।
 गतयो मतयः श्रद्धा प्रायश्चित्तं समर्पणम् ।
 इति सम्भूतसम्भारः पुरुषावयवैरहम् ।
 ततस्ते भ्रातर इमे प्रजानां पतयो नव ।
 ततश्च मनवः काले ईजिरे ऋषयोऽपरे ।
 नारायणे भगवति तदिदं विश्वमाहितम् ।
 सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः ।

तद् द्रव्यमत्यगाद्विश्वं गोभिः सूर्य इवातपन् ॥21॥
 नाविदं यज्ञसंभारान् पुरुषावयवाद्गते ॥22॥
 इदं च देवयजनं कालश्चोरुगुणान्वितः ॥23॥
 ऋचो यजूंषि सामानि चातुर्होत्रं च सत्तम ॥24॥
 देवतानुक्रमः कल्पः सङ्कल्पस्तन्त्रमेव च ॥25॥
 पुरुषावयवैरेते सम्भाराः सम्भृता मया ॥26॥
 तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् ॥27॥
 अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः ॥28॥
 पितरो विबुधा दैत्या मनुष्याः क्रतुर्भिर्विभुम् ॥29॥
 गृहीतमायोरुगुणः सर्गादावगुणः स्वतः ॥30॥
 विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥31॥

lightenment. Both these ways of life have their sanction in the Divine will (and the latter, i.e., the life of Vidya, becomes natural to one who has passed through the former and evolved spiritually to the required level). 21. He from whom this Cosmic Shell, manifesting as the universal form (Virat), comprising all the categories like elements, organs, mind, etc., originated—He the Supreme Being stands above, transcending all and illumining all His manifestations, as the sun illumines and transcends everything in the world.

The Yajna Purusha (22-29)

22. When I (Brahma) emerged out of the navel of Him who is the inner soul of the universal form (Virat), I found nothing but the parts of that Being for use as the various requisites for Yajna (sacrifice). 23-26. So all these requisites, like animals, posts, Kusa grass, ground, seasons, sacrificial utensils, barley, and other cereals, ghee, edibles representing the six tastes, metals like gold, earth, water, the three Vedic texts, namely, Rik, Saman and Yajus, the sacrificial rites, sacrificial names, Mantras like Svaha, sacrificial presents, austere practices, the Devatas, ritualistic procedures, resolutions, disci-

plines, the poses and movements of the sacrifices, meditation on deities, expiation, dedication—all these different factors of the sacrifice had to be identified with the parts of that Being. 27. Equipped with all such ingredients from the parts of the Purusha, I offered all these as sacrifice to that Supreme Being Himself. 28. Then the nine Prajapatis, your brothers, having recollected their mind with intense devotion and concentration, sacrificed unto that Purusha who is both manifest and unmanifest—manifest as the Devas like Indra and unmanifest as the Transcendent Being. 29. Then the Manus, other Rishis, Pitris, Devas, Asuras and men all offered sacrifice unto Him at proper times.

The Supreme Being: His Transcendent Nature (30-40)

30. All this manifested world is established in Narayana. In creation He manifests Himself as this universe of a million forms by assuming the Gunas, though Himself not subject to the Gunas. 31. Being directed by Him I create the worlds, subject to His control, and Hara destroys it; and He, the wielder of the three Gunas, sustains the worlds as Vish-

इति तेऽभिहितं तात यथेदमनुपृच्छसि । नान्यद्भगवतः किञ्चिद्भाव्यं सदसदात्मकम् ॥32॥
 न भारती मेऽङ्ग मृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।
 न मे हृषीकाणि पतन्त्यसत्पथे यन्मे हृदौत्कण्ठचवता धृतो हरिः ॥33॥
 सोऽहं समाप्तायमयस्तपोमयः प्रजापतीनामभिवन्दितः पतिः ।
 आस्थाय योगं निपुणं समाहितस्तं नाध्यगच्छं यत आत्मसम्भवः ॥34॥
 नतोऽस्म्यहं तच्चरणं समीयुषां भवच्छिदं स्वस्त्ययनं सुमङ्गलम् ।
 यो ह्यात्ममायाविभवं स्म पर्यगाद्यथा नभःस्वान्तमथापरे कुतः ॥35॥
 नाहं न यूयं यदृतां गतिं विदुर्न वामदेवः किमुतापरे सुराः ।
 तन्मायया मोहितबुद्धयस्त्विदं विनिर्मितं चात्मसमं विचक्ष्महे ॥36॥
 यस्यावतारकर्माणि गायन्ति ह्यस्मदादयः । न यं विदन्ति तत्त्वेन तस्मै भगवते नमः ॥37॥
 स एष आद्यः पुरुषः कल्पे कल्पे सृजत्यजः । आत्माऽऽत्मन्यात्मनाऽऽत्मानं संयच्छति च पाति च ।
 विशुद्धं केवलं ज्ञानं प्रत्यक्सम्यगवस्थितम् । सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् ॥39॥
 ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः । यदा तदेवासत्तर्कैस्तिरोधीयेत विप्लुतम् ॥40॥
 आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ।
 द्रव्यं विकारो गुण इन्द्रियाणि विराट् स्वराट् स्थास्तु चरिष्णु भूम्नः ॥41॥

nu. 32. O dear one! I think I have now answered your question by showing that there is nothing in this chain of cause and effect called the universe having any existence independent of the Bhagavan. 33. Because I bear Sri Hari in my heart with intensity of devotion, therefore my words never prove untrue, my mind never takes a wrong turn, and my senses are never attracted to evil ways. 34. I have not been able to know anything about Mahavishnu, the Supreme Being and my source, though I am the very embodiment of Vedic learning and austerity, though I am the venerated master of all the Prajapatis, and though I have followed the path of Yoga and attained to great concentration of mind. 35. Salutation to His sacred feet, which save the refugees from the travails of Samsara, which bestow peace, and which are in themselves the most auspicious of objects. So vast and varied is the power of His Maya that even He does not know its extent, just as the sky is unaware of its own limits. 36. Neither I, nor you, nor Siva under-

stands Him in His real nature. What to speak of other Devas! Infatuated by His Maya, our understanding can grasp only this created universe, and even that according to the extent of our intelligence. 37. Though we people give descriptions of His activities in His incarnations, none of us know Him in truth and in reality. Salutation to Him! 38. He is Pure Spirit, the Original and Unborn Being, and the creator of all that exists at the beginning of every cosmic cycle. He is the creator, the material of creation, the created world and the one in whom the creation subsists. 39. He is Spirit, pure and transcendent, He is the innermost Essence, firm and unified. He is truth, complete and beginningless. He is non-dual, eternal and above the Gunas. 40. The Rishis intuit Him when serenity reigns over their body, senses and mind, but He evades the mind agitated by vain argumentation.

His Manifestations (41-45)

41. The primary descent or manifestation of that transcendent Being is the

अहं भवो यज्ञ इमे प्रजेशा दक्षादयो ये भवदादयश्च ।
 स्वर्लोकपालाः खगलोकपाला नृलोकपालास्तल्लोकपालाः ॥42॥
 गन्धर्वविद्याधरचारणेशा ये यक्षरक्षोरगनागनाथाः ।
 ये वा ऋषीणामृषभाः पितृणां दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।
 अन्ये च ये प्रेतपिशाचभूतकूष्माण्डयादोमृगपक्ष्यधीशाः ॥43॥
 यत्किं च लोके भगवन्महस्वदोजःसहस्वद्वलवत्क्षमावत् ।
 श्रीह्रीविभूत्यात्मवदद्भुतार्ण तत्त्वं परं रूपवदस्वरूपम् ॥44॥
 प्राधान्यतो यानृष आमनन्ति लीलावतारान् पुरुषस्य भूम्नः ।
 आपीयतां कर्णकषायशोषाननुक्रमिष्ये त इमान् सुपेशान् ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे षष्ठोऽध्यायः ॥6॥

Viratpurusha, and everything distinguishable from Him are His Vibhutis, divine powers and attributes. These are: time, nature, cause-and-effect conditions of Prakriti, cosmic intelligence, the great elements, ego, qualities, senses and all entities moving and unmoving. 42-44. Myself, Rudra, Vishnu, Prajapatis, and Rishis including you, the lords of the world, the heavens, earth, Patala, etc; the leaders of Gandharvas, Vidyadharas, and Charanas; the leader of Yakshas, Rakshasas, snakes and serpents; the chiefs of Pitris, Asuras, Siddhas and Danavas; the leaders of ghosts, demons, elementals, aquatic

creatures, animals and birds—in fact all that have striking endowments and attributes like, majesty, personality, strength, lustre, modesty, intelligence, patience, energy, brilliant colours, beauty, etc., are special expressions of His. 45. O sage! I shall now narrate to you according to their importance the accounts of Mahavishnu in His sportive divine incarnations (Lilavataras)—accounts which will erase the impurities that the ears have acquired through hearing about worldly matters, and which are in themselves extremely attractive and sanctifying to hear.

अथ सप्तमोऽध्यायः

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत्क्रौडीं तनुं सकलयज्ञमयीमनन्तः ।
 अन्तर्महार्णव उपागतमादिदैत्यं तं दंष्ट्रयाद्रिमिव वज्रधरो ददार ॥ 1॥
 जातो रुचेरजनयत्सुयमान् सुयज्ञ आकूतिसूनुरमरानथ दक्षिणायाम् ।
 लोकत्रयस्य महतीमहरद् यदार्तिं स्वायंभुवेन मनुना हरिरित्यनूक्तः ॥ 2॥

Skandha II : Chapter 7

BHAGAVATA IN BRIEF

A Summary of Incarnations (1-25)

Brahma said: 1. When the primeval demon Hiranyaksha buried the earth at the bottom of the ocean, the Lord took

the form of the Cosmic Boar, the embodiment of all Yajnas, in order to lift up the earth. He tore that Asura to pieces with His tusk, as Indra split mountains with the thunderbolt. 2. As the son of

जज्ञे च कर्दमगृहे द्विज देवहूत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे ।
 ऊचे ययाऽऽत्मशमलं गुणसङ्गपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपेदे ॥ 3॥
 अत्रैरपत्यमभिकाङ्क्षत आह तुष्टो दत्तो मयाहमिति यद्भगवान् स दत्तः ।
 यत्पादपङ्कजपरागपवित्रदेहा योगाद्विमापुरुभयीं यदुहैहयाद्याः ॥ 4॥
 तप्तं तपो विविधलोकसिसृक्षया मे आदौ सनात्स्वतपसः स चतुःसनोऽभूत् ।
 प्राक्कल्पसम्प्लवविनष्टमिहात्मतत्त्वं सम्यग्जगाद मुनयो यदचक्षतात्मन् ॥ 5॥
 धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां नारायणो नर इति स्वतपःप्रभावः ।
 दृष्ट्वाऽऽत्मनो भगवतो नियमावलोपं देव्यस्त्वनङ्गपृतना घटितुं न शेकुः ॥ 6॥
 कामं दहन्ति कृतिनो ननु रोषदृष्ट्या रोषं दहन्तमुत ते न दहन्त्यसह्यम् ।
 सोऽयं यदन्तरमलं प्रविशन् बिभेति कामः कथं नु पुनरस्य मनः श्रयेत ॥ 7॥
 विद्धः सपत्न्युदितपत्रिभिरन्ति राज्ञो बालोऽपि सन्नपगतस्तपसे वनानि ।
 तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् ॥ 8॥

Prajapati Ruci by his wife Ākuti, the Lord took birth under the name Suyajna and begot two Devas named Suyāmas in his wife Dakshina. In His incarnation as Suyajna he erased the suffering of all beings in the three worlds. After this work, He was called Hari, the Remover (of misery), by Swāyambhuva Manu. 3. He was born of Kardama Prajapati and his wife Devahuti as Kapila along with nine sisters. He imparted the knowledge of the Atman to his mother who, being thus cleansed of all impurities of the heart and the wordly attachments resulting therefrom, attained liberation in that very life and became one with the Spirit that was embodied as Kapila. 4. Being pleased with the sage Atri who prayed to Him for offspring, the Lord said to him, 'I have offered myself (Dattah) as your son.' So He incarnated under the famous name of Dattātreya, by taking the dust of whose feet Yadu, the king of Hehayas (Kartavir-
 yarjuna), and others purified their bodies and attained to both worldly enjoyments and spiritual bliss. 5. In the beginning, desirous of creating all species of beings, I practised concentration. As a result of my unbroken concentration and worship, the Lord was pleased to be born of

my mind as the four sages with names beginning with 'San'—Sanaka, Sanandana, Sanatana, and Sanatkumara. The knowledge of the Atman, which was lost to all living creatures at the time of the previous Pralaya (dissolution), was revived by these four, and this knowledge given by them was transmitted to generations of sages that came after.

6. In the lady Murti, the daughter of Dakshaprajapati and the wife of Dharmaprajapati, He was born as the twins Nara and Narayana, who exhibited extraordinary powers of Tapas. Seeing the charm of Urvasi, the paragon of female beauty created by the twins, Cupid's army of beauties were humiliated, and they realised their incapacity to fulfil the mission of breaking the austerity and continence of these by the exhibition of their sex appeal. 7. Maheswara with an angry look destroyed Kama (Cupid). But people are not able to burn up that anger, which burns them up from within. Now this anger, too powerful to eradicate even for Siva, dares not enter into the mind of Nara-Narayana. How then can Kama (sexuality), which is a much less powerful enemy, dare to enter the mind of Nara-Narayana? 8. Dhruva, stricken by the

यद् वेनमुत्पथगतं त्रिजवाक्यवज्रविप्लुष्टपौरुषभगं निरये पतन्तम् ।
 त्रात्वार्थितो जगति पुत्रपदं च लेभे दुग्धा वसूनि वसुधा सकलानि येन ॥ 9॥
 नाभेरसावृषभ आस सुदेविसूनुर्यो वै चचार समदृग्जडयोगचर्याम् ।
 यत्पारमहंस्यमृषयः पदमामनन्ति स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः ॥10॥
 सत्रे ममास भगवान् हयशीरषाथो साक्षात्स यज्ञपुरुषस्तपनीयवर्णः ।
 छन्दोमयो मल्लमयोऽखिलदेवतात्मा वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः ॥11॥
 मत्स्यो युगान्तसमये मनुनोपलब्धः क्षोणीमयो निखिलजीवनिकायकेतः ।
 विभ्रंसितानुरुभये सलिले मुलान्मे आदाय तत्र विजहार ह वेदमार्गान् ॥12॥
 क्षीरोदधावमरदानवयूथपानामुन्मथ्यताममृतलब्धय आदिदेवः ।
 पृष्ठेन कच्छपवर्षविदधार गोत्रं निद्राक्षणोऽद्रिपरिवर्तकषाणकण्डूः ॥13॥
 त्रैविष्टपोरुभयहासर्नसिहरूपं कृत्वा भ्रमद्भ्रुकुटिदंष्ट्रकरालवक्त्रम् ।
 दैत्येन्द्रमाशु गदयामिपतन्तमाराद्वरौ निपात्य विददार नखैः स्फुरन्तम् ॥14॥

vicious, arrow-like diatribe of his step-mother, went to the forest to perform austerities, even though he was then a mere boy. The Lord was pleased with him, and to Dhruva who was reciting a hymn in praise of Him, the Lord gave as boon, the imperishable state called the sphere of Dhruva, which receives the adoration of sages occupying regions above and below it. 9. Vena, the tyrant king, was deprived of his prowess and destroyed by the thunderbolt of the Rishis' curse and was in danger of being consigned to hell. Born as his son Prithu, the Lord saved him from that fate and thus justified the name Putra (son), which means one who saves the father from the hell 'Put'. He further milked, as it were, from the earth all the natural resources that were hidden within her. 10. He was next born as Rishabha, the son of Nabhi by his wife Sudevi. Abandoning all attachments, having the senses under control, ever resting in the Self, and evensighted towards all beings, he remained in the Yogic state of insensitiveness to the world and its values—a state which spiritual teachers have described as the state of the Paramahansa. 11. In the Satra I conducted,

He appeared as Hayagriva (the Horse-necked), who is the embodiment of Yajna, who is Veda-formed, who is golden in colour, who is of the nature of immortality, who includes in Himself all Devatas, and whose breath is the effortless chanting of the Vedas. 12. During the deluge at the end of a cosmic cycle, Satyavrata, the Manu, got Him in the form of a Fish, who was the support of the earth and all living beings, who sported in the fierce waters of the deluge, carrying the Vedas that dropped down into it from my mouth. 13. When the Devas and the Asuras started to churn the Milk Ocean, He appeared as a Tortoise supporting the churning rod of mountain Mandara, the whirling of that enormous mountain on His back serving only as a pleasant scratching that drove Him to sleep. 14. Assuming the form of a Man-lion, whose laughter caused great fear even in the hearts of the denizens of the heavens, whose face was forbiddingly fierce with quivering of eyebrows and protruding fangs—He threw down on the ground the advancing Hiranyakasipu, powerful and armed with mace, put him on his lap, and tore open his chest with His

अन्तःसरस्युबलेन पदे गृहीतो ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।
 आहेदमादिपुरुषाखिललोकनाथ तीर्थश्रवः श्रवणमङ्गलनामधेय ॥15॥
 श्रुत्वा हरिस्तमरणार्थिनमप्रमेयश्चक्रायुधः पतगराजभुजाधिरूढः ।
 चक्रेण नक्रवदनं विनिपाट्य तस्माद्वस्ते प्रगृह्य भगवान् कृपयोज्जहार ॥16॥
 ज्यायान् गुणैरवरजोऽप्यदितेः सुतानां लोकान् विचक्रम इमान् यदथाधियज्ञः ।
 क्ष्मां वामनेन जगृहे त्रिपदच्छलेन याच्छामृते पथि चरन् प्रभुभिर्न चाल्यः ॥17॥
 नार्थो बलेरयमुरुक्रमपादशौचमापः शिखा धृतवतो विबुधाधिपत्यम् ।
 यो वै प्रतिश्रुतमृते न चिकीर्षदन्यदात्मानमङ्ग शिरसा हरयेऽभिमेने ॥18॥
 तुभ्यं च नारद भृशं भगवान् विवृद्धभावेन साधुपरितुष्ट उवाच योगम् ।
 ज्ञानं च भागवतमात्मसतत्त्वदीपं यद्वासुदेवशरणा विदुरञ्जसैव ॥19॥
 चक्रं च दिक्ष्वविहतं दशसु स्वतेजो मन्वन्तरेषु मनुवंशधरो बिभर्ति ।
 दुष्टेषु राजसु दमं व्यदधात् स्वकीर्तिं सत्ये त्रिपृष्ठ उशतीं प्रथयंश्चरित्रैः ॥20॥
 धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पुरुषां रज आशु हन्ति ।
 यज्ञे च भागममृतायुरवावरुन्ध आयुश्च वेदमनुशास्त्यवतीर्य लोके ॥21॥

claws. 15-16. The lordly elephant, when caught by the hind leg and pulled down into the water by the crocodile, cried out to the Lord in distress: O Primordial Being! O Lord of all! O One of unblemished glory! O Lord the very utterance of whose name brings good! Hearing these piteous cries of one who had taken refuge in Him, Hari appeared on the scene on the back of Garuda, armed with His discus, with which he cut off the head of the crocodile, and rescued the lordly elephant by grasping his trunk. 17. Though He was born as the youngest among Aditi's sons in His incarnation as Vamana, He showed Himself to be superior to them all in point of merit, being the embodiment of all Yajnas. By adopting the stratagem of begging for three strides of earth, he took away the whole of this earth from Mahabali. From men who are very powerful and righteous, begging is sometimes the only way of getting anything. 18. For Bali, who had the good fortune of bathing profusely the hair on his crown with the sacred washings of the Lord's feet, the lordship of even

the heavenly realm was a trifle. Look at his nobility! Though prohibited by his preceptor Sukracharya, he would not budge an inch from his solemn promise, and to fulfil that, he was ready to offer his own head for the third stride of earth promised. 19. O Narada! The Lord being highly pleased with your devotion, revealed to you the path of devotion along with the *Bhagavata*, which shows us the nature of the Atman and is a means for spiritual enlightenment. Only men with devotion to the Lord can easily understand it. 20. In each Manvantara (a vast period of time marked by a Manu's rule) in order to protect the line of the Manus, He manifests His own prowess in the shape of His discus in all the ten directions. The fame He established by suppressing evil kings is glorified even in Satyaloka. 21. Attaining great reputation in the Incarnation as Dhanvantari, he cured men suffering from incurable diseases, by the mere power of his name. He recovered the portion of Yajna due to him, which the Asuras had seized and He spread the science of Ayurveda

क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मध्रुगुज्जितपथं नरकार्तिलिप्सु ।
 उद्धन्त्यसाववनिकण्टकमुग्रवीर्यस्त्रिःसप्तकृत्व उरुधारपरश्वधेन ॥22॥
 अस्मत्प्रसादसुमुखः कलया कलेश इक्ष्वाकुवंश अवतीर्य गुरोर्निदेशे ।
 तिष्ठन् वनं सदयितानुज आविवेश यस्मिन् विरुध्य दशकन्धर आर्तिमार्च्छत् ॥23॥
 यस्मा अदादुदधिरूढभयाङ्गवेपो मार्गं सपद्यरिपुरं हरवद्विषकोः ।
 दूरे सुहृन्मथितरोषमुशोणदृष्ट्या तातप्यमानमकरोरगनक्रत्रकः ॥24॥
 वक्षःस्थलस्पर्शरुग्णमहेन्द्रबाहदन्तैर्विडम्बितककुब्जुष ऊढहासम् ।
 सद्योऽसुभिः सह विनेष्यति दारहर्तुर्विस्फूर्जितैर्धनुष उच्चरतोऽधिसैन्ये ॥25॥
 भूमेः सुरेतरवरूथविमर्दितायाः क्लेशव्ययाय कलया सितकृष्णकेशः ।
 जातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि ॥26॥
 तोकेन जीवहरणं यदुलूकिकायास्त्रैमासिकस्य च पदा शकटोऽपवृत्तः ।
 यद्रिङ्गितान्तरगतेन दिविस्पृशोर्वा उन्मूलनं त्वितरथार्जुनयोर्न भाव्यम् ॥27॥
 यद्वै व्रजे व्रजपशून् विषतोयपीथान् पालांस्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।
 तच्छुद्धयेऽतिविषवीर्यविलोलजिह्वमुच्चाटयिष्यदुरगं विहरन् हृदिन्याम् ॥28॥

in the world. 22. As Parasurama of unrivalled prowess, he destroyed in twenty-one campaigns the tribe of Kshatriyas whose numbers had been permitted to increase forming a menace to the world, who oppressed the Brahmanas, who had given up the straight path of Dharma, and who behaved as if they were a veritable thorn in the side of humanity. 23. Owing to His condescension towards us, the Lord, who is the master of Maya, was born as Rama in the line of Ikshvaku along with Lakshmana and others who were parts of Him, and in obedience to his father's wish, he exiled himself into the forest along with his wife Sita and brother Lakshmana. There the ten-headed Rakshasa Ravana got annihilated in confrontation with him. 24. When, in his anger at the distant Sita's fate, he wanted, even like Sri Rudra, to destroy the city of the enemy, the terrible look of his reddened eyes began to burn all the aquatic creatures in the ocean. Then Varuna, the lord of the seas, was forced to give him way through the ocean. 25. Ravana, his enemy and abductor of

his wife, who rendered the quarters white by the radiance of the stumps of the tusk of the celestial elephant Airavata still adhering to his chest, and who would walk about the battle-field in great pride, would be rendered lifeless even by the twang of his bow.

Krishna Incarnation (26-36)

26. He will be born as Krishna (sita-krishna-kesah or one with white and black hair) with Balarama as his Kala or part in order to save the earth from the high-handedness of Asuras born as kings, and he will perform actions, revealing his superhuman glory in his own mysterious way, incomprehensible to the human intellect. 27. Consider these wonderful happenings: the death of the female monster Putana at the hands of a mere infant; the upsetting of a huge cart by the kick of the feet of a baby three months old; the uprooting of a pair of huge sky-scraping trees by the tug of a child crawling on all fours as it passed between these—such things could not happen unless the child concerned is Divine. 28. His reviving,

तत्कर्म दिव्यमिव यन्निशि निःशयानं दावाग्निना शुचिवने परिदह्यमाने ।
 उन्नेष्यति व्रजमतोऽवसितान्तकालं नेत्रे पिधाय सबलोऽनधिगम्यवीर्यः ॥29॥
 गृह्णीत यद्यदुपबन्धममुष्य माता शुल्बं सुतस्य न तु तत्तदमुष्य माति ।
 यज्जृम्भतोऽस्य वदने भुवनानि गोपी संवीक्ष्य शङ्कितमनाः प्रतिबोधिताऽऽसीत् ॥30॥
 नन्दं च मोक्षयति भयाद् वरुणस्य पाशाद् गोपान् बिलेषु पिहितान्मयसूनुना च ।
 अह्न्यापृतं निशि शयानमतिश्रमेण लोकं विकुण्ठ उपनेष्यति गोकुलं स्म ॥31॥
 गोपैर्मखे प्रतिहते व्रजविप्लवाय देवेऽभिवर्षति पशून् कृपया रिरक्षुः ।
 धर्तोऽच्छिलीन्द्रमिव सप्त दिनानि सप्तवर्षो महीध्रमनघैककरे सलीलम् ॥32॥
 क्रीडन् वने निशि निशाकररश्मिगौर्या रासोन्मुखः कल्पदायतमूर्च्छितेन ।
 उद्दीपितस्मररुजां व्रजभृद्वधूनां हर्तुर्हरिष्यति शिरो धनदानुगस्य ॥33॥
 ये च प्रलम्बखरदर्दुरकेऽयरिष्टमल्लेभकंसयवनाः कुजपौण्ड्रकाद्याः ।
 अन्ये च शाल्वकपिबल्वलदन्तवक्त्रसप्तोक्षशम्बरविदूरथरुक्मिमुल्याः ॥34॥
 ये वा मृधे समितिशालिन आत्तचापाः काम्बोजमत्स्यकुरुकैकयसृज्जयाद्याः ।
 यास्यन्त्यदर्शनमलं बलपार्थभीमव्याजाह्वयेन हरिणा निलयं तदीयम् ॥35॥

by the blessing conveyed by the shower of his look, the calves and cowherds that would have died after drinking the poison-stained water of the Yamuna and his purification of those waters by merely indulging in water-sports therein which had the effect of expelling the terrible poisonous and many-tongued Kaliya—these occurrences could not happen unless he were Divine. 29. That he of unimaginable powers would save the Gopas from a forest fire while they would be lying asleep on Yamuna's banks in imminent danger, and that he along with Balarama would again transport them en masse from another forest fire, asking them to just keep their eyes closed meanwhile—such acts must surely be deemed Divine. 30. That his mother Yasoda would find that all strings and similar binding materials that she could lay hand on would be insufficient to bind him and that she would be seeing all the world in his yawning mouth, at first with doubts about its reality and then with full understanding of it—these are all indications of his divinity. 31. That Nanda would be freed

by him from the fear of the shackles of Varuna, that the Gopas would be set free from the cave in which Vyomasura, the son of Mayasura, would be shutting them in, that at night the Gopas, fast asleep after the hard labour of the day, would be lifted to Vaikuntha—all these are indications of his divinity. 32. When on the Gopas' failing to make the due sacrificial offerings to Indra, the latter would send torrential rain to destroy the whole of Vraja, the Lord, then at the tender age of seven, would be protecting the cowherd settlement by holding with a single hand the Govardhana mountain over them for seven days as if it were a mere mushroom. 33. While engaged on moonlit nights in the Rasa dance with the Gopikas of Vrindavana, whose amorous sentiments have been heightened by the prolonged and rapturous strains of his flute, he would be destroying the emissary of Kubera trying to carry away the Gopikas. 34-35. The following are among those that would meet with destruction at his hands: Pralamba, Dhenuka, Baka, Kesi, Vrishabhasura, the wrestlers of Kamsa, the

कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो बत दूरपारः ।
 आर्विहितस्त्वनयुगं स हि सत्यवत्यां वेदद्रुमं वितपशो विभजिष्यति स्म ॥36॥
 देवद्विषां निगमवर्त्मनि निष्ठितानां पूर्वमिर्मयेन विहितामिरदृश्यतूर्मिः ।
 लोकान् घ्नतां मतिविमोहमतिप्रलोभं वेषं विधाय बहु भाष्यत औपधर्म्यम् ॥37॥
 यद्द्व्यालयेष्वपि सतां न हरेः कथाः स्युः पाखण्डिनो द्विजजना वृषला नृदेवाः ।
 स्वाहा स्वधा वषडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्मगवान् युगान्ते ॥38॥
 सर्गे तपोऽहमृषयो नव ये प्रजेशाः स्थाने च धर्ममखमन्वमरावनीशाः ।
 अन्ते त्वधर्महरमन्युवशासुराद्या मायाविभूतय इमाः पुरुशक्तिभाजः ॥39॥
 विष्णोर्नु वीर्यगणनां कतमोर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।
 चस्कम्भ यः स्वरंहसास्वलता त्रिपृष्ठं यस्मात्त्रिसाम्यसदनादुरुक्मप्यानम् ॥40॥

elephant Kuvalayapida, Kamsa, Kala Yavana, Narakasura, Paundraka-vasudeva, Salva, the monkey Dvidida, Balvala, Dantavakra, the seven powerful bulls, Sambara, Viduratha and Rukmi, as also the soldiers of the powerful and confronting armies of the clans like Kambhojas, Matsyas, Kurus, Srinjayas, Kekayas and others. All these he would be destroying either directly himself or through others like Balarama, Bhima and Arjuna, who are only himself under different names. 36. Seeing men becoming more and more stunted in intelligence and life-span, and therefore less and less capable of comprehending his teachings, the Vedas, he would be born as Vyasa in Satyavati, and would divide the tree of the Vedas into different branches to be preserved by different sections of scholars.

Other Divine Manifestations (37-39)

37. Next when persons of Asuric nature become strong adherents of the Vedic rites, and thereby become powerful and thus a menace to the world's welfare, like the Asuras possessed of the wonderful aerial vehicle built by Maya and used by them for destructive purposes—then will He be born (as Buddha) with a form that will charm and attract the minds of those men of Asuric temperament towards him

and to the atheistic philosophies that he will be propounding (in order to draw them away from the misuse of Vedic rites). 38. Next when even in the places of good men, the excellences of Sri Hari cease to be heard, when Vedic teachers turn to be atheists, and Brahmanas begin to behave like Sudras, when Vedic Mantras like Svaha, Svadha and Vashat connected with sacrificial rites cease to be heard anywhere, then the Bhagavan would appear at the end of Kaliyuga as Sasta for suppressing the evil spirit of Kali. 39. In the function of creation, as Tapas, myself (Brahma), Rishis, and the nine Prajapatis; in the function of preservation, as Dharma, Yajna, Murti, the Manus, Devas, kings, etc.; and in the function of destruction, as Adharma, Sri Rudra, serpents, Asuras, etc.—He, the possessor of infinite glories and excellences, manifests himself in various ways.

Inexhaustible Nature of the Lord's Glories (40-53)

40. It may perhaps be possible for an intelligent and capable man to count and calculate the number of dust particles on this earth, but not the powers and excellences of Mahavishnu. See how by His puissance He held together the whole universe in Himself, while everything in

नान्तं विदाम्यहममी मुनयोऽग्रजास्ते मायाबलस्य पुरुषस्य कुतोऽपरे ये ।
 गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ॥41॥
 येषां स एव भगवान् दययेदनन्तः सर्वात्मनाऽऽश्रितपदो यदि निर्व्यलीकम् ।
 ते दुस्तरामतितरन्ति च देवमायां नैषां ममाहमिति धीः श्वश्रृगालभक्ष्ये ॥42॥
 वेदाहमङ्गः परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्यः ।
 पत्नी मनोः स च मनुश्च तदात्मजाश्च प्राचीनर्बाह्वर्त्तभुरङ्ग उत ध्रुवश्च ॥43॥
 इक्ष्वाकुरैलमुचुकुन्दविदेहगाधिरघ्वम्बरीषसगरा गयनाहुषाद्याः ।
 मान्धात्रलर्कशतधन्वनुरन्तिदेवा देवव्रतो बलिरमूर्त्तरयो दिलीपः ॥44॥
 सौभर्युतङ्कशिबिदेवलपिप्पलादसारस्वतोद्धवपराशरभूरिषेणाः ।
 येऽन्ये विभीषणहनूमदुपेन्द्रदत्तपार्थर्षिष्ठिषेणविदुरश्रुतदेववर्याः ॥45॥
 ते वै विदन्त्यतितरन्ति च देवमायां स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।
 यद्यद्भुतक्रमपरायणशीलशिक्षास्तिर्यग्जना अपि किमु श्रुतधारणा ये ॥46॥
 शश्वत्प्रशान्तमभयं प्रतिबोधमात्रं शुद्धं समं सदसतः परमात्मतत्त्वम् ।
 शब्दो न यत्र पुरस्कारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ॥47॥
 तद्वै पदं भगवतः परमस्य पुंसो ब्रह्मेति यद्विदुरजल्लसुखं विशोकम् ।
 सध्यङ् नियम्य यतयो यमकर्तर्हेति जह्युः स्वराडिव निपानखनित्रमिन्द्रः ॥48॥

it, from Pradhana (the rudimentary state of Prakriti) up to Satyaloka (the most highly evolved state) moved at a terrific speed by the irresistible might of His feet. 41. Neither I nor you nor the great sages like Sanaka who came into existence before you, know the extent of His mysterious power. How little of it could others know? Even Adishesha who has been singing His glory with his thousand mouths through all time, has not reached anywhere near its end. 42. To whomsoever the all-knowing and all-powerful Bhagavan is gracious, they surrender themselves wholly and in absolute sincerity at His feet and thereby overcome His deluding power of Maya, which others can never do. Such persons never entertain the idea of 'I' and 'mine' with regard to this body which is food for dogs and jackals. 43-46. O dear one! By His grace I have gained a little insight into His spiritual power (Yoga-maya). You, Sri Rudra, Prahlada, Swayambhuvamanu, his wife, their children, Prachina-

barhis, Ribhu, Anga, Dhruva, Ikshvaku, Pururuvas, Muchukunda, Janaka, Gadhi, Raghu, Ambarisha, Sagara, Gaya, Nahusha, Mandhata, Alarka, Satadhanwa, Anu, Ranti Deva, Bhishma, Mahabali, Amurtaraya, Dilipa, Saurabhi, Utanka, Sibi, Devala, Pippalada, Saraswata, Uddhava, Parasara, Bhurishena, Vibhishana, Hanuman, Sri Suka, Arjuna, Arshtishena, Vidura, Sruta-Deva—all these have by His grace come to understand something about the play of the Lord's Yoga-maya and have overcome it. Women, Sudras, and even men of low birth like Hunas, Sabaras, and even brute creations can overcome the Yoga-maya if they in life follow the foot-steps of the Lord's devotees. Then how much more can men who have chances of hearing about the spiritual philosophy from competent teachers, attain it! 47-48. The Supreme Bhagavan is the same as what is known as Brahman—the Supreme Spirit who is of the nature of unbroken bliss, untouched by sorrow, peaceful, fearless, always the

स श्रेयसामपि विभुर्भगवान् यतोऽस्य भावस्वभावविहितस्य सतः प्रसिद्धिः ।

देहे स्वधातुविगमेऽनुविशीर्यमाणे व्योमेव तत्र पुरुषो न विशीर्यतेऽजः ॥49॥

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः ।

समासेन हरेर्नान्यदन्यस्मात् सदसच्च यत् ॥50॥

इदं भागवतं नाम यन्मे भगवतोदितम् ।

संग्रहोऽयं विभूतीनां त्वमेतद्विपुलीकुरु ॥51॥

यथा हरौ भगवति नृणां भक्तिर्भविष्यति ।

सर्वात्मन्यखिलाधारे इति सङ्कल्प्य वर्णय ॥52॥

मायां वर्णयतोऽमुष्य ईश्वरस्यानुमोदतः ।

शृण्वतः श्रद्धया नित्यं माययाऽऽत्मानमुह्यति ॥53॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे ब्रह्मनारदसंवादे सप्तमोऽध्यायः ॥ 7॥

same, always unaffected, of the nature of consciousness, stainless and beyond the opposites of cause and effect. Even the Vedic statements cannot describe Him fully, nor can ritualistic actions requiring the help of many accessories, help one to attain Him. Maya, the cause of impurities, is ashamed even to stand before Him. The self-controlled sages, having overcome the waywardness of the mind and become established in the Supreme Self of absolute self-mastery, abandon even the means that took them to this state, since they realise that state as natural to them, just as Indra, the master of the clouds, need not preserve instruments to dig a well for his use. 49. He, the omniscient and omnipotent Lord, who is well known as the bestower of the fruits of performing the prescribed duties and rites, is also the being who grants Moksha, the highest good, to aspirants. The Spirit in man, which is a part of that Immortal Being, is never destroyed when the perish-

able body resolves into its elements, just as the sky is not destroyed when the pot containing it is destroyed.

50. O child! I have now described to you in brief the nature of the All-perfect Being (the Bhagavan), who is the source of the universe. There is nothing existing that is not included in Sri Hari, the Original Being who is neither a cause nor an effect. 51. This brief account of the manifestation of the Lord is what is called the *Bhagavata*. The Supreme Being Himself gave the knowledge of it to me. I have also given to you a brief account of the Lord's glories and attributes. You please elaborate them. 52. You elucidate it with the help of your imaginative power in a way that will generate devotion in the mind of men for Sri Hari who is the soul and support of all. 53. Whoever describes and hears with faith this account of the Lord's Maya or His mysterious manifestations of glory, and delights in so doing, will not be infatuated by Maya.

अथाष्टमोऽध्यायः

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च । यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ॥ 1॥

Skandha II : Chapter 8

THE TWENTY QUESTIONS OF PARIKSHIT

The Greatness of Bhakti (1-6)

Rajah Parikshit said: 1. To whom and in what manner did Narada, the

sage with spersensuous insight, impart the knowledge of the *Bhagavata*, in obedience to Brahma's command, describing and elaborating the countless

एतद्वेदितुमिच्छामि तत्त्वं वेदविदां वर ।
 कथयस्व महाभाग यथाहमखिलात्मनि ।
 शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
 प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम् ।
 धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति ।
 यदधातुमतो ब्रह्मन् देहारम्भोऽस्य धातुभिः ।
 आसीद्यदुदरात् पद्मं लोकसंस्थानलक्षणम् ।

तावानसाविति प्रोक्तः संस्थावयववानिव ॥ 8॥

अजः सृजति भूतानि भूतात्मा यदनुग्रहात् ।
 स चापि यत्र पुरुषो विश्वस्थित्युद्भाष्ययः ।
 पुरुषावयवैर्लोकाः सपालाः पूर्वकल्पिताः ।
 यावान् कल्पो विकल्पो वा यथा कालोऽनुमीयते ।

attributes of Him who is beyond the Gunas of Prakriti? 2-3. O thou, the greatest among the knowers of the Truth! I am an aspirant after the Knowledge of Truth. O great one! Tell me about the doings of Hari of wonderful prowess, about His world-sanctifying saga, so that I may have my mind absorbed in Krishna, the soul of all beings. Absolutely detached from all other objects and concentrated on Him and Him alone, may I pass away in that state of mind. 4. Soon does the Lord enter into the heart of one who hears and studies about His doings and excellences with a heart full of faith and devotion. 5. Through the portal of the ears He enters the heart-lotus of His devotee who hears about His excellences, and when He so enters, He purifies all the impurities of the heart, as the autumn season clarifies the turbid water of rivers. 6. A man who has thus been cleansed of all his sinful tendencies and found rest at the feet of Krishna is like a traveller returned home after a perilous and trying journey. He will never more leave that home, the feet of Krishna.

Parikshit's Questions for Elucidation
 (7-29)

7. The Atman is spirit, non-material.

हरेरद्भुतवीर्यस्य कथा लोकसुमङ्गलाः ॥ 2॥
 कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम् ॥ 3॥
 कालेन नातिदीर्घेण भगवान् विशते हृदि ॥ 4॥
 धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥ 5॥
 मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा ॥ 6॥
 यदृच्छया हेतुना वा भवन्तो जानते यथा ॥ 7॥
 यावानयं वै पुरुष इयत्तावयवैः पृथक् ।

ददृशे येन तद्रूपं नाभिपद्मसमुद्भवः ॥ 9॥
 मुक्त्वाऽऽत्ममायां मायेशः शेते सर्वगुहाशयः ॥ 10॥
 लोकैरमुष्यावयवाः सपालैरिति शुश्रुम ॥ 11॥
 भूतभव्यभवच्छब्द आयुर्मानं च यत्सतः ॥ 12॥

How does it then come to have a body that is material? Is there any cause for this or is it purely accidental? 8. Man, it is seen, has so many distinct organs and limbs. Now the Supreme Person, from whose navel the world-lotus is said to have emerged, is also described as having the same kind and the same number of organs and limbs. What then differentiates God from man? 9. Brahma, the controller of all, is said to have come out of the navel-lotus of the Supreme Being, and sitting there, to have created all objects with His blessings. Surely there must then be a difference between that Supreme Being and the Jivas. 10. He, the Supreme Being, who is the Lord of Maya and the indweller within all beings as also the source from which creation, sustentation and dissolution take place—in what form does He remain when He dissociates Himself from His Atma-maya (inherent creative power)? 11. We have heard it stated in two contradictory ways—that the worlds and their protectors are formed of His limbs and also that the world and their protectors constitute His limbs. How are these contradictions to be reconciled? 12. What are the lengths of time involved in a Kalpa (a full cycle of time) and in a

कालस्यानुगत्यर्था तु लक्ष्यतेऽण्वी बृहत्यपि ।
 यस्मिन् कर्मसमावायो यथा येनोपगृह्यते ।
 भूपातालककुब्जोमग्रहनक्षत्रभूभृताम् ।
 प्रमाणमण्डकोशस्य बाह्याभ्यन्तरभेदतः ।
 युगानि युगमानं च धर्मो यश्च युगे युगे ।
 नृणां साधारणो धर्मः सविशेषश्च यादृशः ।
 तत्त्वानां परिसंख्यानं लक्षणं हेतुलक्षणम् ।
 योगेश्वरैश्वर्यगतिर्लिङ्गभङ्गस्तु योगिनाम् ।
 सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः ।
 यश्चानुशायिनां सर्गः पाखण्डस्य स सम्भवः ।
 यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया ।

यावत्तः कर्मगतयो यादृशीद्विजसत्तम ॥13॥
 गुणानां गुणिनां चैव परिणाममभीप्सताम् ॥14॥
 सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम् ॥15॥
 महतां चानुचरितं वर्णाश्रमविनिश्चयः ॥16॥
 अवतारानुचरितं यदाश्चर्यतमं हरेः ॥17॥
 श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् ॥18॥
 पुरुषाराधनविधिर्योगस्याध्यात्मिकस्य च ॥19॥
 वेदोपवेदधर्माणामितिहासपुराणयोः ॥20॥
 इष्टापूर्तस्य काम्यानां त्रिवर्गस्य च यो विधिः ॥21॥
 आत्मनो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः ॥22॥
 विसृज्य वा यथा मायामुदास्ते साक्षिवद्विभुः ॥23॥

Vikalpa (intermediary cycle of time)? How are we to understand time with its division into past, present and future? What is the span of life of different types of beings like men, Pitris, Devas, etc.? 13. You must tell me about the action of time in its micro and macro aspects. Also tell me what realms man can attain through his actions. 14. For the Jivas that are desirous of getting various embodiments as Devas and others, all of which are formed of the Gunas of Prakriti, tell me what combinations of Karma lead to what kinds of births. 15. Tell me also about the origin of worlds like Bhu (earth), Patala (nether world) etc., of the quarters, of the sky, planets, stars, mountains, rivers, oceans, islands, etc. and of their inhabitants. 16. You ought also to tell me about the internal dimensions of the Brahmanda (the whole universe conceived as a shell), of what is beyond it, of the lives of great men, and of the stipulations about the Varnashrama ideal of society. 17. Describe the wonderful actions of the Lord in His sportive manifestations as Divine Descents (Incarnations), as also the Yugas and the duties pertaining to particular Yugas. 18. What are the common duties of men, and what their special duties? What duties are to be

followed by persons practising different trades, by Rajarshis, and by persons facing emergencies? 19. Tell me about the number of categories like Prakriti, Mahattattva, etc., and their nature, what effects they produce, about the way of worship of the Supreme Being and about the practice of the Yoga with eight steps. 20. Inform me about the way that Yogis progress in the 'Hereafter', how the Yogis destroy the Linga-sarira (subtle body with which the Jiva transmigrates), and the nature of scriptures like the Vedas, the subsidiary Vedas, the Dharma Sastras, the Itihasas (traditional history) and the Puranas, 21. Speak to me about the creation, protection and dissolution of all beings, of the ritualistic duties laid down by the Vedas and the Smritis, of desire-prompted rites and rituals, and of the three ends of human life, namely, Dharma (religion), Artha (wealth) and Kama (desire). 22. Speak also about the emergence of Jivas lying latent in the power of the Lord, of the origin of atheism, of the bondage and liberation of the Atman, and of one's absorption in one's real nature. 23. Tell me how the omnipotent Bhagavan, who is ever free, limits Himself by His inherent power of Maya for His creative sport, and how in dissolution He

सर्वमेतच्च भगवन् पृच्छते मेऽनुपूर्वशः ।
अत्र प्रमाणं हि भवान् परमेष्ठी यथाऽऽत्मभूः ।
न मेऽसवः परायन्ति ब्रह्मन्नशनादमी ।

तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने ॥24॥
परे चेहानुतिष्ठन्ति पूर्वेषां पूर्वजैः कृतम् ॥25॥
पिबतोऽच्युतपीयूषमन्यत्र कुपिताद् द्विजात् ॥26॥

सूत उवाच

स उपामन्त्रितो राज्ञा कथायामिति सत्यतेः ।
प्राह् भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
यद् यत् परीक्षिदृषभः पाण्डूनामनुपृच्छति ।

ब्रह्मरातो भृशं प्रीतो विष्णुरातेन संसदि ॥27॥
ब्रह्मणे भगवत्प्रोक्तं ब्रह्मकल्प उपागते ॥28॥
आनुपूर्व्येण तत्सर्वमाख्यातुमुपचक्रमे ॥29॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे प्रश्नविधिर्नामाष्टमोऽध्यायः ॥ 8॥

abandons that Maya and remains as pure Witness. 24. O great one! It behoves you to give proper answers to these explicit and implicit questions put by me who have taken refuge at your feet. 25. In these matters you are as much an authority as Brahma himself. (For you are an authentic exponent of the Gospel, being in the lineal descent of the spiritual tradition starting from Brahma and passing down to you through Narada and Vyasa.) All others here are only saying and doing what the ancients have said, without any direct initiation in the authentic tradition. 26. O illumined sage! Absorbing the nectarine drink of the Lord's excellences, my vital energy is not

in the least affected by the hunger and thirst caused by the fast I am observing. The only threat it faces is from the curse of the angry Brahmana boy.

Suta said: 27-28. That sage Suka, being mightily pleased with this request of Parikshit, expounded in that assembly this great scripture *Bhagavata* equal to the Veda, which was first revealed to Brahma by the Bhagavan himself at the beginning of Brahmakalpa (the beginning of a Brahma's life-span). 29. Whatever questions Parikshit, the glorious descendant of the Pandavas, put, these were all answered by the sage one by one in the course of his exposition of the *Bhagavata*.

अथ नवमोऽध्यायः

श्रीशुक उवाच

आत्ममायामृते राजन् परस्यानुभवात्मनः ।
बहुरूप इवाभाति मायया बहुरूपया ।

न घटेतार्थसम्बन्धः स्वप्नद्रष्टुरिवाञ्जसा ॥ 1॥
रममाणो गुणेष्वस्या ममाहमिति मन्यते ॥ 2॥

Skandha II : Chapter 9

THE INSPIRATION OF BRAHMA

Brahma commanded to do Tapas (1-8)

Sri Suka said: 1. O king! Except in terms of the inherent deluding power of the Lord, it is not possible to explain how a spiritually conscious entity like the Self can have any abiding connection with the

body. This connection is parallel to the connection of the dream body with the self of the dreaming man. 2. Because of Maya, which has innumerable forms, the Spirit shines through those numerous forms. Delighting in the Gunas of Prakriti, he thinks: 'This is mine, This is

यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः । रमेत गतसम्मोहस्त्यक्तवोदास्ते तदोभयम् ॥ 3॥
 आत्मतत्त्वविशुद्धयर्थं यदाह भगवानृतम् । ब्रह्मणे दर्शयन् रूपमव्यलीकव्रतादृतः ॥ 4॥
 स आदिदेवो जगतां परो गुरुः स्वधिष्यमास्थाय सिसृक्षयैक्षत ।
 तां नाध्यगच्छद् दृशमत्र सम्मतां प्रपञ्चनिर्माणविधिर्यया भवेत् ॥ 5॥
 स चिन्तयन् द्व्यक्षरमेकदाम्भस्युपाशृणोद् द्विर्गदितं वचो विभुः ।
 स्पर्शेषु यत्षोडशमेकांशं निष्किञ्चनानां नृप यद् धनं विदुः ॥ 6॥
 निशम्य तद्वक्तृदिदृक्षया दिशो विलोक्य तत्रान्यदपश्यमानः ।
 स्वधिष्यमास्थाय विमृश्य तद्धितं तपस्युपादिष्ट इवादधे मनः ॥ 7॥
 दिव्यं सहस्राब्दममोघदर्शनो जितानिलात्मा विजितोभयेन्द्रियः ।
 अतप्यत स्माखिललोकतापनं तपस्तपीयांस्तपतां समाहितः ॥ 8॥
 तस्मै स्वलोकं भगवान् सभाजितः सन्दर्शयामास परं न यत्परम् ।
 व्यपेतसंकलेशविमोहसाध्वसं स्वदृष्टवद्भिविबुधैरभिष्टुतम् ॥ 9॥
 प्रवर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः ।
 न यत्र माया किमुतापरे हरेरनुवता यत्र सुरासुरार्चिताः ॥ 10॥

myself'. 3. When freed from infatuation with the body (through devotion), the Jiva delights in his nature as Spirit Transcending Maya and Kala (time). He is no longer obsessed by the twin shackles of bondage—the feelings 'this is I' and 'this is mine'. 4. I shall tell you what the Lord imparted to Brahma as instruction for attainment of illumination and the release of the Jiva from bondage, when He manifested in His spiritual form to the former meditating on Him in absolute concentration and devotion.

5. When Brahma, the first of beings and the originator and inspirer of all others, thought about the ways and means of creation, sitting in his lotus-seat, he could not get any clue as to how he should proceed. 6. O king! While thus contemplating, he heard a sound of two letters uttered twice from amidst the Cosmic Waters that surrounded him. These two letters, the wealth of those who have no material wealth, are: Tapa, Tapa (concentrate, concentrate on your nature as the Spirit)—obtained by combining the 16th and 21st of the consonants, *ta* and *pa* respectively. 7.

Hearing it, he looked around to see who was speaking thus, but he could see none else than himself. So sitting firm in his own seat, he reflected that this very relevant instruction must have come from a divine source, and decided to engage himself in Tapas. 8. He, who is the most austere among the austere and possessed of infallible insight, understood the meaning of Tapas, and engaged himself in it for a thousand divine years. Controlling the vital energies as also the external and internal organs, he practised concentration on the subject of creation so intensely as to illumine everything around.

The Vision of Brahma (9-18)

9. Worshipped in this way by Brahma, the Lord revealed His highest spiritual Realm wherein impurities, ignorance, and their offspring fear have no place, and which receives the adoring praise of all the great devotees. 10. There neither Rajas, nor Tamas nor Sattva mixed with them has any place; there Time's ravage is unknown; there even Maya, the Lord's delusive power, does not operate; and

श्यामावदाताः शतपत्रलोचनाः पिशङ्गवस्त्राः सुरुचः सुपेशसः ।
 सर्वे चतुर्बाहव उन्मिषन्मणिप्रवेकनिष्काभरणाः सुवर्चसः ।
 प्रवालवैदूर्यमृणालवर्चसः परिस्फुरत्कुण्डलमौलिमालिनः ॥11॥
 भ्राजिष्णुभिर्यः परितो विराजते लसद्विमानावलिभिर्महात्मनाम् ।
 विद्योत्तमानः प्रमदोत्तमाद्युभिः सविद्युदभ्रावलिभिर्यथा नभः ॥12॥
 श्रीर्यत्र रूपिण्युरुगायपादयोः करोति मानं बहुधा विभूतिभिः ।
 प्रेङ्खं श्रिता या कुसुमाकरानुर्गैर्विगीयमाना प्रियकर्म गायती ॥13॥
 ददर्श तत्राखिलसात्वतां पतिं श्रियः पतिं यज्ञपतिं जगत्पतिम् ।
 सुनन्दनन्दप्रबलार्हणादिभिः स्वपार्षदमुख्यैः परिसेवितं विभुम् ॥14॥
 भृत्यप्रसादाभिमुखं दृगासवं प्रसन्नहासारुणलोचनाननम् ।
 किरीटिनं कुण्डलिनं चतुर्भुजं पीताम्बरं वक्षसि लक्षितं श्रिया ॥15॥
 अध्यर्हणीयासनमास्थितं परं वृतं चतुःषोडशपञ्चशक्तिभिः ।
 युक्तं भगैः स्वैरितरत्र चाध्रुवैः स्व एव धामन् रममाणमीश्वरम् ॥16॥

there reside the Lord's attendants whom both the Devas and the Asuras alike worship. 11. All the denizens of that Realm are blue in colour, radiant, endowed with eyes like lotus petals, dressed in yellow robes, extremely attractive and handsome, having four arms, bedecked with brilliant gem-studded necklaces and other ornaments, endowed with the glow of coral, sapphire (Vaidurya) and the tender stalk of lotus (Mrinala), and wearing brilliant ear-rings, diadems, and wreaths. 12. As the sky is rendered glorious by the blue rain clouds illumined by streaks of lightning, so is that divine Realm beautified by the rows of mansions of its heavenly residents illumined by the explosive beauty of the noble women occupying them. 13. There Sri Devi, possessed of unimaginable beauty, is adorning the feet of the Lord with rare and invaluable ingredients. Even when she sits on the swing for relaxation, with all the charming excellences of the spring season surrounding her, and the bees humming delightedly around her fragrant tresses, she has nothing but the praise of her Lord to muse or sing about. 14. There Brahma

saw Him, who is the protector of all devotees, who is the Lord of Sri, who is the protector of all Yajnas and of all the worlds, who is all-pervading, and who is attended upon by his chief servants like Sunanda, Nanda, Prabala, Arhana and others. 15. Brahma saw Him who is extremely gracious to those who practise self-surrender to Him, who is a delight to the eyes, whose face is illumined by a gracious smile and rose-tinted eyes, and who is marked by His diadem, ear ornaments, four arms, yellow cloth, and Sri adorning his chest. 16. Brahma saw Him seated on a throne of great majesty, and surrounded by the twenty-five expressions of His creative power (Sakti)—these being the four primary categories of Prakriti, Purusha, Mahattattva, and Ahamkara, and the other twenty-one categories of eleven Indriyas, five Bhutas or elements and five Tanmatras (or subtle aspects of elements). He was also surrounded by His own six divine majesties consisting in Aisvaryā (lordliness), Viryā (prowess), Yasas (fame), Sri (beauty-cum-auspiciousness), Jnana (omniscience) and Vairāgya (renunciation). In others these

तद्दर्शनाह्लादपरिप्लुतान्तरो हृष्यत्तनुः प्रेममराश्रुलोचनः ।
 ननाम पादाम्बुजमस्य विश्वसृग् यत्पारमहंस्येन पथाधिगम्यते ॥17॥
 तं प्रीयमाणं समुपस्थितं तदा प्रजाविसर्गे निजशासनार्हणम् ।
 बभाष ईषत्स्मितशोचिषा गिरा प्रियः प्रियं प्रीतमनाः करे स्पृशन् ॥18॥

श्रीभगवानुवाच

त्वयाहं तोषितः सम्यग्वेदगर्भं सिसृक्षया । चिरं मृतेन तपसा दुस्तोषः कूटयोगिनाम् ॥19॥
 वरं वरय भद्रं ते वरेश माभिवाञ्छितम् । ब्रह्मच्छ्रेयः परिश्रमः पुंसो मद्दर्शनावधिः ॥20॥
 मनीषितानुभावोऽयं मम लोकावलोकनम् । यदुपश्रुत्य रहसि चकर्त्त परमं तपः ॥21॥
 प्रत्यादिष्टं मया तत्र त्वयि कर्मविमोहिते । तपो मे हृदयं साक्षादात्माहं तपसोऽनघ ॥22॥
 सृजामि तपसैवेदं ग्रसामि तपसा पुनः । बिभर्मि तपसा विश्वं वीर्यं मे दुश्चरं तपः ॥23॥

ब्रह्मोवाच

भगवन् सर्वभूतानामध्यक्षोऽवस्थितो गुहाम् । वेद ह्यप्रतिरुद्धेन प्रज्ञानेन चिकीर्षितम् ॥24॥
 तथापि नाथमानस्य नाथ नाथय नाथितम् । परावरे यथा रूपे जानीयां ते त्वरूपिणः ॥25॥

powers are very partial and impermanent, but they dance attendance on Him always, though He is never attached to or attracted by them, being ever established in His innate spiritual glory. 17. On seeing Him, the creator Brahma was bathed in bliss within, which overflowed as horripilations all over his body and as torrential tears from his eyes. He fell down in prostration at His holy feet, which are attainable only through the highest form of devotion based on Jnana characteristic of Paramahamsas. 18. Then the Lord, a veritable embodiment of love, took Brahma by the hand as an expression of affection, and addressed him in words surcharged with the graciousness of His face, while he, Brahma, the chosen one for the work of creation, stood before Him with a heart overflowing with devotion.

Brahma's Request to The Lord (19-29)

The Lord said: 19. O Brahma who holds the Vedas latent in you! I am highly satisfied by your long and concentrated meditation for enlightenment on the work of creation. The worship and prayers of perverted Yogis never

satisfy Me in this way. 20. O Brahma! May good fortune befall you! Ask of Me whatever boon you want; for I am the grantor of boons to all. But know for certain that there is nothing greater to be achieved than realising Me. 21. Your attainment of My Realm is because I willed it (It is not the result of your Tapas, though it might be its occasion). That you were able to perform Tapas (inward concentration) at My command, was also the result of My will. 22. When you stood utterly confused as to what you should do, it was I who directed you to perform Tapas. Tapas is the core of My being, and the meaning of Tapas is Myself. 23. In the beginning I create everything by Tapas, by Tapas I support everything, and by Tapas I withdraw everything too. Tapas is My supreme prowess.

Brahma said: 24. O Lord! Thou art the over-lord, as also the indweller of all beings. Thou hast, by virtue of Thy unerring awareness, an insight into the hearts of all and a knowledge of what they yearn for. 25. O Lord! Still deign to grant me what I ask for. May Thou be pleased to make me understand how I can

यथाऽऽत्ममायायोगेन नानाशक्त्युपबृंहितम् ।
 क्रीडस्यमोघसंकल्प ऊर्णनाभिर्यथोर्णुते ।
 भगवच्छिक्षितमहं करवाणि ह्यतन्द्रितः ।

यावत्सखा सख्युरिवेश ते कृतः प्रजाविसर्गे विभजामि भोजनम् ।
 अविक्लवस्ते परिकर्मणि स्थितो मा मे समुन्नद्धमदोऽज्जमानिनः ॥29॥

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम् ।
 यावानहं यथाभावो यद्रूपगुणकर्मकः ।
 अहमेवासमेवाग्रे नान्यद्यत्सदसत्परम् ।
 ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि ।
 यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु ।

विलुम्पन् विसृजन् गृह्णन् बिभ्रदात्मानमात्मना 26
 तथा तद्विषयां धेहि मनीषां मयि माधव ॥27॥
 नेहमानः प्रजासर्गं बध्येयं यदनुग्रहात् ॥28॥

सरहस्यं तदङ्गं च गृहाण गदितं मया ॥30॥
 तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥31॥
 पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥32॥
 तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः ॥33॥
 प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥34॥

know Thee, who art really formless, in forms gross and subtle. 26-27. O Lord of Sri! Grant unto me that knowledge by which Thou of irresistible will art able to bring out this multi-powered universe in sheer play, sustain it, and withdraw it into Thyself as a manifestation of Thy unique inherent Power (Atmama-ya), just as a spider brings out from within and withdraws into itself its web with such ease. 28. As ordered by Thee, I shall perform the work of creation without any negligence. Equipped with that knowledge by Thy grace, may I not suffer bondage by engaging myself in creation. 29. O Lord! Thou hast received me with cordiality, taking me by the hand as a friend would. But I am after all Thy servant. So long as I am tirelessly discharging this duty of creation of beings, high and low, as Thy servant, may I not develop the pride that I am Brahma, the unborn, an independent being.

*Instruction on the Supreme Knowledge
 (30-36)*

The Lord said: 30. Learn from Me that esoteric knowledge combined with experience, which is of the nature of the highest devotion, along with the means leading to it. 31. By My blessing you shall have that knowledge of My truth—

what I am inherently, what My manifestations, My forms, attributes and My activities are. 32. Before creation I alone was, there being no other existence of the nature of cause and effect different from Me. After the creative cycle ends also, I alone exist. For, this universe (which seems to have a separate existence) is also Myself (deriving its substantiality from Me alone), and when everything is dissolved in its cause in Pralaya, what remains is only Myself. 33. What is presented on the Atman without any substantial reality apart from It, and what fails to leave anything as residue apart from the Atman when it ceases to be presented—know that to be due to My divine Power, Maya. Such presentation is like a reflected image (totally dependent on the object) and like darkness (which leaves no residue when it dissolves). 34. The great basic elements of Nature combine and constitute all objects, high and low, pure and impure. Though entering into these combinations formed by them, these elements do not lose their elemental nature and take on the qualities found in the combinations. They can thus be said to be in these combinations and also outside them at the same time. Similarly, I constitute these

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः ।
एतन्मतं समातिष्ठ परमेण समाधिना ।

अन्वयव्यतिरेकाभ्यां यत्स्यात् सर्वत्र सर्वदा ॥35॥
भवान्कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥36॥

श्रीशुक उवाच

सम्प्रदिश्यैवमजनो जनानां परमेष्ठिनम् ।
अन्तर्हितेन्द्रियार्थाय हरये विहिताञ्जलिः ।
प्रजापतिर्धर्मपतिरेकदा नियमान् यमान् ।
तं नारदः प्रियतमो रिक्थादानामनुव्रतः ।
मायां विविदिषन् विष्णोर्मयेशस्य महामुनिः ।
तुष्टं निशाम्य पितरं लोकानां प्रपितामहम् ।
तस्मा इदं भागवतं पुराणं दशलक्षणम् ।
नारदः प्राह मुनये सरस्वत्यास्तटे नृप ।
यदुताहं त्वया पृष्ठो वैराजात् पुरुषादिदम् ।

पश्यतस्तस्य तद्रूपमात्मनो न्यरुणद्धरिः ॥37॥
सर्वभूतमयो विश्वं ससर्जदं स पूर्ववत् ॥38॥
भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया ॥39॥
शुश्रूषमाणः शीलेन प्रश्रयेण दमेन च ॥40॥
महाभागवतो राजन् पितरं पर्यतोषयत् ॥41॥
देवर्षिः परिपप्रच्छ भवान् यन्मानुपृच्छति ॥42॥
प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् ॥43॥
ध्यायते ब्रह्म परमं व्यासायामिततेजसे ॥44॥
यथाऽऽसीत्तदुपाख्यास्ये प्रश्नानन्यांश्च कृत्स्नशः ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे नवमोऽध्यायः ॥ 9॥

beings, and in that sense I have entered into them, yet I have not entered into them in the sense that My pristine nature is not affected by the nature and experience of the combinations that make up the bodies of beings. 35. What the seeker after Truth has to grasp is that Substance which persists always through all its transformations into its various effects or forms, but suffers no diminution in the process as also when all these effects or forms are eliminated in the causal condition. The Supreme Spirit is that ultimate Substance. 36. Practising the highest Samadhi or concentrated absorption in Me, perform My commandments. Then you will never be infatuated through all the cycles of creative activity in which you are asked to engage yourself.

Origin of Bhagavata from Brahma (37-45)

Sri Suka said: 37. Commanding Brahma, the master of all creatures, in this wise, Sri Hari, the Eternal Being, disappeared from the vision of the former even as he looked on. 38. Brahma, who had the germinal condition of everything in himself, then saluted Sri Hari with

joined hands, and began to create, i.e., project all beings as in the previous creative cycles. 39. Once Brahma, who was whole-heartedly devoted to the Lord, engaged himself in austerity, consisting in Yama and Niyama, desiring the good of all created beings. 40-41. Then Narada, the most beloved of Brahma's offspring, who was noted for his devotion to service, his introspective nature, and his love of God, approached Brahma to know the working of the Cosmic Power (Maya) of Mahavishnu, the master of Maya, after having pleased him (Brahma) by service, humility and discipline. 42. That Devarshi Narada, seeing Brahma, his own father and the grandfather of the worlds, in a pleasant mood, put to him the same questions that you have put to me. 43. Then the creator Brahma, pleased with his son, narrated to him this Bhagavata Purana with ten characteristics, as imparted to him by Sri Bhagavan Mahavishnu Himself. 44. Narada in turn imparted it to the sage Vyasa of great spiritual prowess, who, seated on the bank of the Saraswati, was absorbed in contemplation of the Supreme Being. 45. For

अथ दशमोऽध्यायः

श्रीशुक उवाच

अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः ।
 दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम् ।
 भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः ।
 स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः ।
 अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् ।
 निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः ।
 आभासश्च निरोधश्च यतश्चाध्यवसीयते ।
 योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः ।

your questions beginning with how this world came out of the cosmic form of the

मन्वन्तरेऽनूकथा निरोधो मुक्तिराश्रयः ॥ 1॥
 वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥ 2॥
 ब्रह्माणो गुणवैषम्याद् विसर्गः पौरुषः स्मृतः ॥ 3॥
 मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः ॥ 4॥
 सतामीशकथाः प्रोक्ता नानाख्यानोपबृंहिताः ॥ 5॥
 मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थितिः ॥ 6॥
 स आश्रयः परं ब्रह्म परमात्मेति शब्दते ॥ 7॥
 यस्तत्रोभयविच्छेदः पुरुषो ह्याधिभौतिकः ॥ 8॥

Lord, I shall give answers through the narration of this great Text, the *Bhagavata*.

Skandha II : Chapter 10

THE COSMIC FORM OF THE LORD

The ten Characteristics of the Bhagavata
 (1-9)

Sri Suka said: 1. This *Bhagavata* is distinguished by the ten subjects discussed in it. These are: Sarga, Visarga, Sthana, Poshana, Uti, Manvantara, Isānukatha, Nirodha, Mukti, and Asraya. 2. Great men however say that the first nine of these topics are only for the clarification of the tenth, Asraya or the Supreme Being, who is the support of everything. His nature is described directly in the various hymns, and indirectly through the purport of the narratives. 3. The origin of the various categories from Mahattattva to the five gross elements (Bhutas) by the loss of equilibrium in Prakriti caused by the Divine Will, and their formation into Virādrupa (or Cosmic Form) is called Sarga. The creation of various beings by Brahma is called Visarga. 4. Sthana or Sthiti consists in the activities of the Lord for the maintenance of the world in proper order. Poshana is His granting protection to

devotees who take shelter in Him. Manvantara means the laws of righteous living as illustrated in the lives of great ones. Ūti consists in Karmic tendencies in latent and active form. 5. Isanukatha is the description of Sri Hari's incarnations supplemented by the accounts of His devotees and their deeds. 6. At the time of cosmic dissolution, when Mahavishnu lapses into Yogic slumber, all Jivas, retaining their bodies and tendencies in germinal condition, become dissolved in Him. This is Nirodha. And Mukti is the Jiva's abidance in his pristine state, abandoning all entanglements in forms foreign to his nature. 7. He out of whom the universe including the Jivas emerges at creation, and in whom they are held in abeyance after dissolution—He, called by such names as Brahman and Paramatman, is the Asraya. 8. The Adhyatmika, that is, the spirit that feels identified with the body and its sense organs like the eye, is none other than the Adhidaivika, that is, the spirit whose manifestation the presiding deities over the senses like Aditya

एकमेकतराभावे यदा नोपलभामहे ।
 पुरुषोऽण्डं विनिर्भद्य यदासौ स विनिर्गतः ।
 तास्ववात्सीत् स्वसृष्टासु सहस्रपरिवत्सरान् ।
 द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
 एको नानात्वमन्विच्छन् योगतल्पात् समुत्थितः ।
 अधिदैवमथाध्यात्ममधिभूतमिति प्रभुः ।
 अन्तःशरीर आकाशात् पुरुषस्य विवेष्टतः ।
 अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु ।
 प्राणेन क्षिपता क्षुत्तूडन्तरा जायते प्रभोः ।
 मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते ।

are. And the physical body which renders possible this distinction between the individual spirit and the presiding deities, is the Adhibhautika. 9. In the absence of any one of these, the others cannot be conceived. (That is, the individualised intelligence, the powers of the senses constituting its instruments, and the body that provides the field go together, and any one of them cannot be conceived in isolation.) He who is the witness of all these three, that is, in whose presence they manifest, is the Asraya or Support. And He Himself has no other support; He is the support of all.

Narayana or Garbhodakasāyī (10-14)

10. When the Cosmic Person (Virāt Purusha) broke open the Universal Shell and came out, He desired to have a place for Himself to stay, and for this He created the pure and uncontaminated Water known as the Seminal Waters (Garbhodakam). 11. That Cosmic Person lay for several thousands of years in those Cosmic Waters created by Himself. Therefore He is known as Nārāyana (one who rests on Nāra or Water), and water is called Nāra to signify 'that which is born of Nara or the Lord'. 12. The substances like the earth that form the material cause of the universe, the instrumental causes like

त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥ 9॥
 आत्मनोऽयनमन्विच्छन्नपोऽस्त्राक्षीच्छुचिः शुचीः ॥ 10॥
 तेन नारायणो नाम यदापः पुरुषोद्भवाः ॥ 11॥
 यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥ 12॥
 वीर्यं हिरण्मयं देवो मायया व्यसृजत् त्रिधा ॥ 13॥
 अथैकं पौरुषं वीर्यं त्रिधाभिद्यत तच्छृणु ॥ 14॥
 ओजः सहो बलं जज्ञे ततः प्राणो महानसुः ॥ 15॥
 अपानन्तमपानन्ति नरदेवमिवानुगाः ॥ 16॥
 पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत ॥ 17॥
 ततो नानारसो जज्ञे जिह्वया योऽधिगम्यते ॥ 18॥

Karma, Time and Nature, and Jiva, who is the enjoyer—all are what they are because of His will, and they cease to be when His will is otherwise. 13. The One, desiring to be many, rose from his bed of Yogic slumber. He divided His luminous Seed (*vīryam hiranmayam*) into three by His will. 14. These three divisions are the Adhidaiva (the celestial), the Adhyatma (the human) and the Adhibhuta (the material). Hear how the one Seed was divided into three.

The Adhidaivika, the Adhyatmika and Adhibhautika Aspects (15-30)

15. From the space in the heart of the Cosmic Being thus activated, arose sense power (Ojaḥ), mental power (Sahaj), and physical power (Bala). From these subtle powers was produced Prana, the great Sutatma, or the collective self running through all as a thread through beads. 16. When the collective self works, the active tendency in all individual beings is roused; when he is dull and inactive, all beings too become so. It is just like the followers of a king following the king. 17. When the vital energy became active within, the Cosmic Person felt hunger and thirst. When hunger and thirst were generated, He developed the face. 18. In the face the region called the Tālu originated

विवक्षोर्मुखतो भूम्नो वह्निर्वाग्व्याहृतं तयोः ।
 नासिके निरभिद्येतां दोधूयति नभस्वति ।
 यदात्मनि निरालोकमात्मानं च दिदृक्षतः ।
 बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः ।
 वस्तुनो मृदुकाठिन्यलघुगुर्वोष्णशीतताम् ।

तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो वृतः ॥23॥

हस्तौ रुरुहतुस्तस्य नानाकर्मचिकीर्षया ।
 गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम् ।
 निरभिद्यत शिश्नो वै प्रजानन्दामृताथिनः ।
 उत्सिसृक्षोर्धातुमलं निरभिद्यत वै गुदम् ।
 आसिसृप्सोः पुरः पुर्या नाभिद्वारमपानतः ।

जले वै तस्य सुचिरं निरोधः समजायत ॥19॥
 तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः ॥20॥
 निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ॥21॥
 कर्णौ च निर्भिद्येतां दिशः श्रोत्रं गुणग्रहः ॥22॥
 जिघृक्षतस्त्वङ्निर्भिन्ना तस्यां रोममहीरुहाः ।

तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो वृतः ॥23॥

तयोस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् ॥24॥
 पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः ॥25॥
 उपस्थ आसीत् कामानां प्रियं तदुभयाश्रयम् ॥26॥
 ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः ॥27॥
 तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ॥28॥

and in it came up Jihva or tongue. Then were produced several tastes like sweetness, which the tongue could grasp. Varuna, the presiding deity of the tongue, was also produced. Thus the Adhishtana or seat, Indriya or organ, Vishaya or the object of perception, and the Devata or the presiding deity of each Indriya were generated in all succeeding cases too. 19. From the face of that all-powerful being, who desired to speak, arose the organ of speech, the faculty of speech, and its presiding deity, Vahni or fire. For long He remained in the water with his breath obstructed. 20. When the breath was agitated within, the nose (for releasing it) was formed. Along with it air, the conveyer of smell (as also the presiding deity Vayu), appeared. When He desired to smell, the sense of smell arose centred in the nose. 21. When He could not see himself, and the desire to see Himself and others arose in Him, the eyes originated. Along with that the presiding deity Surya, and the object form, and the organ eye, too came into existence. 22. When He desired to hear the Rishis hymning about Himself, he developed ears. There developed the organ of hearing, the object sound, and the deity Dik. 23. When He desired to experience hard-

ness, softness, lightness, heaviness, heat, cold, etc., He developed the skin, the seat of the organ of touch. There hair resembling trees grew, together with their deity Oshadhi. The power of contact, which the organ of touch residing in the skin possesses, now spread all over the skin within and without. 24. Desiring to do many works, the Cosmic Person developed arms. In the arms the faculty of strength, its deity Indra, and their object or the power of grasping dependent on the deity, and the faculty of strength, originated. 25. When He desired to move, legs originated; Yajna arose as the presiding deity for the legs. By moving with the legs man is able to get the ingredients for offering in Yajna. 26. When the Cosmic Person desired offspring and joy, sexuality and its expression, the sex organ, arose, as did its presiding deity, the Prajapati. Depending on these the joy of sexual indulgence arises. 27. When He desired to excrete the undigested residue of the food eaten, the excretory faculty came into being. Related to it is the organ anus and its presiding deity Mitra, and controlled by both is the excretion of faecal matter. 28. When he desired to pass from one body to another, the navel came into existence. There the vital energy

आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः ।
 निदिध्यासोरात्ममायां हृदयं निरभिद्यत ।
 त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः ।
 गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः ।
 एतद्भगवतो रूपं स्थूलं ते व्याहृतं मया ।
 अतः परं सूक्ष्मतममव्यक्तं निविशेषणम् ।
 अमुनी भगवद्रूपे मया ते अनुवर्णिते ।
 स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक् ।
 प्रजापतीन् मनून् देवानृषीन् पितृगणान् पृथक् ।
 किन्नराप्सरसो नागान् सर्पान् किम्पुरुषोरगान् ।
 कूष्माण्डोन्मादवेतालान् यातुधानान् ग्रहानपि ।
 द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः ।

नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ॥29॥
 ततो मनस्ततश्चन्द्रः सङ्कल्पः काम एव च ॥30॥
 भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः ॥31॥
 मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ॥32॥
 मह्यादिभिश्चावरणैरष्टभिर्बहिरावृतम् ॥33॥
 अनादिमध्यनिधनं नित्यं बाङ्मनसः परम् ॥34॥
 उभे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ॥35॥
 नामरूपक्रिया धत्ते सकर्माकर्मकः परः ॥36॥
 सिद्धचारणगन्धर्वान् विद्याधामुरगुह्यकान् ॥37॥
 मातृ रक्षःपिशाचांश्च प्रेतभूतविनायकान् ॥38॥
 खगान् मृगान् पशून् वृक्षान् गिरीन्ध्रप सरीसृपान् ॥
 कुशलाकुशला मिथ्याः कर्मणां गतयस्त्विमाः ॥40॥

called Apana, and the presiding deity Death, originated. 29. When He desired to have food and drink, the stomach, the intestines as also rivers and oceans came into existence. Depending on these are satisfaction and nourishment. 30. When He began to think of His inherent Power (Atmamaya), the heart came into existence. From that came the faculty of mind, and the deity moon, and the object fancy resulting in desire.

Other Aspects of the gross Form (31-33)

31. Skin, membrane, flesh, blood, fat, marrow and bones—these seven substances are the products of the combination of the elements Earth, Water, and Fire, while the Prana (vitality) is a product of the combination of Akasa, Water, and Wind. 32. The Indriyas (senses) are the product of Rajoguna. The objects of the senses like sound are the products of Tamasahamkara; Manas is the abode of all feelings and emotions; Buddhi is of the nature of rational understanding. 33. I have thus described to you the gross body of the Lord having eight layers of covering consisting of the five elements, Ahamkara (I-sense), Mahattattva (the

Great Element), and Prakriti (Root-matter).

Manifestations from other Points of View (34-45)

34. Different from this gross form of the Lord described above, is His subtle form behind the gross one as its cause. It is subtler than all the subtlest aspects of Prakriti, is unmanifested to the senses, beyond ordinary powers of speech and mind, and without any beginning or end. (This is the causal form of which the gross is a manifestation.) 35. Both these forms of the Lord I have described are the projections of His power (Maya). The wise ones therefore do not accept them as final, but go beyond them. 36. The Lord who is both active and actionless, assumes the form of Brahma and projects beings as ideas, as entities, and as performing different functions. 37-40. O King! Some of his manifold creations are: Prajapatis, Manus, Devas, Rishis, Pitris, Siddhas, Charanas, Gandharvas, Vidyadharas, Asuras, Guhyakas, Kinnaras, Apsaras, Nagas, serpents, Kimpurushas, reptiles, Mātris, Rakshasas, Pisachas, Pretas, Bhutas, Vinayakas, Ku-

सत्त्वं रजस्तम इति तिस्रः सुरनृनारकाः ।

यदैकैकतरोऽन्याभ्यां स्वभाव उपहन्यते ॥41॥

स एवेदं जगद्धाता भगवान् धर्मरूपधृक् ।

ततः कालाग्निरुद्धात्मा यत्सृष्टमिदमात्मनः ।

इत्थंभावेन कथितो भगवान् भगवत्तमः ।

नास्य कर्मणि जन्मादौ परस्यानुविधीयते ।

अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः ।

परिमाणं च कालस्य कल्पलक्षणविग्रहम् ।

शौनक उवाच

यदाह नो भवान् सूत क्षत्ता भागवतोत्तमः ।

कुत्र कौषारवेस्तस्य संवादोऽध्यात्मसंश्रितः ।

तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा ॥

तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा ॥

पुष्पाति स्थापयन् विश्वं तिर्यङ्नरसुरात्मभिः ॥42॥

सन्नियच्छति कालेन घनानीकमिवानिलः ॥43॥

नेत्थंभावेन हि परं द्रष्टुमर्हन्ति सूरयः ॥44॥

कर्तृत्वप्रतिषेधार्थं माययाऽऽरोपितं हि तत् ॥45॥

विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः ॥46॥

यथा पुरस्ताद् व्याख्यास्ये पाद्वं कल्पमथो शृणु ॥47॥

चचार तीर्थानि भुवस्त्यक्त्वा बन्धून् सुदुस्त्यजान् ॥

यद्वा स भगवांस्तस्मै पृष्टस्तत्त्वमुवाच ह ॥49॥

shmandas, Unmādas, Vetālas, Yatudhanas, Grahas, birds, animals, cows, trees, mountains, snakes—in fact, all creatures that can be classified as moving and unmoving as also as 'born of womb', 'born of egg', 'born of moist heat', and 'born of earth'. All these creatures high and low are all created according to the effects of their past karmas. 41. According to the dominance of the three Gunas of Sattva, Rajas and Tamas in them, these beings can be classed as supra-human (sura), human (nara), and sub-human (nāraka). O King! Each of these classes is again divided into three classes by the mutual action of Gunas on one another. 42. The Supreme Being as Bhagavan Mahavishnu is the support of all the worlds. He sustains and augments these worlds by assuming the role of incarnations among Devas, men and sub-human creatures. 43. And at the time of dissolution (Pralaya), assuming the forms of Death, fire and Rudra, He destroys these worlds created from Himself, even as the wind disperses a mass of clouds. 44. The supreme all-perfect Being is thus described in His manifestation. But the wise ones see Him not as this manifestation, but as the Transcendent Being. 45. The Supreme Being has no birth and

works. Their description is meant to deny actual agency to Him, as all these cosmic activities are performed by His Maya; they being only attributed to Him.

Conclusion of the Canto (46-51)

46. I have spoken of Mahakalpa, in which the projection of the creation of the twenty-four categories, beginning with Mahattattva, takes place, as also of intermediary Kalpas that take place within a Mahakalpa. The order of creation in one Kalpa is the same as in the others, each Mahakalpa having within it intermediary Kalpas which are concerned only with living beings. 47. The transformations of time, the characteristics of a Kalpa (aeon), the differences in the intermediary Kalpas, etc. will be discussed hereafter (in the 3rd Skandha). Now I shall describe the events of the Kalpa known as Padma.

Saunaka said: 48. O Suta! You told us earlier that Vidura, the great devotee of the Lord, having abandoned all his relatives—a difficult feat for any one to accomplish—went about visiting various holy places in the country, and that he attained spiritual enlightenment by contact with Maitreya. 49. Where did the conversation between Vidura and Maitreya

ब्रूहि नस्तदिदं सौम्य विदुरस्य विचेष्टितम् । बन्धुत्यागनिमित्तं च तथैवागतवान् पुनः ॥50॥

सूत उवाच

राजा परीक्षिता पृष्टो यदवोचन्महामुनिः । तद्वोऽभिधास्ये शृणुत राज्ञः प्रश्नानुसारतः ॥51॥

इति श्रीमद्भगवते महापुराणे द्वितीयस्कन्धेऽष्टादशसाहस्र्यां संहितायां पुरुषसंस्थानुवर्णनं नाम दशमोऽध्यायः ॥10॥

इति द्वितीयस्कन्धः समाप्तः

हरिः ॐ तत्सत्

take place? What spiritual instruction did Maitreya give to Vidura in reply to the questions he put? 50. Tell us all about Vidura's movements, why he first left his relatives and why he returned to them

afterwards. *Suta said: 51.* Listen. I shall tell you what Suka said to Parikshit, when the latter put these very questions to him.

END OF THE SECOND SKANDHA

Skandha Three

PROLOGUE

The third Skandha consists of thirty one chapters. Though it is a conversation between Sri Suka and Rajah Parikshit, it consists mostly of two long quotations by Suka of dialogues that took place between Uddhava and Vidura, and between Vidura and Maitreya. It is however interspersed with hymns and remarks by Parikshit and Suka. At the very start itself, a meeting between Vidura, the uncle of the Pandavas on pilgrimage, with Uddhava, the great attendant and devotee of Sri Krishna wandering forth to Badri after Sri Krishna's demise, takes place. Vidura is informed of the destruction of the Yadava clan and Sri Krishna's ascension. As a tribute to Krishna, Uddhava gives a somewhat detailed and highly devotional review of Krishna's life and doings. Uddhava then goes to Badri according to the instruction of Krishna. He also conveys to Vidura Sri Krishna's advice that he should go to Sage Maitreya and be instructed on the nature of the Atman. This is followed by the report of a very long conversation between Maitreya and Vidura which covers the remaining twenty one chapters of the Skandha and spreads over to the next.

The topics discussed in these chapters are mainly Sarga (primary creation) and Visarga (secondary creation by Brahma), the incarnation of the Lord as Varaha, the measurements of time and space, the circumstances leading to the birth of Hiranyaksha and Hiranyakasipu, the destruction of Hiranyaksha, the story of Kardama Prajapati leading up to the

birth of Kapila, and the exposition of the philosophy of love and knowledge by Kapila to his mother Devahuti.

According to some traditional interpreters, the first characteristic of a Purana, Sarga, forms the chief feature of this Skandha. This will be true only if Maitreya's direct exposition of it to Vidura at first is taken up together with the more elaborate exposition of the same theme by Kapila to Devahuti in this Skandha. Sarga, translated as primary creation, is more of a natural evolution of the fundamental categories from Prakriti. With them as material, Brahma, the creator, works for the production of various discrete forms. This work of Brahma is called Visarga or secondary creation in contrast to Sarga. Sarga takes place at the end of the Prākṛita Pralaya, when Prakriti from its quiescent condition is stirred to activity by the combined force of Time, Karma and Swabhava (Nature). It ends in the production of the twenty-four categories—these being Mahatattva, Ahamkara, Buddhi, Manas, the five organs of knowledge, the five organs of action, the five subtle elements, and the five gross elements. The evolution of these is elaborately described in the Kapilopadesa in Chapter 26 of the third Skandha.

In this Sarga process, an element of what is called evolution in modern parlance, is involved. It may be called pre-creative evolution. It consists in more and more discrete and specialised entities taking shape gradually and naturally from more non-discrete conditions. These

twenty-four categories form the materials of creation. But the categories remain separate and cannot combine into different bodies, which is the main purpose of creation. It is only when the Divine will interpenetrates them that the categories combine to form the Cosmic Shell from which Narayana lying in Cosmic Waters, with the World-lotus and Brahma sitting within it, emerges. Brahma is the Supreme Being Himself, distinct but not different from Him. In one sense he is Vishnu's intermediary and stands between Him and Prakriti. The fourteen spheres are plotted on the World-lotus and it is described as the Cosmic Body of the Supreme Being.

After practising meditation for long years, Brahma is blessed by the Supreme Being and asked to start the work of creation. Now starts Brahma's creation called Visarga. There is no idea of evolution in it. Brahma, following the plan of the previous cycle, brings out different beings out of his will or by changes in the mood of his mind. Out of his will he first creates the group of four sages known as the Kumaras, and commands them to multiply the species. Being naturally inclined towards devotion and renunciation, they refuse to comply, and take to ascetic life. This generates anger in Brahma, and out of that anger Rudra is born. Being commanded to multiply the species, Rudra brings forth large numbers of terrific beings like himself. So Rudra is asked to withdraw, and Brahma now wills the creation of the ten Prajapatis—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishta, Daksha, and Narada. All these, except Narada, who turns ascetic, take to active creational work. From the changing moods of Brahma other species of beings are created. These are Asuras, Gandharvas,

Pitris, Bhutas, Pisachas, Kinnaras, Kim-purushas etc.

But with all that, creation is not progressing fast enough. When Brahma is sitting in a highly dissatisfied mood, there emerges from his body a man and a woman, who are known as Swāyambhuva Manu and Satarupa respectively. They have his own form, that is, of man. The sexes emerge for the first time. Till now creation has been a multiplication by will or by way of emergence from the body. Swāyambhuva and Satarupa become husband and wife, and originate sexual reproduction, the method by which the species can multiply fast. The last species to come out of Brahma's moods is the Rishis with high spiritual faculties.

In Chapter ten it is mentioned that creation has nine aspects, of which six refer to Sarga, and three to Visarga. The evolution up to the Bhutas (elements) and probably their combination into spheres is included in the first six stages. The last three stages are included in Visarga. It is Brahma's creation consisting of: 1) the unmoving entities or plants; six items are mentioned; 2) animals and birds; twenty-eight species are named; and 3) man addicted to desire-prompted work. At the head of the human species stand the Rishis who are capable of Samadhi, Yoga, Tapas, nobility and detachment. The Devas inclusive of Pitris, Asuras, Gandharvas, Apsaras etc. are included in Visarga.

Incidentally many other interesting topics like computation of time are also taken up for discussion. Computation of time is important to elucidate the concepts of Sarga and Visarga. The subject is discussed from the concept of a particle of time (Paramānukala) up to the life-span of Brahma. Dviparardha is discussed elaborately in Chapter 11. One impressive

point in the discussion is that, unlike people in other parts of the world, the Pauranika thinkers were aware of the vast vistas of time, as indicated by the concepts of human years, divine years, Chatur-yugas, Manvantaras, day of Brahma (Brahma-kalpa), Parardha, Dviparardha, etc. Time is cyclic in its frequency, and Chatur-yugas (a period of forty-three lakhs and eighty thousand human years), Manvantaras, Parardha and Dviparardhas are recurring without stop.¹ It is against the background of the vastness of time, and differences in the life-spans of living beings in different ages and spheres, that the Puranas often speak of people living for ten thousand years and more. These are radically in contradiction with our present day conception of history which deals only with provable events. What the Puranas deal with is not the history of the world, but an imaginative apprehension of cosmic history extending in time up to Dviparardhas, in the whole of Brahmanda. So while some may laugh at the Pauranikas from the point of view of our range of human history, they will do it only with some restraint when it is remembered that the subject dealt with is not in human but Cosmic dimensions.

The last section of the Skandha (Ch. 25-31) comprises the spiritual instruction of the Lord incarnate as Kapila to his mother

Devahuti. It is a concise but comprehensive discussion of the philosophy of Jnana and Bhakti. It is practical too in its setting. It also sets forth the cosmological and eschatological theme of the *Bhagavata*. Along with Sri Krishna's instruction to Uddhava in the 11th Skandha, it forms a masterly discussion of a composite spiritual scheme of Jnana and Bhakti.

In the 8th chapter of this Skandha we get another interesting clue regarding the development of the *Bhagavata* literature. In the first Skandha the *Bhagavata* is said to have originated from Vyasa; and in the second, from Narada. In this third Skandha it is stated to be from Sanatkumara as explained in the following passage: "Then Bhagavan Sankarshana revealed the *Bhagavata* to Rishi Sanatkumara who imparted it to Sankhyayana. Rishi Sankhyayana, who was foremost among the order of the Paramahamsas, imparted it to my teacher Parasara, who was then attending on him as a disciple, desirous of knowing about the glories and excellences of the Lord. Parasara, at the suggestion of Pulastya and out of his benevolence, imparted it to me (Maitreya)." (III.8.7-9)

It is therefore to be concluded that there is a third tradition of the *Bhagavata* included in the final form the Text took

¹ Time, in relation to Brahma's life, is computed as follows according to the Puranas: 360 human years = 1 year of the celestials. 12,000 celestial years = 1 Chaturyuga (or period comprising the four ages of Krita, Treta, Dvapara and Kali which will come to 4,320,000 human years). 2000 Chaturyugas = 1 day of Brahma the creator. 360 such days of Brahma = 1 year of Brahma. 50 years of Brahma = 1 Parardha. 2 Parardhas = life span of Brahma, which is equal to 311,040,000,000,000 or 311,040 billion human years. After that, Pralaya, equal to the duration of two Parardhas, takes place, and at its end a new cycle of creation starts with a new Brahma at its head. The time required for a cycle of Sristhi and Pralaya comprising four Parardhas, is equated with one winking of Mahavishnu. Each day of Brahma, consisting of a thousand Yugas covering a period of four thousand three hundred and twenty million mortal years, is divided into fourteen Manvantaras, each having a Manu of its own as its ruler. The present Kalpa, called Svetavaraha-kalpa, is the fifty-first year of the current Brahma. In this Kalpa, this is the 7th Manvantara, and the Manu ruling now is known as Vaivaswata. The fourteen Manus in the order of their succession are: 1. Swāyambhuva; 2. Swarochisha; 3. Auttami; 4. Tāmasa; 5. Raivata; 6. Chakshusha; 7. Vaivaswata; 8. Sāvarni; 9. Daksha-sāvarni; 10. Brahma-sāvarni; 11. Dharma-sāvarni; 12. Rudra-sāvarni; 13. Rauchya-sāvarni and 14. Indra-sāvarni.

under Vyasa's editorship. It is also to be noted that much of the cosmological material found in this direct instruction

of Maitreya is found in a more systematic form towards the close of this 3rd Skandha in Kapilopadesa.

श्रीमद्भागवतम्

तृतीयस्कन्धः अथ प्रथमोऽध्यायः

श्रीशुक उवाच

एवमेतत् पुरा पृष्टो मैत्रेयो भगवान् किल । क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत् ॥ 1॥
यद्वा अयं मन्त्रकृद्धो भगवानखिलेश्वरः । पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम् ॥ 2॥

राजोवाच

कुत्र क्षत्तुर्भगवता मैत्रेयेणास सङ्गमः । कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥ 3॥
न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः । तस्मिन् वरीयसि प्रश्नः साधुवादोपबृंहितः ॥ 4॥

सूत उवाच

स एवमृषिवर्योऽयं पृष्टो राजा परीक्षिता । प्रत्याह तं सुबहुविप्रीतात्मा श्रूयतामिति ॥ 5॥

श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून् पुष्पन्नधर्मेण विनष्टदृष्टिः ।
भ्रातुर्यविष्ठस्य सुतान् विबन्धून् प्रवेश्य लाक्षाभवने ददाह ॥ 6॥
यदा सभायां कुरुदेवदेव्याः केशाभिमर्शं सुतकर्म गर्ह्यम् ।
न वारयामास नृपः स्नुषायाः स्वास्त्रैर्हरन्त्याः कुचकुङ्कुमानि ॥ 7॥

Skandha III : Chapter 1

VIDURA AND UDDHAVA: THEIR MEETING

Vidura's Exit (1-23)

Sri Suka said: 1. After having left his home of plenty for the life of a hermit in the forest, Vidura put these very questions to the sage Maitreya. 2. When the supreme Lord Krishna went as the emissary of your forefather to Duryodhana's court, he rejected the latter's invitation to his palace, and preferred to stay in Vidura's house as he deemed it his own house. So holy and inviting was the home which Vidura now abandoned to stay in the forest. *The king said:* 3. O great one! When did Vidura meet Maitreya? When did the conversation between them take place? Please describe all this to me. 4. The question put by the pure-minded Vidura to so great a personage as Maitreya must necessarily be of

great significance and fit to receive the serious attention of good and holy men.

Suta said: 5. The most learned Suka, on being thus questioned, began to reply, highly pleased.

Suka said: 6. When the Raja Dhritarashtra, bent on supporting his wicked sons by any unrighteous means, attempted to burn the helpless and orphaned sons of Pandu in a house of lac, the noble-minded Vidura may be said to have left the place in disgust. 7. When the Raja Dhritarashtra cared not to prevent the most despicable act of his son Dussasana in dragging by the hair into the assembly Panchali, the queen of the Kurus, who was to him like his own daughter-in-law, while she shed copious tears flowing down her breast, dissolving the Kumkum powder she had applied thereon—then

द्यूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य ।
 न याचतोऽदात्समयेन दायं तमो जुषाणो यदजातशत्रोः ॥ 8 ॥
 यदा च पार्थप्रहितः सभायां जगद्गुरुर्यानि जगाद कृष्णः ।
 न तानि पुंसाममृतायनानि राजोर मेने क्षतपुण्यलेशः ॥ 9 ॥
 यदोपहृतो भवनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजेन ।
 अथाह तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति ॥ 10 ॥
 अजातशत्रोः प्रतियच्छ दायं तितिक्षतो दुर्विषहं तवागः ।
 सहानुजो यत्र वृकोदराहिः श्वसन् रुषा यत्त्वमलं बिभेषि ॥ 11 ॥
 पार्थास्तु देवो भगवान् मुकुन्दो गृहीतवान् स क्षितिदेवदेवः ।
 आस्ते स्वपुर्यां यदुदेवदेवो विनिर्जिताशेषनृदेवदेवः ॥ 12 ॥
 स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमन्या ।
 पुष्पासि कृष्णाद् विमुखो गतश्रीस्त्यजाश्वशैवं कुलकौशलाय ॥ 13 ॥
 इत्यूचिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।
 असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौबलेन ॥ 14 ॥
 क एनमत्रोपजुहाव जिह्वां दास्याः सुतं यद्वलिनैव पुष्टः ।
 तस्मिन् प्रतीपः परकृत्य आस्ते निर्वास्यतामाशु पुराच्छ्वसानः ॥ 15 ॥

may Vidura be said to have left that place. 8. When Yudhishtira, the most righteous and truthful one, who was defeated in foul play at dice, returned from exile in the forest according to stipulation, and demanded the restoration of his kingdom, and Raja Dhritarashtra failed to comply out of greedy infatuation—then may Vidura be said to have left the place. 9. When the hapless Dhritarashtra would not give ear to the very acceptable and cordial message of compromise delivered by the world-honoured Krishna, deputed as their messenger by the Pandavas—then may Vidura be said to have left his house for the forest. 10. When his brother Dhritarashtra once called him (Vidura), noted as a wise counsellor, to advise him on some matter of great importance, Vidura gave him a piece of advice that has become famous among thoughtful counsellors as 'Vidura's counsel'. It is as follows: 11. Give back his ancestral portion to Yudhishtira, who is even now behaving with infinite patience

in spite of the offences you have committed against him—offences at which his brother Bhima is hissing like a provoked serpent and causing you immense terror. 12. Bound to the sons of Pritha as his own, there still resides in Dwaraka Bhagavan Krishna, the leader of the Yadavas and the master of the Devas and holy men, and the conqueror of all the rulers of the world. 13. An embodiment of evil and a denouncer of God, Duryodhana resides in your house. Hostile to Krishna and so deprived of all goodness, you are culturing this essence of evil, regarding it to be your son. If you desire the good of your clan, drive away that centre of evil from your home without any more ado. 14. Irritated by this speech of Vidura, a paragon of virtue, Duryodhana stood there with his lips quivering in anger. Along with his friends like Karna, Sakuni, Dussasana and others, he insulted the virtuous Vidura. *He said:* 15. Who has introduced this fellow here—a rogue, a slave girl's son! Treacherous

श्रीमद्भागवतम्

तृतीयस्कन्धः अथ प्रथमोऽध्यायः

श्रीशुक उवाच

एवमेतत् पुरा पृष्टो मैत्रेयो भगवान् किल । क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत् ॥ 1॥
यद्वा अयं मन्त्रकृदो भगवानखिलेश्वरः । पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम् ॥ 2॥

राजोवाच

कुत्र क्षतुर्भगवता मैत्रेयेणास सङ्गमः । कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥ 3॥
न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः । तस्मिन् वरीयसि प्रश्नः साधुवादोपबृंहितः ॥ 4॥

सूत उवाच

स एवमृषिवर्योऽयं पृष्टो राज्ञा परीक्षिता । प्रत्याह तं सुबहुवित्प्रीतात्मा श्रूयतामिति ॥ 5॥

श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून् पुष्पन्नधर्मेण विनष्टदृष्टिः ।
भ्रातुर्यविष्ठस्य सुतान् विबन्धून् प्रवेश्य लाक्षाभवने ददाह ॥ 6॥
यदा सभायां कुरुदेवदेव्याः केशाभिर्मर्शं सुतकर्म गर्हाम् ।
न वारयामास नृपः स्नुषायाः स्वास्त्रैर्हरन्त्याः कुचकुङ्कुमानि ॥ 7॥

Skandha III : Chapter 1

VIDURA AND UDDHAVA: THEIR MEETING

Vidura's Exit (1-23)

Sri Suka said: 1. After having left his home of plenty for the life of a hermit in the forest, Vidura put these very questions to the sage Maitreya. 2. When the supreme Lord Krishna went as the emissary of your forefather to Duryodhana's court, he rejected the latter's invitation to his palace, and preferred to stay in Vidura's house as he deemed it his own house. So holy and inviting was the home which Vidura now abandoned to stay in the forest. *The king said:* 3. O great one! When did Vidura meet Maitreya? When did the conversation between them take place? Please describe all this to me. 4. The question put by the pure-minded Vidura to so great a personage as Maitreya must necessarily be of

great significance and fit to receive the serious attention of good and holy men.

Suta said: 5. The most learned Suka, on being thus questioned, began to reply, highly pleased.

Suka said: 6. When the Raja Dhritarashtra, bent on supporting his wicked sons by any unrighteous means, attempted to burn the helpless and orphaned sons of Pandu in a house of lac, the noble-minded Vidura may be said to have left the place in disgust. 7. When the Raja Dhritarashtra cared not to prevent the most despicable act of his son Dussasana in dragging by the hair into the assembly Panchali, the queen of the Kurus, who was to him like his own daughter-in-law, while she shed copious tears flowing down her breast, dissolving the Kumkum powder she had applied thereon—then

द्यूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य ।
 न याचतोऽदात्समयेन दायं तमो जुषाणो यदजातशत्रोः ॥ 8 ॥
 यदा च पार्थप्रहितः सभायां जगद्गुरुर्यानि जगाद कृष्णः ।
 न तानि पुंसाममृतायनानि राजोरु मेने क्षतपुण्यलेशः ॥ 9 ॥
 यदोपहृतो भवनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजेन ।
 अथाह तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति ॥ 10 ॥
 अजातशत्रोः प्रतियच्छ दायं तितिक्षतो दुर्विषहं तवागः ।
 सहानुजो यत्र वृकोदराहिः श्वसन् रुषा यत्त्वमलं बिभेषि ॥ 11 ॥
 पार्थास्तु देवो भगवान् मुकुन्दो गृहीतवान् स क्षितिदेवदेवः ।
 आस्ते स्वपुर्यां यदुदेवदेवो विनिर्जिताशेषनृदेवदेवः ॥ 12 ॥
 स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या ।
 पुष्पासि कृष्णाद् विमुखो गतश्रीस्त्यजाश्वशैवं कुलकौशलाय ॥ 13 ॥
 इत्यूचिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।
 असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौबलेन ॥ 14 ॥
 क एनमत्रोपजुहाव जिह्वं दास्याः सुतं यद्वलिनैव पुष्टः ।
 तस्मिन् प्रतीपः परकृत्य आस्ते निर्वास्यतामाशु पुराच्छ्वसानः ॥ 15 ॥

may Vidura be said to have left that place.

8. When Yudhishtira, the most righteous and truthful one, who was defeated in foul play at dice, returned from exile in the forest according to stipulation, and demanded the restoration of his kingdom, and Raja Dhritarashtra failed to comply out of greedy infatuation—then may Vidura be said to have left the place.

9. When the hapless Dhritarashtra would not give ear to the very acceptable and cordial message of compromise delivered by the world-honoured Krishna, deputed as their messenger by the Pandavas—then may Vidura be said to have left his house for the forest. 10. When his brother Dhritarashtra once called him (Vidura), noted as a wise counsellor, to advise him on some matter of great importance, Vidura gave him a piece of advice that has become famous among thoughtful counsellors as 'Vidura's counsel'. It is as follows: 11. Give back his ancestral portion to Yudhishtira, who is even now behaving with infinite patience

in spite of the offences you have committed against him—offences at which his brother Bhima is hissing like a provoked serpent and causing you immense terror.

12. Bound to the sons of Pritha as his own, there still resides in Dwaraka Bhagavan Krishna, the leader of the Yadavas and the master of the Devas and holy men, and the conqueror of all the rulers of the world. 13. An embodiment of evil and a denouncer of God, Duryodhana resides in your house. Hostile to Krishna and so deprived of all goodness, you are culturing this essence of evil, regarding it to be your son. If you desire the good of your clan, drive away that centre of evil from your home without any more ado. 14. Irritated by this speech of Vidura, a paragon of virtue, Duryodhana stood there with his lips quivering in anger. Along with his friends like Karna, Sakuni, Dussasana and others, he insulted the virtuous Vidura. *He said:* 15. Who has introduced this fellow here—a rogue, a slave girl's son! Treacherous

स इत्थमत्युत्बलकण्ठबाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि ।
 स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुरु मानयानः ॥16॥
 स निर्गतः कौरवपुण्यलब्धो गजाह्वयात्तीर्थपदः पदानि ।
 अन्वाक्रमत् पुण्यचिकीर्षयोर्व्या स्वधिष्ठितो यानि सहस्रमूर्तिः ॥17॥
 पुरेषु पुण्योपवनाद्रिकुञ्जेष्वपङ्क्तोयेषु सरित्सरस्यु ।
 अनन्तलिङ्गैः समलङ्कितेषु चचार तीर्थयतनेष्वनन्यः ॥18॥
 गां पर्यटन् मेध्यविविक्तवृत्तिः सदाऽऽप्लुतोऽधःशयनोऽवधूतः ।
 अलक्षितः स्वैरवधूतवेषो व्रतानि चेरे हरितोषणानि ॥19॥
 इत्थं व्रजन् भारतमेव वर्षं कालेन यावदगतवान् प्रभासम् ।
 तावच्छशास क्षितिमेकचक्रामेकातपत्रामजितेन पार्थः ॥20॥
 तत्राथ शुश्राव सुहृद्विर्नाष्ट वनं यथा वेणुजवह्निसंश्रयम् ।
 संस्पर्धया दग्धमथानुशोचन् सरस्वतीं प्रत्यगियाय तूष्णीम् ॥21॥
 तस्यां त्रितस्योशनसो मनोश्च पृथोरथाग्नेरसितस्य वायोः ।
 तीर्थं सुदासस्य गवां गुहस्य यच्छ्राद्धदेवस्य स आसिषेवे ॥22॥
 अन्यानि चेह द्विजदेवदेवैः कृतानि नानायतनानि विष्णोः ।
 प्रत्यङ्गमुख्याङ्कितमन्दिराणि यद्दर्शनात् कृष्णमनुस्मरन्ति ॥23॥

to those who have fed him till now, he has turned antagonistic to them and is allying himself with their enemies. Push him out of the palace. Let us hear the fellow howling. 16. Though thus struck with fierce wordy shafts at vulnerable spots, Vidura departed peacefully without any hatred in his mind, throwing his weapons at the door of the palace and looking upon the whole affair as the mysterious working of the Lord's Maya. 17. Vidura, who was a blessing for the clan of the Kurus, thus departed from Hastinapura, and for securing the Lord's grace, travelled on pilgrimage to all the sacred spots on earth, sanctified by the different manifestations of Mahavishnu, the washings of whose feet form the sacred river Ganga. 18. He visited all alone holy cities like Mathura, glades like Vrindavana, hills like Govardhana, bathed in the clear waters of rivers and lakes and worshipped at shrines dedicated to multi-form images of the Lord. 19. Pure and disciplined in his ways of life, bathing in

holy waters, lying only on the bare ground, unmindful of bodily needs, dressed scantily like an Avadhuta, and unrecognized by any of his own people, he travelled from place to place observing vows pleasing to Sri Hari. 20. Travelling all over the land of Bharata in this way, he reached Prabhasa by the time Yudhishtira (after the great Mahabharata war) had begun to rule the land, having brought the whole country under one army and one regal umbrella. 21. There he happened to hear about the total destruction of his clansmen, of all those who were near and dear to him, through the fratricidal war, even as a bamboo forest is reduced to ashes by the conflagration caused by the violent friction between the constituent bamboo trees. Sad and silent, he walked towards the source of the river Saraswati. 22. Along that river, he resorted to holy regions associated with Trita, Sukra, Manu, Prithu, Agni, Asita, Vayu, Sudasa, cows, Guha and Sraddha Deva. 23. Many were the other holy places he visited in that

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं सौवीरमत्स्यान् कुरुजाङ्गलांश्च ।
 कालेन तावद्यमुनामुपेत्य तत्रोद्धवं भागवतं ददर्श ॥24॥
 स वासुदेवानुचरं प्रशान्तं बृहस्पतेः प्राक्तनयं प्रतीतम् ।
 आलिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद् भगवत्प्रजानाम् ॥25॥
 कच्चित्पुराणौ पुरुषौ स्वनाभ्यपाद्मानुवृत्त्येह किलावतीर्णौ ।
 आसात उर्व्याः कुशलं विधाय कृतक्षणौ कुशलं शूरगेहे ॥26॥
 कच्चित्कुरूणां परमः सुहृन्नो भामः स आस्ते सुखमङ्ग शौरिः ।
 यो वै स्वसृणां पितृवद्वाति वरान् वदान्यो वरतर्पणेन ॥27॥
 कच्चित्द्रुत्थाधिपतिर्यदूनां प्रद्युम्न आस्ते सुखमङ्ग वीरः ।
 यं रुक्मिणी भगवतोऽभिलेभे आराध्य विप्रान् स्मरमादिसर्गे ॥28॥
 कच्चित्सुखं सात्वतवृष्णिभोजदाशार्हकाणामधिपः स आस्ते ।
 यमभ्यषिञ्चच्छतपत्रनेत्रो नृपासनाशां परिहृत्य दूरात् ॥29॥
 कच्चिद्धरेः सौम्य सुतः सदृक्ष आस्तेऽग्रणी रथिनां साधु साम्बः ।
 असूत यं जाम्बवती व्रताढ्या देवं गुहं योऽम्बिकया धृतोऽग्रे ॥30॥
 क्षेमं स कच्चिद्युधान आस्ते यः फाल्गुनाल्लब्धधनूरहस्यः ।
 लेभेऽञ्जसाधोक्षजसेवयैव गतिं तदीयां यतिभिर्दुरापाम् ॥31॥

region—all temples of the Lord Vishnu founded by great Rishis and Devas, and having copulae with the markings of the Lord's discus Sudarsana and the like, which help one to keep up the remembrance of Sri Krishna.

Conversation between Vidura and Uddhava (24-45)

24. He travelled afterward through the prosperous lands of Saurashtra, Sauvira, Matsya, Kuru, Jangala and others until in course of time he reached the region of the Yamuna, where he happened to meet that great devotee Uddhava. 25. When they met each other Vidura held him, the serene disciple of Brihaspati and devoted follower of Sri Krishna, in his warm embrace. Then he began to question Uddhava about the men and women of his own clan as also of Bhagavan Sri Krishna. *Vidura said:* 26. Are not Krishna and Rama, who incarnated on the earth at the request of Brahma, living happily at the house of Surasena, after

having accomplished the good of the world? 27. Dear one! Is not Vasudeva, a very valued ally of us Kurus, living happily? Like his own father, he behaved generously towards his sisters, meeting all the needs of themselves as also of their husbands. 28. How is Pradyumna, the commander-in-chief of the armies of the Yadus? He was Kama (Cupid) in his previous life and was born of the Bhagavan in Rukmini, who worshipped holy men for the birth of a son. 29. I hope Ugrasena, the king of the clans of Satvatas, Vrishnis, Bhojas and Dasarhas, is living happily. It is well known how Sri Krishna restored him to his throne from the exile into which he had banished himself for the safety of his very life. 30. What about that topmost car-warrior Sāmba, who is a son of the Lord and His peer in all respects? He is verily Guha (Subrahmanya), born once of Parvati, now come to be born of the womb of pious Jambavati. 31. How is Satyaki, who received instruction in all the secrets

कच्चिद् बुधः स्वस्त्यनमीव आस्ते श्वफल्कपुत्रो भगवत्प्रपन्नः ।
 यः कृष्णपादाङ्कितमार्गपांसुष्वचेष्टत प्रेमविभिन्नधैर्यः ॥32॥
 कच्चिच्छिवं देवकभोजपुत्र्या विष्णुप्रजाया इव देवमातुः ।
 या वै स्वगर्भेण दधार देवं त्रयी यथा यज्ञवितानमर्थम् ॥33॥
 अपिस्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।
 यमामनन्ति स्म ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् ॥34॥
 अपिस्विदन्ये च निजात्मदैवमनन्यवृत्त्या समनुव्रता ये ।
 हृदीकसत्यात्मजचारुदेष्णगदादयः स्वस्ति चरन्ति सौम्य ॥35॥
 अपि स्वदोभ्यां विजयाच्युताभ्यां धर्मेण धर्मः परिपाति सेतुम् ।
 दुर्योधनोऽतप्यत यत्सभायां साम्राज्यलक्ष्म्या विजयानुवृत्त्या ॥36॥
 किं वा कृताघेष्वघमत्यमर्षी भीमोऽहिर्बहीर्घतमं व्यमुञ्चत् ।
 यस्याङ्घ्रिपातं रणभूर्न सेहे मार्गं गदायाश्चरतो विचित्रम् ॥37॥
 कच्चिद्यशोधा रथयूथपानां गाण्डीवधन्वोपरतारिरास्ते ।
 अलक्षितो यच्छरकूटगूढो मायाकिरातो गिरिशस्तुतोष ॥38॥
 यमावुतस्वित्तनयौ पृथायाः पार्थैर्वृतौ पक्ष्मभिरक्षिणीव ।
 रेमात उदाय मृधे स्वरिक्थं परात्सुपर्णाविव वज्रिवक्त्रात् ॥39॥

of archery from Arjuna and who had always the privilege of serving the Lord—a privilege which even Paramahamsas do not get? 32. How is Akrura, the great devotee who has taken shelter in the Lord, and whose exuberant devotion to Him made him roll in the dust of Vrindavana marked with the footprints of Krishna? 33. How is Bhoja's daughter, Devaki, equal to the mother of the Devas, who bore Sri Krishna in her womb as the Veda bears the Yajna? 34. How is Aniruddha, a veritable yielder of plenty to you, the Satvatas, whom the wise ones identify with the presiding deity of the mind, who is also the revealer of the Sastras? 35. I hope all the others like Hridika, Charudeshna and Gada, who serve the Lord with single-minded devotion, are living happily at Dwaraka. 36. Is Yudhishtira, who evoked the fierce jealousy of Duryodhana by the prosperity of his kingdom, now ruling the

land according to the ideals of statecraft, assisted by Arjuna and Krishna like two arms? 37. Has Bhimasena, the great wielder of the mace, under whose feet the battlefield would tremble—has he, like a snake, derived satisfaction by wreaking his long-standing vengeance on Duryodhana and others, who had wronged him and his brothers repeatedly for long? 38. Is Arjuna, the most noted car-warrior, and the wielder of the bow Gandiva, whose clouds of arrows, covering Maheswara in his assumed role of a hunter, evoked Maheswara's admiration for him unknown to himself—is he ruling victorious, with all his foes destroyed? 39. The twins among the Pandavas—Nakula and Sahadeva—who are protected by their brothers like the eyes by the eye-lids—are they living happily, having snatched away in war their patrimony from the enemy, as Garuda took away Amrita from Indra?

अहो पृथापि ध्रियतेऽर्मकार्ये राजर्षिवर्येण विनापि तेन ।
 यस्त्वेकवीरोऽधिरथो विजिग्ये धनुर्द्वितीयः ककुभश्चतस्रः ॥40॥
 सौम्यानुशोचे तमधःपतन्तं भ्रात्रे परेताय विदुद्गुहे यः ।
 निर्यापितो येन सुहृत्स्वपुर्या अहं स्वपुत्रान् समनुव्रतेन ॥41॥
 सोऽहं हरेर्मर्त्यविडम्बनेन दृशो नृणां चालयतो विधातुः ।
 नान्योपलक्ष्यः पदवीं प्रसादाच्चरामि पश्यन् गतविस्मयोऽत्र ॥42॥
 तूनं नृपाणां त्रिमदोत्पथानां महीं मुहुश्चालयतां चमूभिः ।
 वधात्प्रपन्नातिजिहीर्ष्येशोऽप्युपैक्षताघं भगवान् कुरुणाम् ॥43॥
 अजस्य जन्मोत्पथनाशनाय कर्मण्यकर्तुर्ग्रहणाय पुंसाम् ।
 नन्वन्यथा कोऽर्हति देहयोगं परो गुणानामुत कर्मतन्त्रम् ॥44॥
 तस्य प्रपन्नाखिललोकपानामवस्थितानामनुशासने स्वे ।
 अर्थाय जातस्य यदुष्वजस्य वार्ता सखे कीर्तय तीर्थकीर्तः ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे प्रथमोऽध्यायः ॥ 1॥

40. Alas! it is a wonder how Pritha, the mother of the Pandavas, sustained her life for the upbringing of her infant children, after the death of her husband—the noble and heroic king Pandu, the master-archer and victor over the four quarters with no second to help him except his bow. 41. O dear one! I am indeed sorry for Dhritarashtra, who has been degenerating day by day. See how he has been persecuting his own dead brother by the persecution of his children. See how he has toed the line of his own sons, however heinous their conduct might be, and see how he has driven me away from home, though I am the best of his well-wishers. 42. By the grace of the Lord, who has been mystifying all by His human role as the Incarnate, I am going about incognito, finding nothing surprising in any happening, as I discern the mystery of the Lord in everything. 43. The Lord put up with the sins of

the Kurus for long only as a step in affording relief to the good and holy ones by destroying all the kings who were proud and haughty with their wealth, power and blue blood, and under the constant march of whose armies the earth itself trembled. 44. The embodiment and works of the Unborn and the Actionless are only for the destruction of the evil ones and the protection of the worlds from such persons. Even a Jiva who has overcome the Gunas and the bondage of Karma, is free from body. So how can the Supreme Being be embodied except for the reason stated? 45. O friend! Give me in detail all news about that Eternal One who has been born among the Yadus as Krishna for the help of the deities presiding over the destinies of the world and for the good of those who follow His commandments and have taken shelter in Him.

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

इति भागवतः पृष्टः क्षत्रा वार्ता प्रियाश्रयाम् ।
 यः पञ्चहायनो मात्रा प्रातराशाय याचितः ।
 स कथं सेवया तस्य कालेन जरसं गतः ।
 स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया भृशम् ।
 पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलद्दृशा शुचः ।
 शनकैर्भगवल्लोकाभ्रलोकं पुनरागतः ।

प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्स्मारितेश्वरः ॥ 1॥
 तन्नैच्छद्रचयन् यस्य सपर्या बाललीलया ॥ 2॥
 पृष्टो वार्ता प्रतिब्रूयाद्भर्तुः पादावनुस्मरन् ॥ 3॥
 तीव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः ॥ 4॥
 पूर्णार्थो लक्षितस्तेन स्नेहप्रसरसम्प्लुतः ॥ 5॥
 विमृज्य नेत्रे विदुरं प्रत्याहोद्वेग उत्स्मयन् ॥ 6॥

उद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह ।
 दुर्भगो बत लोकोऽयं यदवो नितरामपि ।
 इङ्गितज्ञाः पुरुप्रौढा एकारामाश्च सात्वताः ।

किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥ 7॥
 ये संवसन्तो न विदुर्हीर मीना इवोडुपम् ॥ 8॥
 सात्वतामृषभं सर्वे भूतावासममंसत ॥ 9॥

Skandha III : Chapter 2

UDDHAVA'S NARRATION OF KRISHNA'S LIFE

Uddhava reminisces about Krishna (1-14)

Sri Suka said: 1. Being thus questioned about the dearest of his dear ones, the great devotee Uddhava was unable to speak for some time owing to the surging emotion that overtook him as he thought of his Lord and Master. 2. This Uddhava, even as a young boy of five, had refused to take his breakfast when the mother called him, because he was then immersed in his boyish play of the worship of the Lord's image. 3. He is now an old man, having spent a whole life-time in the service of that Lord. Thinking, as he was, about that dear Lord and Master continuously, how could he now answer this question put to him about that great personage! 4. Inebriated with the nectar of bliss emanating from Krishna's lotus-feet, he stood for a while silent, caught up in the powerful sentiment of God-love. 5. With horripilation all over the body, with tears flowing from half-open eyes, and with the flood of God-love over-

powering him, Uddhava looked like one who had attained the supreme object of life. 6. Slowly descending from Divine consciousness to the human level, Uddhava wiped away the tears in his eyes, and began to reply, remembering the Lord all the while:

Uddhava said: 7. What am I to tell you about the welfare of those friends and relatives of whom you have enquired, when the sun of Krishna has set, and the python of time has swallowed our clans—when thereby we have been reduced to mere non-entities in the world? 8. This is a misfortune for the world at large. It is all the more so for the Yadus. As the fish do not recognize the glory of the moon so long as they see the reflection of it in water, taking it to be only one among themselves, so did the Yadus fail to realize that Sri Hari Himself was till then staying with them. 9. He in whom all the worlds reside, was regarded only as a Yadava chief by the members of the Yadava clan, in spite of their being clever

देवस्य मायया स्पृष्टा ये चान्यदसदाश्रिताः । भ्राम्यते धीर्न तद्वाक्यैरात्मन्युप्तात्मनो हरौ ॥10॥
 प्रदर्शयति प्ततपसामवितृप्तदृशां नृणाम् । आदायान्तरधाद्यस्तु स्वबिम्बं लोकलोचनम् ॥11॥
 यन्मर्त्यलीलौपयिकं स्वयोगमायाबलं दर्शयता गृहीतम् ।
 विस्मापनं स्वस्य च सौभगद्वैतं परं पदं भूषणभूषणाङ्गम् ॥12॥
 यद्धर्मसूनुर्बत राजसूये निरीक्ष्य दृक्स्वस्थयनं त्रिलोकः ।
 कात्स्न्येन ज्ञाद्येह गतं विधातुर्वाक्सृतौ कौशलमित्यमन्यत ॥13॥
 यस्यानुरागप्लुतहासरासलीलावलोकप्रतिलब्धमानाः ।
 ब्रजस्त्रियो दृग्भिरनुप्रवृत्तधियोऽवतस्थुः किल कृत्यशेषाः ॥14॥
 स्वशान्तरूपेष्वितरैः स्वरूपैरभ्यर्चमानेष्वनुकम्पितात्मा ।
 परावरेणो महदंशयुक्तो ह्यजोऽपि जातो भगवान् यथाग्निः ॥15॥
 मां खेदयत्येतदजस्य जन्मविडम्बनं यद्वसुदेवगेहे ।
 ब्रजे च वासोऽरिभयादिव स्वयं पुराद् व्यवात्सीद्यदनन्तवीर्यः ॥16॥
 दुनोति चेतः स्मरतो ममैतद् यदाह पादावभिवन्द्य पित्रोः ।
 ताताम्ब कंसादुरुशङ्कितानां प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥17॥

in understanding people's minds, of possessing high status as citizens, and of living together for long with the Lord. 10. Those devotees whose minds are absorbed in Sri Hari, the Supreme Spirit, are never confused by the words and attitudes of those who, under the influence of the Lord's Maya, look upon him, some as a relative, some as a clansman, and others as their enemy. 11. Revealing till now that charming form of His even to persons without much austerity or devotion to their credit, He has now withdrawn that form, insatiably attractive to persons viewing it, and disappeared from their midst, taking away even their eyesight as it were. 12. The body that he assumed by his Yoga power for his sport as a human being was astonishing to himself as it represented the acme of beauty, surpassing all that decoration can achieve. 13. Seeing at the Rajasuya sacrifice of Yudhishtira that form of the Lord so delightful to the eye, all the people felt that Brahma had exhausted all his skill in making that body. 14. The women

of Vraja stood, forgetting to complete their domestic duties, as their minds were entirely drawn by their eyes that pursued his loving smiles, sportive action, and entertaining glances.

Early Life of Krishna (15-34)

15. Just as fire manifests in the fuel, He, the Lord of all, of what is high and low, assumed an aspect of His own Maya and was born in the world, overcome by pity at the sight of His fierce creations persecuting the mild ones. 16. Even I am puzzled to find how He, the unborn omnipotent, should take birth in a prison cell in which Vasudeva was incarcerated, should hide Himself in Vraja as if in fear of his arch-enemy Kamsa, and should run away from his own city of Mathura for fear of Kala Yavana, as it were. 17. I feel extremely pained at heart whenever I think of His making obeisance to his parents and apologising to them thus: O father, O mother! Owing to fear of Kamsa, we have been forced to be ungrateful to you by not doing our duties

को वा अमुष्याद्घिसरोजरेणुं विस्मर्तुमीशीत पुमान् विजिघ्रन् ।
 यो विस्फुरद्भ्रूवितपेन भूमेभारं कृतान्तेन तिरश्चकार ॥18॥
 दृष्टा भवद्भिर्ननु राजसूये चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः ।
 यां योगिनः संपृहयन्ति सम्यग्योगेन कस्तद्विरहं सहेत ॥19॥
 तथैव चान्ये नरलोकवीरा य आहवे कृष्णमुखारविन्दम् ।
 नेत्रैः पिबन्तो नयनाभिरामं पार्थास्त्रपूताः पदमापुरस्य ॥20॥
 स्वयं त्वसाम्पातिशयस्त्र्यधीशः स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।
 बलिं हरिद्रुश्चिरलोकपालैः किरीटकोटचेडितपादपीठः ॥21॥
 तत्तस्य कैङ्कर्यमलं भूतान्नो विग्लापयत्यङ्गः यदुग्रसेनम् ।
 तिष्ठन्निषण्णं परमेष्ठिधिष्ये न्यबोधयद्देव निधारयेति ॥22॥
 अहो बकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।
 लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ॥23॥
 मन्येऽसुरान् भागवतांस्त्र्यधीशे संरम्भमार्गाभिनिविष्टचित्तान् ।
 ये संयुगेऽक्षत ताक्ष्यपुत्रमंसे सुनाभायुधमापतन्तम् ॥24॥
 वसुदेवस्य देवक्यां जातो भोजेन्द्रबन्धने । चिकीर्षुर्भगवानस्याः शमजेनाभियाचितः ॥25॥

towards you. Please pardon us for the same.

18. Whoever that has even once smelt the fragrance of the dust of His lotus-feet, can forget Him, the mere frown of whose brows proved to be the God of Death to relieve the earth of her burden of evil men! 19. All of you had seen how at the Rajasuya of Yudhishtira, even Sisupala the king of the Chedis, who insulted Krishna, attained salvation which Yogis aspire for by performing many severe Yogic practices. How can one bear the separation from such a personage? 20. Similarly Krishna's realm was attained by all these kings, who died in the field of battle, seeing the smiling, fascinating face of Krishna before them, as they fell purified by the shafts of Arjuna. 21-22. He is the controller of even the Trimurti (Brahma, Vishnu, Maheswara). He is self-satisfied with the enjoyment of His inherent bliss. There is none equal to, or greater than, Him. At His feet, all the protective deities of the quarters bow down their crowned heads with their

offerings. Yet with what great humility, befitting a faithful servant, did he stand before king Ugrasena and make submissions before him, as the latter sat on his high royal throne! We, the dependants of the Lord, are struck with sorrow to think of this humble role of a servant adopted by the Lord. 23. In whom else will we take refuge except in Him, the most merciful one? For lo! think how even that evil woman Putana attained to that high state to which his mother also is eligible for having suckled him, though in the case of the demoness, the suckling was with the intention of killing him! 24. I consider as devotees even those Asuras and wicked men whose mind attained to concentration on Krishna due to antagonism towards Him. For, in the field of battle they saw, as they fell, the Lord Himself attacking them, discus in hand and seated on His eagle vehicle. 25. Desiring the good of the world and prayed to by Brahma, the Bhagavan incarnated Himself in the prison of Kamsa, as the son of Vasudeva by his wife Devaki.

ततो नन्दव्रजमितः पित्रा कंसाद्विबिभ्यता ।
 परीतो वत्सपैर्वत्सांश्चारयन् व्यहरद्विभुः ।
 कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां व्रजौकसाम् ।
 स एव गोधनं लक्ष्म्या निकेतं सितगोवृषम् ।
 प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः ।
 विपन्नान् विषपानेन निगृह्य भुजगाधिपम् ।
 अयाजयद्गोसवेन गोपराजं द्विजोत्तमैः ।
 वर्षतीन्द्रे व्रजः कोपाद्भ्रममानेऽतिविह्वलः ।
 शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् ।

एकादश समास्तत्र गूढार्चिः सबलोऽवसत् ॥26॥
 यमुनोपवने कूजद्विजसंकुलिताङ्घ्रिपे ॥27॥
 रुदन्निव हसन्मुग्धबालसिंहावलोकनः ॥28॥
 चारयन्ननुगान् गोपान् रणद्वेगुररीरमत् ॥29॥
 लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥30॥
 उत्थाप्यापाययद्गावस्तत्तोयं प्रकृतिस्थितम् ॥31॥
 वित्तस्य चोरुभारस्य चिकीर्षन् सद्ब्रह्म विभुः ॥32॥
 गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥33॥
 गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥34॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे द्वितीयोऽध्यायः ॥2॥

26. Next, afraid of danger from Kamsa, his father took him to the cowherd settlement where He stayed along with His brother incognito, hiding His divinity, till His eleventh year. 27. Herding calves, accompanied by the cowherd boys, he sported in the thinly wooded pastures on the banks of the Yamuna having trees full of chirping birds. 28. Possessed of a lion cub's majestic demeanour, he delighted the inhabitants of the cowherd settlement by his charming looks, by his boyish pranks, and by his cries and laughter. 29. As he grew up, he delighted with the strains of his flute, his friends, the cowherd youths, who accompanied him as he tended the numerous white cows and bulls of that prosperous settlement of cowherds. 30. The many Asuras with magical powers and capacity to assume many forms, whom Kamsa sent against him, were all destroyed by him with ease as dolls by children. 31. Re-

viving the calves and cowherd boys from the effect of the poisonous water of Kalindi that they had drunk, he punished the serpent Kaliya and dismissed him from those waters, which he freed from their poisonous nature and made drinkable by an act of his will.

32. For the proper use of the increasing wealth of the cowherd settlement, he made Nanda, the head of the settlement, perform many sacrifices for the benefit of cows, with the help of Brahmanas. 33. O friend! When Indra, enraged and smarting under insult, began pouring incessant rain, he protected the terrified inhabitants of the cowherd settlement by playfully holding the Govardhana mountain as an umbrella over them. 34. In the moonlit nights of the autumn season (Sarat) he filled the place with the sweet strain of his flute, as he sported in the midst of women, enhancing their joy and praiseworthiness.

अथ तृतीयोऽध्यायः

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः ।
 निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुभोजसोर्व्याम् ॥ 1॥
 सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् । तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥ 2॥
 समाहुता भीष्मककन्यया ये श्रियः सवर्णेन बुभूषयैषाम् ।
 गान्धर्ववृत्त्या मिषतां स्वभागं जह्ने पदं मूर्ध्नि दधत्सुपर्णः ॥ 3॥
 ककुब्धतोऽविद्धनसो दमित्वा स्वयंवरे नाग्नजितीमुवाह ।
 तद्भ्रूग्नमानानपि गृध्यतोऽज्ञाञ्जघ्नेऽक्षतः शस्त्रभृतः स्वशस्त्रैः ॥ 4॥
 प्रियं प्रभुर्याम्य इव प्रियाया विधित्सुरार्च्छद् द्युतरं यदर्थे ।
 वज्र्याद्रवत्तं सगणो रुषान्धः क्रीडामृगो नूनमयं वधूनाम् ॥ 5॥
 सुतं मृधे स्वं वपुषा ग्रसन्तं दृष्ट्वा सुनाभोन्मथितं धरित्र्या ।
 आमन्त्रितस्तत्तनयाय शेषं दत्त्वा तदन्तःपुरमाविवेश ॥ 6॥
 तत्राहुतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमार्तबन्धुम् ।
 उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलोकैः ॥ 7॥

Skandha III : Chapter 3

UDDHAVA'S NARRATION OF KRISHNA'S LIFE (CONTINUED)

The latter Part of Krishna's Life (1-28)

Uddhava said: 1. Afterwards for the liberation of his father, he, along with Balarama, went to the city of Mathura, and killing his enemy Kamsa by throwing Him down from a lofty throne, he dragged his body over the ground. 2. He mastered the Vedas with its auxiliaries by once hearing it from the Rishi Sandipani, and as farewell gift (Dakshina) for him, he restored his son to him by tearing open the stomach of Panchajana, who had devoured him. 3. Many were the kings assembled, attracted by the beauty of Rukmini, the very embodiment of Sri, all anxious to win her as wife. But Krishna, as if he was the only eligible person invited, took her away as his rightful possession, administering a kick on the heads of all those suitors, and married her by the Gandharva rite. 4. Winning

in the contest of controlling a team of powerful bulls without nose-strings, he won as wife Satya, the daughter of Nagnajit. Then without sustaining even a single wound on his body, he, in confrontation with those heavily armed but stupid kings, destroyed them who, inspite of failure and disappointment, still desired to get that girl. 5. He, the Lord of all, like a common worldly man, appeared to be prompted by his wife Satyabhama to get for her a branch of the Kalpataru from heaven. Indra then rushed in great anger to recover it. Lo! Indra is but a play animal of his womenfolk. 6. Narakasura, who covered the sky with his arrows in battle, was killed by him with his discus Sudarsana. Requested by Naraka's mother the Earth-Goddess, he returned his kingdom and properties to his son, and then entered the inner apartments. 7. These inner apartments were

आसां मुहूर्तं एकस्मिन्नानागारेषु योषिताम् ।
तास्वपत्यान्यजनयदात्मतुल्यानि सर्वतः ।
कालमागधशाल्वादीननीकै रुन्धतः पुरम् ।
शम्बरं द्विविदं बाणं मुरं बल्ललमेव च ।
अथ ते भ्रातृपुत्राणां पक्षयोः पतितान्नृपान् ।

सकर्णदुःशासनसौबलानां

कुमन्त्रपाकेन

हतश्रियायुषम् ।

सुयोधनं सानुचरं शयानं

भग्नोरुमुर्व्या न ननन्द

पश्यन् ॥13॥

कियान् भुवोऽयं क्षपितोरुभारो

यद्द्रोणभीष्मार्जुनभीममूलैः ।

अष्टादशक्षौहिणिको

मदंशैरास्ते

बलं दुर्विषहं यदूनाम् ॥14॥

मिथो यदैषां भविता विवादो

मध्वामदातान्नविलोचनानाम् ।

नैषां वधोपाय इयानतोऽन्यो

मय्युद्यतेऽन्तर्दधते स्वयं स्म ॥15॥

एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् ।

नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् ॥16॥

उत्तरायां धृतः पुरोर्वशः साध्वभिमन्युना ।

स वै द्रौण्यस्त्रसंछिन्नः पुनर्भगवता धृतः ॥17॥

full of young Kshatriya girls whom Nara-
ka had taken by force from their homes.
On seeing Krishna, they all stood up and
received him with looks in which joy,
bashfulness, and love were mingled.
8. Though they were all living in different
apartments, he held the hands of all of
them in wedlock simultaneously, taking
forms suited to each by the power of his
Maya. 9. In each of these women he
begot ten offspring equal to himself, in
order to demonstrate his mysterious
power. 10. Kāla-yavana, Jarasandha and
Salva, who besieged his city of Mathura
with their armies, were killed by him
through the instrumentality of others.
11. He killed Sambara, Dvidida, Bana,
Mura, Balvala, Dantavakra and the like
and caused many others to be killed.
12. Afterwards he managed to destroy
all those armies that had gathered in the
field of Kurukshetra, causing rumblings
of the earth, on the sides of the sons of
your two brothers. 13. He was not satis-
fied even after the total destruction of the
Kaurava armies along with Duryodhana
whose good fortune and life-span were all

forfeited because of his succumbing to
the evil advice of Karna, Dussasana, and
Sakuni, and who died on the field with
his thighs broken in battle. 14. 'Only a
small part of the burden of the earth
has been relieved by the destruction of
eighteen Akshowhinis of troops by
Drona, Bhishma, Arjuna and others.
There still remain the large armies of the
Yadus having invincible prowess, being
led by Pradyumna and others born of
Me. 15. There is no way to their des-
truction except that they be made to
drink to total forgetfulness, to quarrel
and fight among themselves, and thus to
bring about mutual destruction. My re-
solution in this regard will automatically
take effect.' 16. Resolving thus, the Lord
had Yudhishtira installed on his an-
cestral throne, and lived in his capital
city exemplifying the way of piety and
bringing joy to the minds of all friends
and relatives. 17. The line of Puru was
saved by Abhimanyu begetting an issue
in Uttara. But that issue was destroyed
in the womb itself by the weapon of
Aswatthama. It was revived by the all-

अयाजयद्धर्मसुतमश्वमेधैस्त्रिभिर्विभुः ।
 भगवानपि विश्वात्मा लोकदेदपथानुगः ।
 स्निग्धस्मितावलोकनेन वाचा पीयूषकल्पया ।
 इमं लोकममुं चैव रमयन् सुतरां यदून् ।
 तस्यैवं रममाणस्य संवत्सरगणान् बहून् ।
 दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान् ।
 पुर्या कदाचित्क्रीडद्भिर्यदुभोजकुमारकैः ।
 ततः कतिपयैर्मसैर्वृष्णिभोजान्धकादयः ।
 तत्र स्नात्वा पितृन्देवानृषींश्चैव तदम्भसा ।
 हिरण्यं रजतं शय्यां वासांस्यजिनकम्बलान् ।
 अन्नं चोरुरसं तेभ्यो दत्त्वा भगवदर्पणम् ।

सोऽपि क्षमामनुजै रक्षन् रेमे कृष्णमनुव्रतः ॥18॥
 कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः ॥19॥
 चरित्रेणानवद्येन श्रीनिकेतेन चात्मना ॥20॥
 रेमे क्षणदया दत्तक्षणास्त्रीक्षणसौहृदः ॥21॥
 गृहमेधेषु योगेषु विरागः समजायत ॥22॥
 को विलम्भेत योगेन योगेश्वरमनुव्रतः ॥23॥
 कोपिता मुनयः शेषुर्भगवन्मतकोविदाः ॥24॥
 ययुः प्रसासं संहृष्टा रथैर्देवविमोहिताः ॥25॥
 तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः ॥26॥
 यानं रथानिभान् कन्या धरां वृत्तिकरीमपि ॥27॥
 गोविप्रार्थसिवः शूराः प्रणेमुर्भुवि मूर्धभिः ॥28॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे तृतीयोऽध्यायः ॥3॥

powerful Lord. 18. He helped Yudhishtira perform three Aswamedha sacrifices, and Yudhishtira reigned with the help of his brothers, always depending on Krishna. 19. And Krishna, though he was the Lord of the world, yet following the way of the world and of the Vedas, lived in Dwaraka amidst all sense enjoyments but ever detached from them and established in spiritual awareness. 20-21. He delighted all in this world, especially the Yadus, by his charming and smiling face, by his most attractive words, by his righteous and beneficent actions, and by his most auspicious presence in their midst. At nights he gave some time to his wedded wives for love-sports in his company. 22. After many years spent in this way, he lost interest in the householder's life. 23. Observing this example of the Lord, no one that approaches the Lord of Yoga through any path of spiritual communion, would

put faith in worldly enjoyments, which are with us to-day and gone tomorrow. 24. One day the young men of the Yadus and Bhojas, who were at play, insulted some sages, who, being thus provoked and angry, pronounced a curse, which was in accordance with the wish of the Lord also. 25. Some months after, as destiny would have it, the clansmen of Vrishnis, Bhojas and Andhakas went in a joyous mood to Prabhasa in their chariots. 26. After bathing in the holy waters there, they performed worship of Devas, Rishis and Pitris, and made gifts of excellent cows to Brahmanas. 27-28. Presenting various gifts to Brahmanas—gold, silver, beddings, clothes, deer skins, wrappers, vehicles, elephants, and lands, and treating them to feasts with many varieties of food etc.—in a spirit of offering to the Lord, these heroes of the Vrishni clan made low prostrations on the ground.

अथ चतुर्थोऽध्यायः

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम् ।
 तेषां मैरेयदोषेण विषमीकृतचेतसाम् ।
 भगवान् स्वात्ममायाया गतिं तामवलोक्य सः ।
 अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह ।
 अथापि तदभिप्रेतं जानन्नहमरिन्दम ।
 अद्राक्षमेकमासीनं विचिन्वन्दयितं पतिम् ।
 श्यामावदातं विरजं प्रशान्ताङ्गणलोचनम् ।
 वाम ऊरावधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम् ।
 तस्मिन्महाभागवतो द्वैपायनसुहृत्सखा ।

तस्यानुरक्तस्य

मुनेर्मुकुन्दः

आश्रृण्वतो

मामनुरागहाससमीक्षया

तया विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्पृशुः ॥ 1॥
 निम्लोचति रवावासीद्वेणूनामिव मर्दनम् ॥ 2॥
 सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥ 3॥
 बदरीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा ॥ 4॥
 पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः ॥ 5॥
 श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥ 6॥
 दोर्भिश्रतुर्भिर्विदितं पीतकौशाम्बरेण च ॥ 7॥
 अपाश्रितार्मकाश्रित्यमकृशं त्यक्तपिप्पलम् ॥ 8॥
 लोकाननुचरन् सिद्ध आससाद यदृच्छया ॥ 9॥

प्रमोदभावानतकन्धरस्य ।

विश्रमयन्नुवाच ॥ 10॥

Skandha III : Chapter 4

UDDHAVA ON THE LAST DAY OF KRISHNA

Destruction of the Yadus (1-13)

Uddhava said: 1. Afterwards these Yadavas took their meal. Then they drank intoxicants. Losing their wits thereupon they began to abuse one another in the most offensive manner. 2. By sunset the effect of intoxicants made them completely senseless, and drove them into violent physical conflict like bamboos in a bamboo grove. 3. The Lord, seeing his Yogamaya in operation, bringing about the destruction of his clan, purified himself in the Saraswati and sat under the shadow of an Aswattha tree. 4. The Lord, the redresser of the sorrows of those who take refuge in him, had told me even at Dwaraka, at the time he resolved to bring about the destruction of his clan, that I should go to Badari. 5. Even after knowing the plans of the Lord, I, unable to bear separation from him, continued to follow his footsteps.

6. Going after him, the abode of Sri, I found him, my dear Master and Lord, sitting alone on the banks of the Saraswati, absorbed in the consciousness of the Atman. 7-8. Blue in complexion, absolutely pure and calm, with serene eyes tinged red, distinguished by his four arms and yellow cloth, having his right leg placed over the left thigh, leaning against a small banyan tree, I found him seated absorbed in the Atman, after abandoning all worldly enjoyments and paraphernalia.

9. Just at that time there arrived by chance, the sage Maitreya, a great devotee and a close friend of the Sage Vyasa, in the course of his peregrinations all over the world. 10. While that great sage stood there with his head bent in devotion and joy, the Lord spoke to me with a smiling face and loving looks, in the hearing of that sage. *The Lord said:*

श्रीभगवानुवाच

वेदाहमन्तर्मनसीप्सितं ते ददामि यत्तद् दुरवापमन्यैः ।
 सत्त्रे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टः ॥11॥
 स एष साधो चरमो भवानामासादितस्ते मदनग्रहो यत् ।
 यन्मां नृलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विशदानुवृत्त्या ॥12॥
 पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममादिसर्गे ।
 ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ॥13॥
 इत्यादृतोक्तः परमस्य पुंसः प्रतिक्रणानुग्रहभाजनोऽहम् ।
 स्नेहोत्थरोमा स्खलिताक्षरस्तं मुञ्चञ्छुचः प्राञ्जलिराबभाषे ॥14॥
 को न्वीश ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्ध्वपीह ।
 तथापि नाहं प्रवृणोमि भूमन् भवत्पदाम्भोजनिषेवणोत्सुकः ॥15॥
 कर्माण्यनीहस्य भवोऽभवस्य ते दुर्गाश्रयोऽथारिभयात्पलायनम् ।
 कालात्मनो यत्प्रमदायुताश्रयः स्वात्मन् रतेः खिद्यति धीर्विदामिह ॥16॥
 मन्त्रेषु मां वा उपहूय यत्त्वमकुण्ठिताखण्डसदात्मबोधः ।
 पृच्छेः प्रभो मुग्ध इवाप्रमत्तस्तन्नो मनो मोहयतीव देव ॥17॥

11. Being the resident of the hearts of all, I have understood all that you have in mind. I bestow on you that illumination of consciousness which people without devotion can never have. For, in your previous birth you, a Vasu, worshipped me in a great Yajna performed by Prajapatis and the Vasus, with a view to attain me. 12. This birth of yours, in which you have become an object of my grace in its fullness, is your last birth in this cycle of births and deaths. That, moved by the highest devotion, you have been able to follow me and see me in solitude at this time when I am about to leave the world of men, is a rare piece of good fortune for you. 13. In the Padmakalpa, at the time of creation, I imparted to Brahma, who occupied my navel-lotus, that spiritual knowledge which reveals my supremacy. Learned men call it the *Bhagavata*. I shall reveal that to you.

Uddhava's Submission and Krishna's Reply (14-22)

14. Hearing these words of the Lord, I, who am anxious to have his continuous grace, said in faltering words, with horripilations all over the body and tears flowing from the eyes out of excessive devotion: 15. O Lord! For those who adore Thee, which of the four ultimate values of life—Dharma, Artha, Kama and Moksha—is difficult to attain! But, O Lord, I seek none of these, as my interest is solely in serving Thee. 16. Even the knowing ones are puzzled about Thy conduct—Thy actions whilst Thou hast no sense of agency; Thy birth whilst Thou art beyond Samsara; Thy flight before the enemy whilst Thou art the Time-spirit that consumes everything; and Thy involvement with thousands of women whilst Thou art ever immersed in Thy innate bliss! 17. O Lord! My mind loses its bearings in wonder when I think how in the deliberations on the affairs of state, Thou, who art the all-knowing and uninhibited consciousness, used to seek my advice with great earnest-

ज्ञानं परं स्वात्मरहःप्रकाशं प्रोवाच कस्मै भगवान् समग्रम् ।
 अपि क्षमं नो ग्रहणाय भर्तृवदाञ्जसा यद् वृजिनं तरेम ॥18॥
 इत्यावेदितहार्दाय मह्यं स भगवान् परः । आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥19॥
 स एवमाराधितपादतीर्थादधीततत्त्वात्मविबोधमार्गः ।
 प्रणम्य पादौ परिवृत्य देवमिहागतोऽहं विरहातुरात्मा ॥20॥
 सोऽहं तद्दर्शनाह्लादवियोगार्तियुतः प्रभो । गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् ॥21॥
 यत्र नारायणो देवो नरश्च भगवानृषिः । मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ ॥22॥

श्रीशुक उवाच

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम् । ज्ञानेनाशमयत्क्षत्ता शोकमुत्पतितं बुधः ॥23॥
 स तं महाभागवतं व्रजन्तं कौरवर्षभः । विश्रम्भादभ्यधत्तेदं मुख्यं कृष्णपरिग्रहे ॥24॥

विदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं यदाह योगेश्वर ईश्वरस्ते ।
 वक्तुं भवान्नोऽर्हति यद्धि विष्णोर्भृत्याः स्वभृत्यार्थकृतश्चरन्ति ॥25॥

उद्धव उवाच

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्ति मे । साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता ॥26॥

ness, as if Thou wert an ignorant, unsophisticated person! 18. O Lord! That knowledge which Thou didst impart to Brahma, by which one overcomes the travails of transmigration easily—be Thou gracious to reveal it to me if Thou considerest me fit for it.

19. To me who had thus conveyed my heart's desire, the Lord imparted the highest knowledge about the Atman. 20. Having received instruction on the Supreme Truth from him who is the object of the worship of all, I prostrated before him, circumambulated him, and came over here with a heart aching because of separation from him. 21. I who am both overjoyed for having met the Lord at the last moment and received enlightenment from him, and sorry because I had to part from him for ever—am now going to Badarikashrama, which is very dear to my Lord. 22. There the Lord Narayana and the Rishi Nara, intent upon the good of the world, are per-

forming Tapas, beneficent in effect and intense in nature, lasting till the end of the Kalpa (creative cycle).

Parting of Uddhava and Vidura (23-36)

Sri Suka said: 23. Vidura was very much grief-stricken on receiving the unbearable news of the death of all his friends, but by his power of discrimination he controlled that sorrow. 24. Vidura thereupon said as follows in great confidence to the highly devout Uddhava, one of those whom Krishna had made his own, and who was now on his way to Badari. *Vidura said:* 25. Please impart to me that supreme knowledge about the Atman which Krishna, the Lord of Yoga, revealed to you. For, devotees of the Lord like you, go about only to benefit others who resort to them. *Uddhava said:* 26. It is the Rishi Maitreya who is ordained to impart the knowledge of the Truth to you. Before the Lord passed away, while I stood by him, I heard him commanding

श्राशुक उवाच

इति सह विदुरेण विश्वमूर्तेर्गुणकथया मुधया प्लावितोरुतापः ।
क्षणमिव पुलिने यमस्वसुप्तां समुषित औपगर्विनिशां ततोऽगात् ॥27॥

राजोवाच

निधनमुपगतेषु वृष्णिभोजेष्वधिरथयूथपयूथपेषु मुख्यः ।
स तु कथमवशिष्ट उद्धवो यद्वरिरपि तत्त्यज आकूर्ति त्र्यधीशः ॥28॥

श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः । संहृत्य स्वकुलं नूनं त्यक्ष्यन् देहमचिन्तयत् ॥29॥
अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् । अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः ॥30॥
नोद्धवोऽण्वपि मन्थूनो यद्गुणैर्नादितः प्रभुः । अतो मद्भयानं लोकं ग्राहयन्निह तिष्ठतु ॥31॥
एवं त्रिलोकगुरुणा सन्दिष्टः शब्दयोनिना । बदर्याश्रममासाद्य हरिमीजे समाधिना ॥32॥
विदुरोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मनः । क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च ॥33॥
देहन्त्यासं च तस्यैवं धीराणां धैर्यवर्धनम् । अन्येषां दुष्करतरं पशूनां विक्लवात्मनाम् ॥34॥
आत्मानं च कुरुश्रेष्ठ कृष्णेन मनसेक्षितम् । ध्यायन् गते भागवते रुरोद प्रेमविह्वलः ॥35॥
कालिन्ध्याः कतिभिः सिद्ध अहोभिर्भरतर्षभः । प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे चतुर्थोऽध्यायः ॥ 4॥

the Rishi in that wise. 27. Thus Uddhava spent that night on the banks of the Yamuna, as if it were a moment, engaged in conversation with Vidura, thus assuaging the heat of separation from the Lord by speaking about him and his nectarine excellences.

The King said: 28. While all the leaders of the armies of the Vrishnis and the Bhojas thus perished, and while even Hari, the Lord of the Trimurtis, had to leave his human body, how is it that Uddhava, one of the chief of Vrishni commanders, alone survived? *Sri Suka said:* 29. When the Lord destroyed his own clan by his irresistible destructive power under the guise of a Brahmana's curse and was himself about to depart, he must certainly have thought in this wise: 30. When I have left this world, then Uddhava, the best of the spiritual men of this time, will alone be left as a competent recipient of the supreme knowledge concerning me. 31. Uddhava is in no way lesser than myself; for, he is never per-

turbed by the objects of the senses. So let him remain in the world to instruct men in the knowledge of my real nature. 32. Directed accordingly by the Lord, who is the teacher of all the worlds and the revealer of all scriptures, Uddhava went to Badarikashrama and communed with the Lord in Samadhi. 33-35. Thus Vidura heard from Uddhava all about the Lord—how with the body he had assumed for his playful manifestation, he achieved many great and glorious things; how he gave up that body as a worthless trifle, an act which gives encouragement to men of discrimination but gives only fright to worldly and animal-like men with minds full of desires; and how he remembered him (Vidura) in his last moments on earth. Remembering all this, Vidura cried aloud in a paroxysm of divine love after Uddhava had departed. 36. Vidura, who was thus blessed by the Lord, left the region of the Yamuna, and within a few days reached the place on the banks of the Ganga where the sage Maitreya lived.

अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

द्वारि द्युनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणामितृप्तः ॥ 1॥

विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः ॥ 2॥
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥ 3॥
तत्साधुवर्यादिश वर्त्म शं नः संराधितो भगवान् येन पुंसां ।
हृदि स्थितो यच्छति भक्तिपूते ज्ञानं सतत्त्वाधिगमं पुराणम् ॥ 4॥
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।
यथा ससर्जाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते ॥ 5॥
यथा पुनः स्वे ख इदं निवेश्य शेते गुहायां स निवृत्तवृत्तिः ।
योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् ॥ 6॥

Skandha III : Chapter 5

FIRST STAGE OF CREATION

The Questions of Vidura (1-16)

Sri Suka said: 1. Vidura, who had attained great purity of mind by devotion to Krishna, being highly attracted by the adorable personality of Maitreya, approached that great centre of spirituality at his residence in Haridwara, and put to him the following questions: 2. In this world people do various actions. From these they neither get perfect happiness, nor are they able to get over all those conditions that produce unhappiness. On the other hand, from one set of actions (done for overcoming unhappiness of one kind) only new causes of unhappiness are found to arise. Therefore, you, an all-knowing personage, should please tell us what is best for man to do in life. 3. Misery is the fate of those who, out of their evil deeds of the past, are indifferent to the worship of Krishna and

consequently become unrighteous in conduct. It is for affording relief to such persons in misery that great devotees of the Lord like you move about in this world. 4. O holiest of holy ones! Tell us about that noble path by which those who worship the Lord and have their hearts purified by devotion, get enlightenment and knowledge of the eternal truth, inspired by the Lord who resides within them. 5. Tell us how the Bhagavan, who is ever free and is the controller of even Maya, assumed forms as incarnations; how He, who is without any desire, created this world; and how He brought about settled conditions in it, with means of livelihood for everyone. 6. Describe to us how He, the one existence, whose blessings even the greatest of sages seek, enters into the created world and assumes diverse forms, and afterwards, at

क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।
 मनो न तृप्यत्यपि शृण्वतां नः सुश्लोकमौलेश्ररितामृतानि ॥ 7 ॥
 यैस्तत्त्वभेदैरधिलोकनाथो लोकानलोकान् सह लोकपालान् ।
 अचीकल्पद्यत्र हि सर्वसत्त्वनिकायभेदोऽधिकृतः प्रतीतः ॥ 8 ॥
 येन प्रजानामुत आत्मकर्मरूपामिधानां च मिदां व्यधत् ।
 नारायणो विश्वसृष्टात्मयोनिरेतच्च नो वर्णय विप्रवर्य ॥ 9 ॥
 परावरेषां भगवन् व्रतानि श्रुतानि मे व्यासमुखादमीक्षणम् ।
 अतृप्नुम सुल्लमुखावहानां तेषामृते कृष्णकथामृतौघात् ॥ 10 ॥
 कस्तृप्नुयात्तीर्थपदोऽभिधानात् सत्रेषु वः सूरिभिरीड्यमानात् ।
 यः कर्णनाडीं पुरुषस्य यातो भवप्रदां गेहरति छिनत्ति ॥ 11 ॥
 मुनिर्विवक्षुर्भगवद्गुणानां सखापि ते मारतमाह कृष्णः ।
 यस्मिन्नृणां ग्राम्यमुखानुवादेर्मतिर्गृहीता नु हरेः कथायाम् ॥ 12 ॥
 सा श्रद्धाधानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुंसः ।
 हरेः पदानुस्मृतिनिर्वृतस्य समस्तदुःखात्ययमाशु धत्ते ॥ 13 ॥
 ताञ्छोच्यशोच्यानविदोऽनुशोचे हरेः कथायां विमुखानघेन ।
 क्षिणोति देवोऽनिमिषस्तु येषामायुर्व्यावादागतिस्मृतीनाम् ॥ 14 ॥

the time of dissolution, withdraws every-
 thing into the sky of His heart and remains
 without any modifications. 7. In His va-
 rious incarnations for the welfare of the
 world, what are the sportive actions
 that He enacted? Our mind is never
 satiated by hearing about the actions of
 that One of exceeding holiness. 8. What
 are those categories, from the primeval
 stuff of which the Supreme Lord formed
 the regions within the cosmic sphere and
 the realms beyond it, wherein are found
 all species of conscious beings, including
 deities presiding over the various spheres?
 9. Besides, describe also how the self-
 born creator Narayana brought about
 differences in the nature, actions, forms,
 names, etc. of various creatures. 10. I
 have heard many a time about the duties
 of the various orders in society from the
 mouth of Vyasa. Enough of all that. I no
 longer desire to hear anything concerning
 the worldly life. I long to hear only about
 the excellences of the Lord. 11. He whom
 sages like you praise and worship in Satras

(protracted Yajnas)—what man would be
 satiated by hearing about Him and His
 excellences, which, entering through the
 ears of man, completely erase his worldly
 tendencies leading to repeated births and
 deaths? 12. Your friend Vyasa, too, de-
 siring to describe the glories of the Lord,
 produced the Mahabharata. There, as a
 means to draw man's mind gradually to
 pure devotion, he has adopted the method
 of describing matters connected with the
 worldly good of man at first. 13. The
 mind of man who hears or reads about the
 excellences of the Lord with deep faith
 and attention, will, along with the growth
 of devotion, cease to have attachment
 and attraction for worldly objects. He
 who has developed delight in the thought
 of the Lord, will be freed from all sorrows
 and sufferings. 14. I feel extremely sorry
 for people who, due to their own sin,
 have no opportunity to hear about the
 Lord's excellences, and all the more so
 for those who, in spite of such oppor-
 tunity, are indifferent to it. The life-span

तदस्य कौषारव शर्मदातुर्हरेः कथामेव कथासु सारम् ।
 उद्धृत्य पुष्पेभ्य इवार्तबन्धो शिवाय नः कीर्तय तीर्थकीर्तः ॥15॥
 स विश्वजन्मस्थितिसंयमार्थं कृतावतारः प्रगृहीतशक्तिः ।
 चकार कर्माभ्यतिपूरुषाणि यानीश्वरः कीर्तय तानि मह्यम् ॥16॥

श्रीशुक उवाच

स एवं भगवान् पृष्ठः क्षत्रा कौषारविर्मुनिः । पुंसां निःश्रेयसार्थेन तमाह बहु मानयन् ॥17॥

मैत्रेय उवाच

साधु पृष्ठं त्वया साधो लोकान् साध्वनुगृह्णता । कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः ॥18॥
 नैतच्चित्रं त्वयि क्षत्तर्वादिरायणवीर्यजे । गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः ॥19॥
 माण्डव्यशापाद् भगवान् प्रजासंयमनो यमः । भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात् ॥20॥
 भवान् भगवतो नित्यं सम्मतः सानुगस्य च । यस्य ज्ञानोपदेशाय मादिशद् भगवान् ब्रजन् ॥21॥
 अथ ते भगवल्लीला योगमायोपबृंहिताः । विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥22॥
 भगवानेक आसेदमग्न आत्माऽऽत्मनां विभुः । आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥23॥
 स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराट् । मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक् ॥24॥

of such people, who indulge in, and talk of, only worldly matters, is consumed by the unwinking spirit of Time. Their lives are indeed lived in vain. 15. O friend of the afflicted ! So, describe to us the essence of His sanctifying deeds and excellences, extracting it as a honey-bee draws the nectar from flowers, for our benefit. 16. Narrate to me whatever actions of superhuman worth the Lord performed in his Descent, when He assumed His Divine Power for the creation, preservation and dissolution of the universe.

Creation of Categories (17-36)

Sri Suka said: 17. That divine sage Maitreya, on being thus questioned by Vidura for the spiritual good of the whole world, replied thus, with due deference to him. *Maitreya said:* 18. O holy one! You have put the right question. It will benefit all the world, and it will contribute to the fame of you who have dedicated your heart and soul to the Lord. 19. This is no matter of wonder in you who had your origin from Badarayana and who have by your whole-hearted devotion al-

most captured Hari in your heart.

20. Yama, who administers punishment to all beings for their sins, was cursed by the sage Mandavya to be born in the world of men. You are that Yama born of Vyasa in a Sudra woman, who was a concubine of his brother (King Vichitra-virya, the son of Satyavati). 21. You are certainly beloved of the Lord and all his devotees; for, at the time of his departure from the world of men, he remembered you and commanded me to impart to you the knowledge that gives spiritual enlightenment. 22. I shall tell you one after another the sportive activities which form the expression of His Yoga-maya resulting in the creation, maintenance and dissolution of the universe. 23. In the beginning the Lord (Bhagavan) alone existed. He was the essence of all, and He was all. He, the pure spirit, was the master of Himself. All that is called the many was by His will dissolved in Himself. 24. This non-dual and self-revealing Seer saw no object then. When Power and its manifestations subsided, and the Seer alone remained, the Spirit thought of

सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
 कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।
 ततोऽभवन्महत्तत्त्वमव्यक्तात्कालचोदितात् ।
 सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः ।
 महत्तत्त्वाद्विकुर्वाणादहंतत्त्वं व्यजायत ।
 वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ।
 वैकारिकाश्च ये देवा तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च ।
 कालमायांशयोगेन भगवद्वीक्षितं नभः ।
 अनिलोऽपि विकुर्वाणो नभसोऽखलान्वितः ।
 अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम् ।
 ज्योतिषाम्भोऽनुसंसृष्टं विकुर्वद्ब्रह्मवीक्षितम् ।

Himself as non-existent (as the subject has no relevancy without the object). 25. What is called Maya is the Power of the Witness or the Seer. It has got the dual nature of being in the states of cause and effect. It is that by which the all-powerful One manifests the whole Universe. 26. The Lord, possessed of the Power of consciousness, and manifesting as Purusha, cast His seed (reflected consciousness) in His Maya, whose constituents of the three Gunas are agitated by the power of Time.

27. Out of that inchoate state of Maya, prompted by Time, came into being the Mahattattva (the all-comprehending entity). Mahattattva, which is self-conscious luminosity, dispelled the covering of Darkness (Tamas) and revealed the universe which was existing in himself. 28. That Mahattattva, which consists of the Lord's part (Amsa), the Gunas of Prakriti, and Time-spirit, being subject to the Lord's look, desired to create and transformed himself into another condition. 29. Evolved from the Mahattattva came into existence the 'I-category' (Aham-tattva). This 'I-category' manifested as Elements, Organs and Mind which form the physical

माया नाम महाभाग ययेदं निर्ममे विभुः ॥25॥
 पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥26॥
 विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जस्तमोनुदः 27
 आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया ॥28॥
 कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः ॥29॥
 अहंतत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत् ।
 अर्थाभिव्यञ्जनं यतः ॥30॥

तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः ॥31॥
 नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम् ॥32॥
 ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् ॥33॥
 आधत्ताम्भो रसमयं कालमायांशयोगतः ॥34॥
 महीं गन्धगुणामाधात्कालमायांशयोगतः ॥35॥

(Adhibhuta), psychical (Adhyatma) and spiritual (Adhidaivika) aspects. 30. The I-category has three aspects—Sattva, Rajasa, and Tamasa. Out of the Sattva aspect, mind and the presiding deities of Indriyas, who illumine objects, arose. 31. The Indriyas (organs) of knowledge and action are formations of the Rajasa aspect of I-category. The Tamasa aspect of I-category originates the subtle element (Bhuta-sukshma) of Sound. Out of that Sound, came the Element (Bhuta) Akasa, Sky, which is considered the body of the Lord. 32. Akasa, according to the will of the Lord, generated the sense of Touch. Touch, transformed under the influence of Time, Maya and the divine Will, became Air. 33. The powerful element Air, supported in Akasa, generated the Tanmatra (subtle aspect) of Rupa or Form and Colour. From that came the element Fire, which is as it were the eye of the world. 34. Fire, with Air as its proximate category, transformed itself, by the will of the Lord, into Water, with Taste as its property, under the influence of Time, Maya and the divine presence. 35. Water, with Fire as its proximate category, evolved by the Lord's will and

भूतानां नभआदीनां यद्यद्भूव्यावरावरम् । तेषां परानुसंसर्गाद् यथासंख्यं गुणान् विदुः ॥36॥
एते देवाः कला विष्णोः कालमायांशल्लिङ्गिनः । नानात्वात् स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम् ।

देवा ऊचुः

नमाम ते देव पदारविन्दं प्रपन्नतापोपशमातपत्रम् ।
यन्मूलकेता यतयोऽञ्जसोरु संसारदुःखं बहिरुत्क्षिपन्ति ॥38॥
धातर्यदस्मिन् भव ईश जीवास्तापत्रयेणोपहता न शर्म ।
आत्मैल्लभन्ते भगवंस्तवाङ्घ्रिच्छायां सविद्यामत आश्रयेम ॥39॥
मार्गन्ति यत्ते मुखपद्मनीडैश्छन्दःसुपर्णैर्ऋषयो विविक्षे ।
यस्याघमर्षोदसरिद्वारायाः पदं पदं तीर्थपदः प्रपन्नाः ॥40॥
यच्छ्रद्धया श्रुतवत्या च भक्त्या संमृज्यमाने हृदयेऽवधाय ।
ज्ञानेन वैराग्यबलेन धीरा ब्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥41॥

with the help of Time, Maya and the Divine presence, producing Earth having the quality of Smell. 36. O Vidura! In regard to these elements beginning with Akasa. those that succeed retain all the qualities of the earlier ones because of their having intimate connection with them. Thus Akasa has Sound as its quality; Vayu, both Sound and Touch; Fire (Tejas), Form, Touch and Sound; Water, Taste as also Sound, Touch and Form; and Earth, Smell as also Taste, Sound, Touch and Form.

The Hymn of the Deities (37-50)

37. The presiding deities of all these elements, all parts of Vishnu, though endowed with the capacities of change, projection, and movement, could not bring the elements to mix into various combinations and produce the universe. So they prayed to the Lord, saluting Him. *The deities said:* 38. O Lord! Thy holy feet constitute a veritable umbrella to the weary travellers seeking shelter from the heat of Samsara. By so seeking shelter at Thy feet, the spiritual seekers cross the ocean of Samsara with utmost ease. To the lotus feet of that Lord our saluta-

tions! 39. O Father and Lord of all! In this sphere of transmigratory existence, the Jivas, distressed by the triad of miseries, are not able to attain to the inherent bliss of the Atman unless they seek shelter at Thy feet, which stimulate spiritual illumination. We seek shelter at those feet. 40. The sages, striving for Thee in solitude along the path of knowledge, resort to the Vedas, which are like birds coming out of their nests constituted of Thy face-lotus. (As the course of the birds can guide a person to the nest, the path of knowledge taught in the Upanishads guides a person to Him.) We devotees, however, seek shelter at Thy holy feet, from which flows the Ganga, the all-purifying stream. (As a stream takes one to its source, the path of devotion and self-surrender taught in the Bhakti Sastra also leads one to the same Lord as the path of knowledge taught in the Vedas.) 41. We seek shelter at those feet of Thine on which sages of settled understanding meditate with hearts purified by faith and by love generated by the hearing of devotional texts, by which they attain to the highest form of renunciation and intimate knowledge of Thee.

विश्वस्य जन्मस्थितिसंयमार्थं कृतावतारस्य पदाम्बुजं ते ।
 ब्रजेम सर्वे शरणं यदीश स्मृतं प्रयच्छत्यभयं स्वपुंसां ॥42॥
 यत्सानुबन्धेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणाम् ।
 पुंसां सुदूरं वसतोऽपि पुर्या भजेम तत्ते भगवन् पदाब्जम् ॥43॥
 तान् वै ह्यसद्वृत्तिभिरक्षिभिर्ये पराहतान्तर्मनसः परेश ।
 अथो न पश्यन्त्युरुगाय नूनं ये ते पदन्यासविलासलक्ष्म्याः ॥44॥
 पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
 वैराग्यसारं प्रतिलभ्य बोधं यथाञ्जसान्तीयुरकुण्ठधिष्ण्यम् ॥45॥
 तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
 त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥46॥
 तत्ते वयं लोकसिसृक्षयाद्य त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।
 सर्वे वियुक्ताः स्वविहारतन्त्रं न शक्नुमस्तत्प्रतिहर्तवे ते ॥47॥
 यावद्बालं तेज हाराम काले यथा वयं चान्नमदाम यत्र ।
 यथोभयेषां त इमे हि लोका बालं हरन्तोऽन्नमदन्त्यनूहाः ॥48॥

42. We take shelter at the feet of Thee, who dost manifest Thyself as various Incarnations for the creation, preservation and destruction of the universe—by meditating on whom Thy devotees attain to the fearless state (salvation). 43. Though Thou residest within all beings and art thus closest to them in the real sense, Thou art in practice the remotest entity for them so long as they feel deep-rooted identification with this impermanent body and all its appurtenances like home and the rest. O All-perfect Being! Our salutation to Thee! 44. O Supreme Lord! Those whose minds are captured and carried away by the the senses which delight in enjoyment of degraded objects, never get the opportunity of association with holy men who have been sanctified by the touch of Thy sacred feet. (For, interested as they are only in sensual enjoyments, they scrupulously avoid such contacts with saintly ones and thereby deprive themselves of all chances of spiritual regeneration.) 45. O Lord! Those who become purified and endowed with

abounding devotion to Thee by listening to the recitals of Thy holy accounts and excellences, attain simultaneously to intense dispassion and knowledge, and thereby to Thy imperishable state. 46. There are others who by their own effort conquer the powerful hold of Nature through the practice of communion through Samadhi and attain to Thee, whom the devotees too attain following the path of devotion. But the method of the former is fraught with great difficulties, but not so that of those who practise love and service of Thee.

47. Desirous of creating the universe, Thou didst project us, the categories and the deities presiding over them out of the three Gunas of Sattva, Rajas and Tamas. Now we find ourselves remaining in disjunction without the power to come into combinations required for the formation of the universe, which is to be the field for all Thy sportive manifestations. 48. It is only when at the beginning of creation these worlds are formed that we could make our offering to Thee, namely,

त्वं नः सुराणामसि सान्वयानां कूटस्थ आद्यः पुरुषः पुराणः ।
 त्वं देव शक्त्यां गुणकर्मयोनौ रेतस्त्वजायां कविमादधेऽजः ॥ 49 ॥
 ततो वयं सत्प्रमुखा यदर्थे बभूविमात्मन् करवाम किं ते ।
 त्वं नः स्वचक्षुः परिदेहि शक्त्या देव क्रियार्थं यदनुग्रहाणाम् ॥ 50 ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे पञ्चमोऽध्यायः ॥ 5 ॥

provide Thee with a field for Thy sportive manifestation. We too could get our food through the offerings of men only after the worlds are formed. It is only then that these beings can have a fixed centre from which they could make offering to Thee and ourselves, and themselves take their food. Bestow on us therefore the power and understanding that would help us form the worlds out of the categories. 49. Thou, the undecaying and eternal Being, art the original source of us all, the categories and the Devas. It is Thou,

the Eternal One, that didst bestow on Thy Prakriti, the womb of Gunas and actions, the seminal impulse which expressed itself as the collective soul (Mahattattva). 50. O Lord! We the categories and their presiding deities have been brought into existence by Thee in order to combine together the categories into various worlds and their resident beings. Bestow on us who depend solely on Thy blessing, the power and intelligence for taking up this work of creation.

अथ षष्ठोऽध्यायः

ऋषिरुवाच

इति तासां स्वशक्तीनां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥ 1 ॥
 कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुत्क्रमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥ 2 ॥
 सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् । मित्रं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥ 3 ॥
 प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः । प्रेरितोऽजनयत् स्वाभिर्मात्राभिरधिपूरुषम् ॥ 4 ॥
 परेण विशता स्वस्मिन् मात्रया विश्वसृगणः । चुक्षोभान्योन्यमासाद्य यस्मिँल्लोकाश्चराचराः ॥ 5 ॥

Skandha III : Chapter 6

THE VIRAT PURUSHA, THE COSMIC BEING

The Origin of the Virat (1-9)

Maitreya said: 1-2. Seeing this condition of His powers, the categories, disjoined and incapable of evolving the universe latent in them, the omnipotent Lord assumed His power called Time and entered simultaneously into these twenty-three categories. 3. Having entered those disjoined categories as the power of mobi-

lity, and awakened the Karmic tendencies of the Jivas latent in them, He helped them to come together into meaningful combinations. 4. The twenty-three categories, with the Karmic tendencies awakened and directed from within by the Lord, generated the form of the Cosmic Being (Virat Purusha) out of parts of their own substance. 5. By the stimulation of the Lord who entered into them, these cosmic

हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् ।
 स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् ।
 एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः ।
 साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा ।
 स्मरन् विश्वसृजामीशो विज्ञापितमधोक्षजः ।
 अथ तस्याभितप्तस्य कति चायतनानि ह ।
 तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत् पदम् ।
 निर्भिन्नं तालु वरुणो लोकपालोऽविशद्वरेः ।
 निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम् ।
 निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद् विभोः ।
 निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत् ।

आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः ॥ 6॥
 विब्रभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा ॥ 7॥
 आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥ 8॥
 विराट् प्राणो दशविध एकधा हृदयेन च ॥ 9॥
 विराजमतपत् स्वेन तेजसैषां विवृत्तये ॥ 10॥
 निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥ 11॥
 वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥ 12॥
 जिह्वांशेन च रसं ययासौ प्रतिपद्यते ॥ 13॥
 घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥ 14॥
 चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ॥ 15॥
 प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥ 16॥

categories vibrated in their parts and combined together, thus forming the basis for the whole universe of moving and unmoving beings. 6. That Cosmic Being, brilliant like gold, and containing all created beings in potentiality, lay in the Causal Waters for a thousand divine years, enfolded in the Cosmic Shell (Brahmanda). 7. This Cosmic Being is endowed with three potencies—Deva-sakti (power of consciousness), Kriya-sakti (the power of action) and Bhoktri-sakti (the power of the enjoyer). He divided Himself on the lines of these powers into groups of one, ten and three. (The Deva-sakti is the one divine spirit functioning through everything; Karma-sakti is the group of five Pranas and their five forms of functioning; and Bhoktri-sakti consists of the group of three, the Adhyatma, the Adhidaivika, and the Adhibhautika.) 8. This Virat or Cosmic Being is the soul of everything. He is a part of Paramatma and His first Incarnation. (For He is said to have entered into it.) In him all living beings are created. 9. The Virat has three aspects—in association with the Indriyas (Adhyatma), in association with deities (Adhidaiva) and in association with body (Adhibhuta). In association with Prana

he functions as ten. In the heart, he functions as one.

Diversification of the Limbs of the Virat (10-25)

10. Remembering the prayer of the various categories and their deities for being allotted places and functions, He activated the Virat for the accomplishment of this. 11. When He thought like this, appropriate locations for these deities became available. Hear from me about them. 12. The first to develop when the Virat thought in this wise was the Mouth, which became the residence of the guardian deity of the quarter, Agni, along with his power, the organ of speech. With that Mouth, the capability of Speech is produced. 13. In the region of the palate that was formed in the Virat, Varuna with his power of Tongue took his place. With the Tongue, people know Taste. 14. In the region of the Nose that was formed in the Virat, the Aswins along with their power of Smell took their place. With the Nose, smell is felt. 15. In the region of the Eye that was formed in the Virat, the Sun, the ruler of that region, with his power of Sight took his place. With the Eye, forms are perceived. 16. In

कर्णावस्य विनिर्भित्रौ धिष्ण्यं स्वं विविशुदिशः ।
 त्वचमस्य विनिर्भित्रां विविशुधिष्ण्यमोषधीः ।
 मेढं तस्य विनिर्भित्रं स्वधिष्ण्यं क उपाविशत् ।
 गुदं पुंसो विनिर्भित्रं मित्रो लोकेश आविशत् ।
 हस्तावस्य विनिर्भित्राविन्द्रः स्वर्पतिराविशत् ।
 पादावस्य विनिर्भित्रौ लोकेशो विष्णुराविशत् ।
 हृदयं चास्य निर्भित्रं चन्द्रमा धिष्ण्यमाविशत् ।
 आत्मानं चास्य निर्भित्रमभिमनोऽविशत्पदम् ।
 बुद्धिं चास्य विनिर्भित्रां वागीशो धिष्ण्यमाविशत् ।
 शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नाभेरुपद्यत ।
 आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे ।
 तार्त्तियेन स्वभावेन भगवन्नाभिमाश्रिताः ।
 मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरुद्वह ।

the organ of Skin that was formed in the Virat, Air, the ruler of that region, with his power of Touch, took his place, spreading all over the body. With the organ Skin all feel Touch. 17. In the region of the Ear formed in the Virat, the Dik deities took up their abode along with their power of Hearing. With that all hear sounds. 18. In the organ of Skin formed in the Virat, plants in the form of Hair took their place. From that itching is experienced. 19. In the region of the Reproductive System that formed in the Virat, Prajapati with his power of Copulation took his place. With that sex enjoyment is had. 20. When the Rectum was formed in the Virat, Mitra, who holds sway over the world, took his place there with his power of Excretion located in the Anus. With that the function of Excretion is performed. 21. When Hands were formed in the Virat, Indra, who holds sway over the heavens, took his place in them along with his power of Dexterity. With that all earn their livelihood. 22. When Legs were formed in the Virat, Vishnu, who rules the worlds, took his place there, along with his power of Walking. With that all go to their

श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥17॥
 अंशेन रोममिः कण्डूं यैरसौ प्रतिपद्यते ॥18॥
 रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥19॥
 पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥20॥
 वार्तयांशेन पुरुषो यया वर्त्ति प्रपद्यते ॥21॥
 गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते ॥22॥
 मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥23॥
 कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥24॥
 बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत् ॥25॥
 गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥26॥
 धरां रजःस्वभावेन पणयो ये च ताननु ॥27॥
 उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः ॥28॥

यस्तून्मुखत्वाद् वर्णानां मुख्योऽभूद्ब्राह्मणो गुरुः 29।
 destination. 23. When the Heart was formed in the Virat, the moon with his power of Mind took his place in it. With that all feel and imagine. 24. When the 'I-sense' was formed in the Virat, Rudra with his power of will-to-do took his place there. With that all perform ego-centred works. 25. When Intellect was formed in the Virat, Brahma took his place there with his power of rational thought. With that all gain knowledge.

The Limbs of the Virat as the Universe (26-34)

26. The head of the Virat is the heaven, the feet constitute the earth, and the navel, the middle region. It is in these that all beings born of the three Gunas—divinities, men, animals and birds—live. 27. Because of excess of Sattva some are Devas inhabiting the heaven. Men, with Rajas dominant, and other creatures associated with them, live on the earth. 28. Because of dominant Tamas, the Bhutas forming the attendants of Rudra occupy the region between the earth and the heaven, forming the Virat Purusha's navel region. 29. O Chief of the Kurus! Out of the face of the Purusha, the Veda

बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुवतः ।
 विशोऽवर्तन्त तस्योर्वोलोकवृत्तिकरीविभोः ।
 पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये ।
 एते वर्णाः स्वधर्मेण यजन्ति स्वगुहं हरिम् ।
 एतत्क्षत्रभगवतो दैवकर्मात्मरूपिणः ।
 अथापि कीर्तयाम्यङ्गं यथामति यथाश्रुतम् ।
 एकान्तलामं वचसो नु पुंसां
 श्रुतेश्च विद्वद्भिर्रूपाकृतायां
 आत्मनोऽवसितो वत्स महिमा कविनाऽऽदिना ।
 अतो भगवतो माया मायिनामपि मोहिनी ।
 यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह ।
 इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे षष्ठोऽध्यायः ॥ 6॥

originated. From the face also came the Brahmana, who is the chief of the Varnas and the teacher of all. 30. Out of the hands of the Virat, arose the art and functions of protection, and also the Kshatriya who follows it as his duty. A power of the Lord, the Kshatriya protects all from thieves and other evil-doers. 31. From the thighs of the Virat Purusha, arose agriculture and other industries which bring prosperity in this world. The Vaisya, who generates wealth for the good of all, also arose from His thighs. 32. The occupation called service arose from the feet of the Lord for the accomplishment of Dharma. From His feet also arose the Sudra, by whose duty of service Hari is much pleased. 33. He from whom all the Varnas thus originated each with its special duty, that Supreme Being, Sri Hari, their father and teacher do they all worship with their duties performed with faith and devotion for their self-purification. 34. O Vidura! Who can even conceive the idea, not to speak of accomplishing it, of describing this Cosmic Form of the Lord, brought into existence by the power of His mysterious Maya which includes the efficiencies of Time, Karma and Nature!

यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् ॥30॥
 वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत् ॥31॥
 तस्यां जातः पुरा शूद्रो यद्वत्स्या तुष्यते हरिः ॥32॥
 श्रद्धयाऽऽत्मविशुद्ध्यर्थं यज्जाताः सह वृत्तिभिः ॥33॥
 कः श्रद्धयादुपाकर्तुं योगमायाबलोदयम् ॥34॥
 कीर्तिहरेः स्वां सत्कर्तुं गिरमन्याभिधाऽसतीम् ॥35॥
 सुश्लोकमौलेर्गुणवादमाहुः ।
 कथासुधायामुपसंप्रयोगम् ॥36॥
 संवत्सरसहस्रान्ते धिया योगविपक्वया ॥37॥
 यत्स्वयं चात्मवर्त्मात्मा न वेद किमुतापरे ॥38॥
 अहं चान्य इमे देवास्तस्मै भगवते नमः ॥39॥

Unlimitedness of the Lord's Glory (35-39)

35. Even though it be so, in order to purify my speech, rendered impure by talking about worldly matters, I shall speak on the glorious excellences of the Lord, according to my capacity and according to what I have learnt. 36. Wise men say that the only advantage that man derives from his power of speech is that he can utilise it for describing the glories of the supremely Holy Being, and that his gain in having ears is that they can be dedicated to the hearing of the glorious accounts about Him, sung and narrated by pious devotees and scholars. 37. How much could even Brahma understand of the Supreme Being, even after struggling for a thousand divine years with his intelligence that was perfected by the practice of concentrated meditation? 38. The mysterious Power (Maya) of the Lord stupefies the mind of even the greatest Yogis. The extent of the power of His Yoga-maya cannot be determined even by Himself. How then could others do? 39. Therefore, salutation to the Lord, from whom words along with the mind fall back unable to comprehend, whom even deities presiding over the categories cannot understand.

अथ सप्तमोऽध्यायः

श्रीशुक उवाच

एवं ब्रुवाणं मैत्रेयं द्वैपायनमुतो बुधः । प्रीणयन्निव भारत्या विदुरः प्रत्यभाषत ॥ 1॥

विदुर उवाच

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः । लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥ 2॥
 क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः । स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः ॥ 3॥
 अस्त्राक्षीद् भगवान् विश्वं गुणमय्याऽऽत्ममायया । तया संस्थापयत्येतद्भूयः प्रत्यपिधास्यति ॥ 4॥
 देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः । अविलुप्तावबोधात्मा स युज्येताजया कथम् ॥ 5॥
 भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः । अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥ 6॥
 एतस्मिन् मे मनो विद्वन् खिद्यतेऽज्ञानसङ्कुटे । तन्नः पराणुद विभो कश्मलं मानसं महत् ॥ 7॥

श्रीशुक उवाच

स इत्थं चोदितः क्षत्रा तत्त्वजिज्ञासुना मुनिः । प्रत्याह भगवच्चित्तः स्मयन्निव गतस्मयः ॥ 8॥

मैत्रेय उवाच

सेयं भगवतो माया यन्नयेन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥ 9॥
 यदर्थेन विनामुष्य पुंस आत्मविपर्ययः । प्रतीयत उपद्रष्टुः स्वशिरश्छेदनादिकः ॥ 10॥

Skandha III : Chapter 7

VISARGA OR SECONDARY CREATION

Functioning of Divine Maya (1-20)

1. As if to please Maitreya who concluded with the above remark, Vidura, the offspring of Vyasa, said as follows: *Vidura said:* 2. O great sage! How can attributes and actions be compatible with the Supreme Being who is of the nature of Pure Consciousness, changeless and devoid of the three Gunas—even if it be in a sportive sense? 3. A child can have a natural desire to sport, or it can be induced by others to play. In the case of the Lord, being ever self-satisfied, how can there be any desire in Him, even to play? And, pray, how can anyone else induce him, when there is none else beside Him? 4. Let it be that the Lord creates the world by His power of Maya, constituted of the three Gunas, and that by it alone he sustains and dissolves it afterwards. 5. The Spirit which is of the nature

of unerasable Consciousness—unerasable by space, time, or internal conditions—how can He fall into ignorance? 6. It is the Bhagavan alone who abides in all bodies as the Jiva, the living spirit. How can He be subject to loss of bliss and to sufferings due to works? 7. O learned one! My mind is agitated by this problem of Ajnana. Deign to eradicate this great doubt of mine.

Sri Suka said: 8. Being thus questioned by Vidura, the enquirer after Truth, the sage Maitreya, who was totally devoid of pride, said, remembering God in his mind, and wearing a smile on his face. *Maitreya said:* 9. Maya or the mysterious power of the Lord is indeed that which brings about bondage and misery to the free and lordly Spirit, against all principles of rational understanding. 10. Just as in a dream a person

यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः ।
 स वै निवृत्तिधर्मेण वासुदेवानुकम्पया ।
 यदेन्द्रियोपरामोऽथ द्रष्टृात्मनि परे हरौ ।
 अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
 कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा ॥14॥

विदुर उवाच

संछिन्नः संशयो मह्यं तव सूक्तासिना विभो ।
 साध्वेतद् व्याहृतं विद्वन्नात्ममायायनं हरेः ।
 यश्च मूढतमो लोके यश्च बुद्धेः परं गतः ।
 अर्थाभावं विनिश्चित्य प्रतीतस्यापि नात्मनः ।
 यत्सेवया भगवतः कूटस्थस्य मधुद्विषः ।
 दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु ।

दृश्यतेऽसन्नपि द्रष्टृरात्मनोऽनात्मनो गुणः ॥11॥
 भगवद्भक्तियोगेन तिरोधत्ते शनैरिह ॥12॥
 विलीयन्ते तदा क्लेशाः संसृप्तस्येव कृत्स्नशः ॥13॥
 गुणानुवादश्रवणं मुरारेः ।
 पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा ॥14॥

उभयत्रापि भगवन् मनो मे सम्प्रधावति ॥15॥
 आभात्यपार्थं निर्मूलं विश्वमूलं न यद्वहिः ॥16॥
 तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥17॥
 तां चापि युष्मच्चरणसेवयाहं पराणुदे ॥18॥
 रतिरासो भवेत् तीव्रः पादयोर्व्यसनार्दनः ॥19॥
 यत्रोपगीयते नित्यं देवदेवो जनार्दनः ॥20॥

can have the irrational experience of his own head being cut off, the Atman can experience a change of His nature without that change being factual. 11. Just as the movement and other qualities of water are seen only in the reflection of the moon in water and not in the moon itself, so also it is only the Atman, the reflected self—that is, the self as identified with the body—that is subject to the defects of the body. 12. This defect is gradually removed by the practice of devotion, by the dedication of all one's actions to God, and by the grace of Vasudeva, the Soul of all souls. 13. When the powers of the mind and body get concentrated and absorbed in the Supreme Being, Sri Hari, who is the Seer in all bodies, then all miseries felt hitherto by one will cease, as in deep sleep. 14. Even the hearing of the excellences of Sri Hari is capable of assuaging the miseries of life. Then what to speak of the state of a man who has attained to the state of loving devotion to, and delight in, Him.

Vidura said: 15. O great one! Like a sword, your words have cut asunder the tree of my doubt. My mind is now well established in the understanding of both

the nature of Iswara and of the Jiva. 16. It has been well stated by you that the cause of the world lies in Maya, the mysterious power of the Lord. Apart from the Lord, it has no independent existence, and apart from Him it cannot be understood at all. 17. Those who are given absolutely to physical life and do not think of anything higher, and those who have gone beyond the Buddhi and obtained intuitive understanding—both these are happy (the first because they are incapable of any doubt, and the second because they have no attachments). The sufferers are those who stand in between these two extremes. 18. Though objects contrary to the Atman are experienced, we shall discern their hollowness through discrimination and with the help of your worship, and thus renounce them completely. 19. By the worship of devotees I shall attain to the state of intense delight and attachment to the feet of Him, the Lord of all and the changeless Being. By means of such attachment to the Lord all sorrows are overcome. 20. The service of holy men devoted to Mahavishnu is indeed difficult to get for those devoid of great austerities to their credit.

सृष्ट्याग्रे महदादीनि सविकाराण्यनुकमात् ।
 यमाहुराद्यं पुरुषं सहस्राङ्घ्र्यूरुबाहुकम् ।
 यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत् ।
 यत्र पुत्रैश्च पौत्रैश्च नप्तृभिः सह गोत्रजैः ।
 प्रजापतीनां स पतिश्चकल्पे कान् प्रजापतीन् ।
 एतेषामपि वंशांश्च वंशानुचरितानि च ।
 तेषां संस्थां प्रमाणं च भूर्लोकस्य च वर्णय ।

वद नः सर्गसंव्यूहं गार्भस्वेदद्विजोद्भूदाम् ॥27॥

गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्चयम् ।
 वर्णाश्रमविभागान्श्च रूपशीलस्वभावतः ।
 यज्ञस्य च वितानानि योगस्य च पथः प्रभो ।
 पाखण्डपथवैषम्यं प्रतिलोमनिवेशनम् ।

तेभ्यो विराजमुद्धृत्य तमनुप्राविशद् विभुः ॥21॥
 यत्र विश्व इमे लोकाः सविकासं समासते ॥22॥
 त्वयेरितो यतो वर्णास्तद्विमूतीर्वदस्व नः ॥23॥
 प्रजा विचित्राकृतय आसन् याभिरिदं ततम् ॥24॥
 सर्गाश्चैवानुसर्गाश्च मनून् भन्वन्तराधिपान् ॥25॥
 उपर्यधश्च ये लोका भूर्मेमित्रात्मजासते ॥26॥
 तिर्यङ्मानुषदेवानां सरीसृपपतत्रिणाम् ।

सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम् ॥28॥
 ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम् ॥29॥
 नैष्कर्म्यस्य च सांख्यस्य तन्त्रं वा भगवत्स्मृतम् ॥30॥
 जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः ॥31॥

It is only in the company of such holy men that you hear constantly about the Lord and his excellences.

Visarga or Secondary Creation (21-42)

21. The Lord first projected all categories beginning with Mahattattva up to the Indriyas and Bhutas, and out of them He manifested the Virat (Cosmic Being) into whom He then entered. 22. The Virat with countless heads, arms etc., the support of all the discrete worlds, is His first manifestation. 23. You described to me how in the Virat there came into existence the triad of the Indriyas, their objects and the presiding deities, besides the ten kinds of Pranas or vital powers, and the various Varnas. Now describe to me the further manifestation of His powers (which is known as Visarga). 24. Tell about His power of manifestation by which the world came to be filled with people related to each other as sons, grandsons, clansmen etc. 25. Who are the Prajapatis (Progenitors) that Brahma, the master of all Prajapatis, created? What creations, intermediate creations and Manus or the lords of the period of

time called Manvantara, did He create? 26. O son of Mitra! Tell me about their lineage and the histories of those belonging to those lines, as also about worlds that exist beyond and below the earth. 27. Describe their location and their dimensions, as also the differences in creation and formation of various kinds of creatures—animals, men, Devas, serpents, birds and the like who can be classified as born of womb, sweat, egg and earth. 28. Describe that noble might of Mahavishnu by which He assumed the role of the three Gunavataras—Brahma, Vishnu and Maheswara for creation, preservation and dissolution. 29. Describe also the division into Varnas and Ashramas on the basis of form, conduct and character, the birth and actions of the Rishis, and the division of the Vedas into several branches. 30. Tell us about Yajna and its performance, about Yoga and Jnana along with their source, the Samkhya, and about the Pancharatra (Tantra), which had its origin in the Lord Himself. 31. Speak about the evils of atheism, about the retrogression of social order, and about the paths along which the Jivas go in the

धर्मर्थकाममोक्षाणां निमित्तान्यविरोधतः ।
 श्राद्धस्य च विधिं ब्रह्मन् पितॄणां सर्गमेव च ।
 दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम् ।
 येन वा भगवांस्तुष्येद् धर्मयोनिर्जनार्दनः ।
 अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम ।
 तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः ।
 पुरुषस्य च संस्थानं स्वरूपं वा परस्य च ।
 निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिभिः ।
 एतान् मे पृच्छतः प्रश्नान् हरेः कर्मविवित्सया ।
 सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ ।

वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥32॥
 ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ॥33॥
 प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ॥34॥
 सम्प्रसीदति वा येषामेतदाख्याहि चानघ ॥35॥
 अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः ॥36॥
 तत्रेमं क उपासीरन् क उ त्विदनुशेरते ॥37॥
 ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥38॥
 स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥39॥
 ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः ॥40॥
 जीवाभयप्रदानस्य न कुर्वीरन् कलामपि ॥41॥

श्रीशुक उवाच

स इत्थमापृष्टपुराणकल्पः कुरुप्रधानेन मुनिप्रधानः ।
 प्रवृद्धहर्षो भगवत्कथायां सञ्चोदितस्तं प्रहसन्निवाह ॥42॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे सप्तमोऽध्यायः ॥ 7॥

hereafter according to their Karma. 32. Explain how the pursuit of the four aims of life—Dharma, Artha, Kama and Moksha—can be made compatible, and what are the rules laid down about the Vaisya's duty of practising trades, of the Kshatriya's duty of the use of force, and of the Brahmana's duty of scriptural study and teaching. 33. Tell about the funeral obsequies, the origin of the Pitris, about planets, stars and galaxies and about the wheel of Time. 34. Describe what are the fruits of charity, of austerities, and of performance of ritualistic and philanthropic works, and what constitutes the duties of man living far away from home or in dangerous situations. 35. What is the way of securing the grace of God, and to whom does He become gracious? 36. Revered Sir! It is said that noble-minded teachers instruct their faithful students and sons even on matters on which they have not raised any question. So speak to me even on questions which I have not explicitly raised. 37. How many types of dissolution of elements to their original state

are there? In the state of cosmic dissolution, what all entities will go into abeyance with the Lord? Who all will attend on Him? 38. Speak about the nature of the Jiva and of Iswara, of the knowledge revealed by the Upanishads, and of the need and the nature of the relationship between teacher and disciple. 39. Tell me about the means of acquiring that knowledge recommended by great teachers. Can men get knowledge, devotion and renunciation by themselves, or is the need of a teacher inescapable? 40. Rendered spiritually blind by the power of the Maya, eager to know about the Lord and His works, I am putting all these questions to you, considering you as a close and dear friend of mine. Please speak to me on all these matters. 41. The study of all the Vedas, performance of Yajnas, charity, austerities etc. cannot give even a little of that saving knowledge to one who seeks shelter from the travails of Samsara. Only instruction by a competent teacher can do this. *Sri Suka said*: 42. Being thus questioned about the teachings of the Puranas by that leading member of the

Kuru clan, the great sage was mightily pleased to have had an opportunity to speak about the Lord, His doings and

His excellences, and replied as follows with a gracious smile.

अथाष्टमोऽध्यायः

मैत्रेय उवाच

सत्सेवनीयो बत पूरुवंशो यल्लोकपालो भगवत्प्रधानः ।
 बभूविथेहाजितकीर्तिमालां पदे पदे नूतनयस्यमीक्षणम् ॥ 1॥
 सोऽहं नृणां क्षुल्लमुखाय दुःखं महद्गतानां विरमाय तस्य ।
 प्रवर्तये भागवतं पुराणं यदाह साक्षाद् भगवानृषिभ्यः ॥ 2॥
 आसीनमुर्व्या भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
 विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् ॥ 3॥
 स्वमेव धिष्यं बहु मानयन्तं यं वासुदेवाभिधमामनन्ति ।
 प्रत्यग्धृताक्षाम्बुजकोशमीषदुन्मीलयन्तं विबुधोदयाय ॥ 4॥
 स्वर्धुन्युदारैः स्वजटाकलापैरुपस्पृशन्तश्चरणोपधानम् ।
 पद्मं यदर्चन्त्यहिराजकन्याः सप्रेमनानाबलिभिर्वरार्थाः ॥ 5॥
 मुहुर्गृणन्तो वचसानुरागस्खलत्पदेनास्य कृतानि तज्ज्ञाः ।
 किरीटसाहस्रमणिप्रवेकप्रद्योतितोद्दामफणासहस्रम् ॥ 6॥

Skandha III : Chapter 8

THE DAWN OF CREATION

Another Version about the Origin of the Bhagavata (1-9)

Maitreya said: 1. The royal line of Puru will certainly receive the approbation of all good men, because great devotees like you are born in it. For, by questions like this you are every time reminding one, and thereby renewing the memory, of the glory of the Lord. 2. I shall begin the narration of that text concerning the Lord (Bhagavata) which He himself narrated to Sanaka and other Rishis, and which has the power of assuaging the terrible sufferings which men undergo in the process of pursuing petty enjoyments. 3. Sanatkumara and other Rishis once went to Patala and approached Sankar-

shana, the original being and one of unhindered knowledge residing there, and questioned him with a view to know about Vasudeva, the Tattva still superior to him. 4. Sankarshana whose mind was absorbed in blissful contemplation of Vasudeva, the foundation of his being, now opened his indrawn lotus-like eyelids a little to bless the Rishis. 5-6. He whose thousand hoods shed all around the lustre of the gem-studded crown on them, whose lotus-feet were being worshipped with numerous offerings by serpent-damsels praying for suitable husbands—that Sankarshana's feet now received the contact of the matted locks of the Rishis sanctified by the holy waters of the Ganga, as they prostrated themselves before him while praising him.

प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन ।
 सनत्कुमाराय स चाह पृष्ठः सांख्यायनायाङ्ग धृतव्रताय ॥ 7॥
 सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः ।
 जगद सोऽस्मद्गुरवेऽन्विताय पराशरायाय बृहस्पतेश्च ॥ 8॥
 प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।
 सोऽहं तवैतत् कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय ॥ 9॥
 उदाप्लुतं विश्वमिदं तदासीद्यन्निद्रयामीलितदुड्यमीलयत् ।
 अहीन्द्रतल्पेऽधिशयान एकः कृतक्षणः स्वात्मरतौ निरीहः ॥ 10॥
 सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः ।
 उवास तस्मिन् सलिले पदे स्वे यथानलो दारुणि रुद्धवीर्यः ॥ 11॥
 चतुर्युगानां च सहस्रमप्सु स्वप्न स्वयोदीरितया स्वशक्त्या ।
 कालाख्ययाऽऽसादितकर्मतन्त्रो लोकानपीतान् ददृशे स्वदेहे ॥ 12॥
 तस्यार्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्थो रजसा तनीयान् ।
 गुणेन कालानुगतेन विद्धः सूर्यस्तदाभिद्यत नाभिदेशात् ॥ 13॥
 स पद्मकोशः सहस्रोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।
 स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इवात्मयोनिः ॥ 14॥

7. Then Bhagavan Sankarshana revealed this Bhagavata to the Rishi Sanatkumara who had taken to the life of asceticism. Sanatkumara imparted it to Sankhyayana who was living an austere life. 8. The Rishi Sankhyayana, who was foremost among the Order of Paramahamsas, imparted it to my teacher Parasara, who was attending on him as a disciple, desirous of knowing about the glories and excellences of the Lord, as also to the sage Brihaspati. 9. Parasara, at the suggestion of Pulastya and out of his benevolence, imparted this best of Puranas to me. I shall now impart it to you, dear one, who have been attending on me.

The Universe in Chaos (10-15)

10. At the end of the creative cycle the whole universe was plunged into the Cosmic Waters in the state called Pralaya—the dissolution of all effects into their causal state. Then He (Mahavishnu) lay on His serpent-bed, all alone, His eyes closed, His activities suspended, and Him-

self absorbed in the blissful self-awareness of Cosmic Slumber. 11. With the subtle efficacies of all gross entities held in abeyance in Him, and His power Time commissioned to wake Him up at the due time, He lay in the Cosmic Waters, in complete absorption in His own supreme state, with His powers indrawn, just like fire in wood when it is not aflame. 12. When He had thus spent a period of a thousand Chaturyugas in that Slumber of self-awareness, His power of Time, as commissioned by Himself, stimulated His suspended power of action into operation, whereupon He saw within Himself the whole universe in its ideal form, lying in dissolution in His own being. 13. When He thus viewed the universe in latent condition in Himself, those efficiencies burst out through His navel, under the stimulation of the power of Rajas, which was under the regulation of Time. 14. All these efficiencies took the form of a Lotus Bud, and as it came out with its root in Him, it illumined the expansive Cosmic

तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत् सर्वगुणावभासम् ।
 तस्मिन् स्वयं वेदमयो विधाता स्वयंभुवं यं स्म वदन्ति सोऽभूत् ॥15॥
 तस्यां स चाम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः ।
 परिक्रमन् व्योम्नि विवृत्तनेत्रश्रत्वारि लेभेऽनुदिशं मुखानि ॥16॥
 तस्माद् युगान्तश्चसनावधूर्णजलोमिचक्रात् सलिलाद् विरूढम् ।
 उपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्वाविददादिदेवः ॥17॥
 क एष योऽसावहमब्जपृष्ठ एतत्कुतो वाब्जमनन्यदप्सु ।
 अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम् ॥18॥
 स इत्थमुद्वीक्ष्य तदब्जनालनाडीभिरन्तर्जलमाविवेश ।
 नार्वागगतस्तत्त्वरनालनालनार्भि विचिन्वंस्तदविन्दताजः ॥19॥
 तमस्यपारे विदुरात्मसर्गं विचिन्वतोऽभूत् सुमहांस्त्रिणेभिः ।
 यो देहभाजां भयमीरयाणः परिक्षिणोत्यायुरजस्य हेतिः ॥20॥
 ततो निवृत्तोऽप्रतिलब्धकामः स्वधिष्ण्यमासाद्य पुनः स देवः ।
 शनैर्जितश्वासनिवृत्तचित्तो न्यषीददारूढसमाधियोगः ॥21॥
 कालेन सोऽजः पुरुषायुषाभिप्रवृत्तयोगेन विरूढबोधः ।
 स्वयं तदन्तर्हृदयेऽवभातमपश्यतापश्यत यन्न पूर्वम् ॥22॥

Waters, just like the rising sun. 15. Into that Lotus, illumining all things, the All-pervading Being entered. Thereupon there appeared in the Lotus, the creator Brahma, who is called the self-born and the embodiment of the Vedas.

The Quest of Brahma (16-22)

16. Sitting in the centre of that Lotus he saw nothing before him. So he scanned the sky all around, whereupon he developed four faces, one face turned in each direction. 17. Brahma, who found himself in the Lotus which had risen from those waters that were being beaten into a succession of waves by the winds attending the world's dissolution, did not understand anything about himself or the Lotus holding the worlds in a germinal form. 18. Who am I having my residence in this Lotus? Wherefrom has sprung this lovely entity—this Lotus

amidst these waters? Where is it based? It must certainly have a basis. 19. Thinking thus, he tried to go into the depths of the waters through the central hollow of the stalk of the Lotus, but found no end even after going down very far. 20. In that darkness of ignorance, Brahma searched for his origin for a vast period of time—the rolling wheel of the Lord which terrifies all embodied beings by consuming their span of life. 21. Defeated in his purpose, Brahma abandoned his quest outside and resumed his seat in the Lotus. Then he controlled his vital energies, drew his mind inward, and entered into the state of concentrated absorption (Samadhi). 22. For a hundred years Brahma was in that state of spiritual communion and in his mind that was now well concentrated, dawned the truth of the Lord as the Indwelling Spirit, which he had failed to realise by his earlier quest outside.

मृणालगौरायतशेषभोगपर्यङ्कुः एकं पुरुषं शयानम् ।
 फणातपत्रायुतमूर्धरत्नद्युभिर्हतध्वान्तयुगान्ततोये ॥23॥
 प्रेक्षां क्षिपन्तं हरितोपलाद्रेः सन्ध्याभ्रनीवेरुहकम्मूर्ध्निः ।
 रत्नोदधारौषधिसौमनस्यवनस्रजो वेणुमुजाङ्घ्रिपाङ्घ्रेः ॥24॥
 आयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण ।
 विचित्रदिव्याभरणांशुकानां कृतश्रियापाश्रितवेषदेहम् ॥25॥
 पुंसां स्वकामाय विविक्तमार्गैरभ्यर्चतां कामदुघाङ्घ्रिपद्मम् ।
 प्रदर्शयन्तं कृपया नखेन्दुमयूखमिभ्राङ्गुलिचारुपत्रम् ॥26॥
 मुखेन लोकार्तिहरस्मितेन परिस्फुरत्कुण्डलमण्डितेन ।
 शोणायितेनाधरबिम्बभासा प्रत्यर्हयन्तं मुनसेन सुभ्रवा ॥27॥
 कदम्बकिञ्जल्कपिशङ्गवाससा स्वलङ्कृतं मेखलया नितम्बे ।
 हारेण चानन्तधनेन वत्स श्रीवत्सवक्षःस्थलवत्लमेन ॥28॥
 परार्ध्यकेयूरमणिप्रवेकपर्यस्तदोर्दण्डसहस्रशाखम् ।
 अन्यत्कमूलं मुवनाङ्घ्रिपेन्द्रमहीन्द्रभोगैरधिवीतवल्गुम् ॥29॥
 चराचरौको भगवन्महीध्रमहीन्द्रबन्धुं सलिलोपगूढम् ।
 किरीटसाहस्रहिरण्यभृङ्गमाविर्भवत्कौस्तुभरत्नगर्भम् ॥30॥

Brahma's Vision of the Lord (23-33)

23. He found Him, the sole existence, lying on the bed constituted of the huge body of the serpent Adishesha of sparkling whiteness, whose thousand umbrella-like hoods with their luminous glow of the precious stones on them, dispelled the gloom of Cosmic Darkness overcasting the waters around. 24. He found Him far transcending the glow and grandeur of an emerald mountain—His yellow wearing cloth excelling the orange-red evening clouds covering the mountain; His diademmed head, the glowing peaks of it; His floral wreaths and ornaments, the waterfalls, vegetation, flowers, precious stones etc. on it; His arms, the bamboo groves; and His legs, the trees. 25. He saw that form of the Lord which includes within itself the whole universe but which could assume any size according to His will, which is resplendent with numerous divine ornaments and clothes, and which can assume other forms and

decorations according to the needs of the devotees. 26. Those following pure scripture-ordained ways of spiritual disciplines for the fulfilment of their various desires, find a wish-yielding cow of plenty in His lotus-feet, whose petals are constituted of his toes having nails that are resplendent like the moon. 27. He saw Him whose smile removes the sorrows of the world, and whose face is beautified by shining ear ornaments, and by the reddish tinge lent to it by the reflection of his red ruby-like lips, as also by His comely nose and well-set eyebrows. 28. He saw the Lord wearing a yellow cloth resembling the filament of a Kadamba flower; having a beautiful waist band; and wearing a priceless necklace matching well with His chest bearing the Srivatsa mark. 29. He saw the Deity like a great sandalwood tree, having arms with diamond-studded arm-bands for the branches, His unmanifested infinitude for the root, and Adishesha the serpent as the vine entwining its branches. 30. He saw the mountain of the Bhaga-

निवीतमाभ्रायमधुव्रतश्रिया स्वकीर्तिमय्या वनमालया हरिम् ।
 सूर्येन्दुवाय्वन्यगमं त्रिधामभिः परिक्रमत्प्राधनिकैर्दुरासदम् ॥31॥
 तर्ह्येव तन्नाभिसरःसरोजमात्मानमम्भः श्वसनं वियच्च ।
 ददर्श देवो जगतो विधाता नातः परं लोकविसर्गदृष्टिः ॥32॥
 स कर्मबीजं रजसोपरक्तः प्रजाः सिसृक्षन्नियदेव दृष्ट्वा ।
 अस्तौद् विसर्गाम्निमुखस्तमीडधमव्यक्तवर्त्मन्यमिवेशितात्मा ॥33॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे अष्टमोऽध्यायः ॥ 8॥

van, which had all living creatures as its inhabitants, the Cosmic Waters as the ocean surrounding it, Adishesha as the serpent harbouring on it, the numerous diadems as its peaks, and the manifest Srivatsa as the quarry of precious stones in it. 31. He saw the Lord whose form was covered with the floral wreath symbolic of his own glory and having the Vedic chant as the numerous honey-bees hovering round it, who is impenetrable to the sun, moon, fire and wind, and whose weapons like Sudarsana spread their dazzle throughout the three worlds,

rendering Him difficult of approach. 32. Simultaneously he saw also the Lotus coming out of the lake of the Lord's navel with himself sitting in it, as also the Causal Waters, the wind and the sky. Nothing more did Brahma, bent on his work of creation, see. 33. Having seen this much, Brahma, who was filled with the spirit of Rajas, who was desirous of bringing various species of beings into existence, whose mind was set on the creative act, and who was intensely contemplating on Him of mysterious ways, now addressed a hymn of praise to Him.

अथ नवमोऽध्यायः

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां न ज्ञायते भगवतो गतिरित्यवद्यम् ।
 नान्यत्स्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुरुचिभासि ॥ 1॥
 रूपं यदेतदवबोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय ।
 आदौ गृहीतमवतारशतैकबीजं यन्नाभिपद्मभवनादहमाविरासम् ॥ 2॥

Skandha III : Chapter 9

BRAHMA COMMISSIONED TO CREATE

Brahma's Hymn (1-25)

Brahma said: 1. O Lord! After practising meditation for long, I have at last come to possess some understanding of Thee. This is the common deficiency of all embodied beings, that they have no knowledge of Thee. Nothing exists besides

Thee, O All-powerful Being! The many that seem to exist are not really separate from Thee as independent existences. They are only the products of Thy power Maya, whose Gunas are manifested as the world of multiplicity. 2. This form

नातः परं परम यद्भवतः स्वरूपमानन्दमात्रमविकल्पमविद्ववर्चः ।
 पश्यामि विश्वसृजमेकमविश्वमात्मन् भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि ॥ 3 ॥
 तद्वा इदं भुवनमङ्गल मङ्गलाय ध्याने स्म नो दर्शितं त उपासकानाम् ।
 तस्मै नमो भगवतेऽनुविधेम तुभ्यं योऽनादृतो नरकभाग्निरसत्प्रसङ्गैः ॥ 4 ॥
 ये तु त्वदीयचरणाम्बुजकोशगन्धं जिघ्रन्ति कर्णविवरैः श्रुतिवातनीतम् ।
 भक्त्या गृहीतचरणः परया च तेषां नापैषि नाथ हृदयाम्बुहृत्स्वपुंसाम् ॥ 5 ॥
 तावद्भयं द्रविणगेहमुहन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।
 तावन्ममेत्यसदवग्रह आतिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥ 6 ॥
 दैवेन ते हतधियो भवतः प्रसङ्गात्सर्वाशुभोपशमनाद् विमुखेन्द्रिया ये ।
 कुर्वन्ति काममुखलेशलवाय दीना लोभाभिभूतमनसोऽकुशलानि शश्वत् ॥ 7 ॥
 क्षुत्तृन्निधातुभिरिमा मुहुरर्द्यमानाः शीतोष्णवातवर्षैरितरेतराच्च ।
 कामाग्निनाच्युत रुषा च सुदुर्भरेण सम्पश्यतो मन उरुक्रम सीदते मे ॥ 8 ॥
 यावत्पृथक्त्वमिदमात्मन इन्द्रियार्थमायावलं भगवतो जन ईश पश्येत् ।
 तावन्न संसृतिरसौ प्रतिसंक्रमेत व्यर्थापि दुःखनिवहं वहती क्रियार्था ॥ 9 ॥

of Thine, an expression of Consciousness-Bliss devoid of every trace of the darkness of ignorance, has been assumed by Thee for the blessing of Thy devotees. This, Thy original Descent (Avatara), is the source of several others, of which I, sprung from Thy navel-lotus, am one. 3. O Supreme Being! I find nothing higher than this form of Thine, which is constituted of pure Bliss, which is changeless, and which is of unobstructed brilliance. Thou art the one existence and the creator of all—its instrumental cause and its material cause constituted of elements, senses, and other cosmic categories. And yet Thou art the Pure Spirit in whom the world-manifestation makes no change. 4. O the world's well-wisher! The form Thou revealest to us, Thy votaries, in meditation is verily this form, here lying in cosmic waters (and not an imaginary creation of the meditating mind). Only men corrupted by evil contacts and heading towards hell, will reject it. My salutation to Thee again and again! 5. The winds of holy scriptures convey the sweet fragrance of the lotus

of Thy holy feet to the ears of Thy votaries, and through them to their hearts. Being held by them in the lotus of their hearts by the power of supreme devotion, Thou dost never leave them, Thy devoted servants. 6. So long as man does not seek absolute shelter at Thy feet, he will be dominated by the vile sense of 'I' and 'mine', the root cause of all suffering, and as a consequence he will be subject to grief, desires, humiliation, and intense greed as also to sorrows on account of wealth, properties and friends. 7. Those who feel a constitutional repugnance to devotional associations centering on Thee, have indeed their intelligence stricken by their evil destiny. Afflicted by greed and seeking satisfaction of their trivial lustful urges, these miserable men engage themselves again and again in sinful actions. 8. I shudder to visualise the miseries of beings that are going to be created—miseries arising from the affliction of hunger, thirst, disease, heat, cold, storms, floods, mutual strife, fiery lust, and insatiable anger. 9. So long as man is entrenched in separateness (considering himself

अहंयापृतार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभग्ननिद्राः ।
 दैवाहृतार्थरचना ऋषयोऽपि देव युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥10॥
 त्वं भावयोगपरिभावितहृत्सरोज आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
 यद् यद्विद्या त उरुगाय विभावयन्ति तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥11॥
 नातिप्रसीदति तथोपचितोपचारैराराधितः सुरगणैर्हृदि बद्धकामैः ।
 यत्सर्वभूतदययासदलभ्ययैको नानाजनेष्ववहितः सुहृदन्तरात्मा ॥12॥
 पुंसामतो विविधकर्मभिरध्वराद्यैर्दानेन चोग्रतपसा व्रतचर्यया च ।
 आराधनं भगवतस्तव सत्क्रियार्थो धर्मोऽर्पितः कर्हिचिद्ध्ययते न यत्र ॥13॥
 शश्वत्स्वरूपमहसैव निपीतभेदमोहाय बोधधिविषणाय नमः परस्मै ।
 विश्वोद्भवस्थितिलयेषु निमित्तलीलारासाय ते नम इदं चक्रमेश्वराय ॥14॥
 यस्यावतारगुणकर्मविडम्बनानि नामानि येऽसुविगमे विवशा गृणन्ति ।
 ते नैकजन्मशमलं सहसैव हित्वा संयान्त्यपावृतमृतं तमजं प्रपद्ये ॥15॥

as a distinct and a self-centred being), this Samsara, which is the expression of the power of the Lord's Maya as senses and their objects, will not cease to afflict him. Karmas and their effects continue as a meaningless and endless succession of cause and effect, producing a series of experiences involving sufferings and enjoyments. 10. O Lord! Even Rishis, learned in philosophies and sciences, are bound to go round and round the cycle of births and deaths, if they are indisposed to contemplate on Thy deeds and glories. For, toiling all through the day they tire themselves out. At night the agitation of mind caused by innumerable desires disturbs their sleep. And the failure of their worldly plans and ambitions due to the stroke of destiny engulfs them in disappointments. 11. O Lord! Discernible through the descriptions of Thy glory in devotional scriptures, Thou abidest in the heart-lotus of devotees purified by loving devotion for Thee. O Thou whose glory is being sung everywhere! Thou dost manifest, for the blessing of Thy devotees, in whatever form they contemplate on Thee. 12. Thou, who art the friend of all beings and the indweller in everything, dost never feel so highly pleased with com-

plicated ritualistic worship, be it performed even by Devas with a plethora of offerings, if the performer's mind is loaded with selfish desires, as Thou art pleased with universal benevolence (born of a sense of Divine presence in everything), which unregenerate and unholy men without any devotion to Thee can never obtain. 13. Works of every kind, whether they be elaborate Vedic sacrifices, charitable gifts, mortification, or observance of spiritual disciplines all become meaningful and worthwhile if they are offered as worship unto Thee. For, only offerings made unto Thee never perish. 14. Thou in the luminosity of whose Essence there is no place for the infatuation of separateness, Thou whose intelligence consists in total and undivided awareness, Thou who art the highest of all beings, Thou whose sport consists in creation, preservation and destruction of the universe—to Thee, the Lord of all, my salutation! 15. By chanting whose holy names and remembering whose attributes and activities in His various incarnations, even if this is done in a state of distress and depression, dying men, purified of all their long-acquired sins at once, attain to Truth unveiled—in that birthless Being I take

यो वा अहं च गिरिशञ्च विभुः स्वयं च स्थित्युद्भवप्रलयहेतव आत्ममूलम् ।
 भित्त्वा त्रिपाद्वृध एक उरुप्ररोहस्तस्मै नमो भगवते भुवनद्रुमाय ॥16॥
 लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
 यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥17॥
 यस्माद् बिभेम्यहमपि द्विपरार्धधिष्यमध्यासितः सकललोकनमस्कृतं यत् ।
 तेपे तपो बहुसवोऽवरुहत्समानस्तस्मै नमो भगवतेऽधिमखाय तुभ्यम् ॥18॥
 तिर्यङ्मनुष्यविबुधादिषु जीवयोनिष्वात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।
 रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय ॥19॥
 योऽविद्ययानुपहतोऽपि दशार्धवृत्त्या निद्रामुवाह जठरीकृतलोकयात्रः ।
 अन्तर्जलैः हि किशुपेस्पशानुकूलां भीमोर्मिमालिनि जनस्य सुखं विवृण्वन् ॥20॥
 यन्नाभिपद्मभवनादहमासमीड्य लोकत्रयोपकरणो यदनुग्रहेण ।
 तस्मै नमस्त उदरस्थभवाय योगनिद्रावसानविकसन्नलिनेक्षणाय ॥21॥
 सोऽयं समस्तजगतां सुहृदेक आत्मा सत्त्वेन यन्मृडयते भगवान् भगेन ।
 तेनैव मे दृशमनुस्पृशताद् यथाहं त्रक्ष्यामि पूर्ववदिदं प्रणतप्रियोऽसौ ॥22॥

refuge. 16. Thou who, interpenetrating Prakriti, Thy own Sakti based in Thee, didst manifest as the three main stems, consisting of me (Brahma), Thyself (Vishnu) and Maheswara for purposes of creation, preservation and dissolution as also as innumerable branches from them—to that Being who thus stands as this mighty spreading Tree of the universe, my salutation! 17. As long as men are intent on unethical action, and are negligent in respect of Thy great teaching that all works should be done as offering unto Thee, so long wilt Thou, as Time, cut off their powerful longing to live on, by inflicting death on them without warning. To Thee, the winkless spirit of Time, my salutation!. 18. Even I, Brahma, though established in Satyaloka, which excels all other realms and has a duration extending over a vast period of time marked by two Parardhas, am still afraid of Thee as Time and therefore engage myself in prolonged Tapas for the attainment of Thy fearless state. To that Being, the bestower of the fruits of all Yajnas, my salutation! 19. Salutation to Thee, the supreme and tran-

scendent Being, who, though devoid of all desires, dost yet sport, manifesting Thyself as incarnations in various species of beings like gods, men and brute creations, out of Thy own free will for the preservation of Thy law. 20. Though unaffected by ignorance (Avidya) with its modifications (known as Tamas, Moha, Mahāmoha, Tāmisra and Andha-tāmisra), Thou dost wrap Thyself in Yogic slumber, lying on the serpent-bed in the Causal Waters, which are stirred into mighty waves, with all the worlds gathered within Thy being, so that all Jivas might thereby enjoy rest from the continuous sufferings of Samsara. 21. He by whose grace and from whose navel-lotus I have come into existence as the creator of the worlds—to Thee, O worshipful one, who holdest all the worlds latent in Thyself and whose lotus-eyes are half open as Thou wakest up from Yogic slumber, I offer my salutations! 22. He, the one Universal Spirit, the friend of all the worlds, the protector of those who take shelter under Him, by whose power of enlightenment (Sattva)

एष प्रपन्नवरदो रमयाऽऽत्मशक्त्या यद् यत्करिष्यति गृहीतगुणावतारः ।
 तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो युञ्जीत कर्मशमलं च यथा विजह्याम् 23
 नाभिहृदादिह सतोऽम्भसि यस्य पुंसो विज्ञानशक्तिरहमासमनन्तशक्तेः ।
 रूपं विचित्रमिदमस्य विवृण्वतो मे मा रीरिषीष्ट निगमस्य गिरां विसर्गः ॥24॥
 सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनाम्बुरुहं विजृम्भन् ।
 उत्थाय विश्वविजयाय च नो विषादं माध्व्या गिरापनयतात्पुरुषः पुराणः ॥25॥

मैत्रेय उवाच

स्वसम्भवं निशाम्यैवं तपोविद्यासमाधिभिः । यावन्मनोवचः स्तुत्वा विरराम स खिन्नवत् ॥26॥
 अथाभिप्रेतमन्वीक्ष्य ब्रह्मणो मधुसूदनः । विषण्णचेतसं तेन कल्पव्यतिकराम्भसा ॥27॥
 लोकसंस्थानविज्ञान आत्मनः परिखिद्यतः । तमाहागाधया वाचा कश्मलं शमयन्निव ॥28॥
 श्रीभगवानुवाच
 मा वेदगर्भं गास्तन्त्रीं सर्ग उद्यममावह । तन्मयाऽऽपादितं ह्यग्रे यन्मां प्रार्थयते भवान् ॥29॥
 भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम् । ताभ्यामन्तर्हृदि ब्रह्मन् लोकान् द्रक्ष्यस्यपावृतान् 30
 तत आत्मनि लोके च भक्तियुक्तः समाहितः । द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्त्वमात्मनः ॥31॥

all beings derive joy—may He, by the same power, enlighten me and endow me with the capacity to create the worlds on the same lines as in previous Kalpas! 23. Engaged as I am in the creation of the various spheres which are to be the venue for the sportive manifestation of Thee and Thy spiritual counterpart Ramā,—may I, through remembrance of Thee, the bestower of grace on all devotees who surrender to Thee, remain unaffected by the stain of attachment incidental to this work. 24. Out of the deep navel-lotus of the great Being of infinite puissance lying recumbent on Cosmic Waters, I, His power of creative wisdom, have sprung up. When I am engaged in the creative work of diversifying His cosmic form, may I not be forgetful of the Veda, Thy revelation that can make one mindful of Thee. 25. O Thou ancient Being! O Lord of infinite mercy! May Thou, with eyes like a lotus in blossom and a smile brimming with mercy and love, arise from Thy serpent-bed for the good of the worlds and dispel our ignorance by Thy sweet words of supreme wisdom!

Mahavishnu blessing Brahma (26-44)

Maitreya said: 26. Having realised Him, his source, by the power of Tapas, worship and Samadhi, and having sung His praise to the limits of his capacity, Brahma, now stopped, as if saddened by the thought of his own incapacity to recount the Lord's excellences adequately. 27-28. The Lord, who found Brahma lacking confidence to undertake the work of creation and thoroughly confounded by the condition of utter chaos prevailing, said to him in a deep and sonorous voice, words that were calculated to remove his depressed state of mind. *The Lord said:* 29-30. O embodiment of the Veda! Do not get depressed and despondent. Begin the work of creation. What you are now seeking of Me, has already been granted to you earlier. Practise concentration and communion with Me again, and you will then find the worlds within in their ideal form, with all obstructions removed. 31. When your mind has thus got concentrated and filled with devotion, you will then see Me as

यदा तु सर्वभूतेषु दारुणवृत्तिमिव स्थितम् ।
 यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः ।
 नानाकर्मवितानेन प्रजा बह्वीः सिसृक्षतः ।
 ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः ।
 ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम् ।
 तुभ्यं मद्भिचिकित्सायामात्मा मे दर्शितोऽबहिः ।
 यच्चकर्थाङ्गं मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम् ।
 प्रीतोऽहमस्तु भद्रं ते लोकानां विजयेच्छया ।
 य एतेन पुमान्त्रित्यं स्तुत्वा स्तोत्रेण मां भजेत् ।
 पूर्तेन तपसा यज्ञैर्दानैर्योगसमाधिना ।
 अहमात्माऽऽत्मनां धातः प्रेष्ठः सन् प्रेयसामपि ।
 सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना ।

interpenetrating the universe and yourself, and you will also see all the worlds and all the Jivas resting in Me. 32. When aspirants see Me as residing in all beings, as the one fire in all pieces of wood, then only they overcome delusion. 33. When the Atman, rid of his association with the material elements, Indriyas, mind and the Gunas of Prakriti, realises his pristine nature as inherently related to Me, then he attains to his original state. 34. You will never be affected by any kind of impurity or infatuation while engaged in the creation of countless creatures according to the tendencies deposited in them by their works. 35. The Guna of Rajas, which is the cause of all sin, no doubt dominates creative activity, but as your mind will be dedicated to Me even when you are engaged in creation, you, the first of all the Rishis, will not be affected by it. 36. You have now come to know Me, though I am very difficult for any embodied being to understand. For I am Pure Spirit, unconnected with elements, senses and mind. You have now come to know Me as such by My blessing. 37. While you were searching through the lotus-stalk for Me, the support of the Lotus, down below in the water, in the

प्रतिचक्षीत मां लोको जह्यात्तर्ह्येव कश्मलम् ॥32॥
 स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ॥33॥
 नात्मावसीदत्यस्मिन्स्ते वर्षीयान्मदनुग्रहः ॥34॥
 यन्मनो मयि निर्वद्धं प्रजाः संसृजतोऽपि ते ॥35॥
 यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभिः ॥36॥
 नालेन सलिले मूलं पुष्करस्य विचिन्वतः ॥37॥
 यद्वा तपसि ते निष्ठा स एष मदनुग्रहः ॥38॥
 यदस्तौषीर्गुणमयं निर्गुणं मानुवर्णयन् ॥39॥
 तस्याशु सम्प्रसीदेयं सर्वकामवरेश्वरः ॥40॥
 राद्धं निःश्रेयसं पुंसां मत्प्रीतिस्तत्त्वविन्मतम् ॥41॥
 अतो मयि रतिं कुर्याद् देहादिर्यत्कृते प्रियः ॥42॥
 प्रजाः सृज यथापूर्वं याश्च मय्यनुशेते ॥43॥

belief that the support is outside, I revealed to you Myself not as outside but as within. 38. That you have been able to address so superb a hymn to Me, everywhere marked by the depiction of My excellences, as also that you have been able to obtain such steadiness and concentration in introspection—all this is due to My blessing. 39. I am much pleased with you. May you prosper. For the good of the world you have described Me as both Saguna (with auspicious attributes) and Nirguna (i.e. without evil qualities or without the qualities of Prakriti or without attributes).

40. Whoever daily worships Me, reciting this hymn, I, the bestower of all desirable things, shall soon become propitious to him. 41. All who are votaries of the Supreme Truth know that whatever men achieve through charitable work, austerities, Yajnas, gifts, Yoga, or Samadhi—all that is achieved only through My grace. 42. O Brahma! I am the Soul of the souls of all, and as such I should be the dearest of the dear for all. Therefore one should feel delight in Me, in place of wasting it on the body and things connected with it. 43. You are the embodiment of the Veda, and are born of

मैत्रेय उवाच

तस्मा एवं जगत्प्रष्टे प्रधानपुरुषेश्वरः । व्यज्येदं स्वेन रूपेण कञ्जनामस्तिरोदधे ॥४४॥
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे नवमोऽध्यायः ॥ १॥

Me. Without the aid of anything extraneous, you proceed as in previous cycles to create all beings that have become latent in Me. *Maitreya said: 44.* The Lord Padmanabha, who is the master of

Pradhana and Purusha (material nature and spirit), having clarified the way of creation to Brahma, disappeared from his vision.

अथ दशमोऽध्यायः

विदुर उवाच

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः । प्रजाः ससर्ज कतिधा देहिकीर्मानसीविभुः ॥ १॥
ये च मे भगवन् पृष्टास्त्वय्यर्था बहुवित्तम् । तान् वदस्वानुपूर्व्येण छिन्धि नः सर्वसंशयान् ॥ २॥

सूत उवाच

एवं सञ्चोदितस्तेन क्षत्रा कौषारवो मुनिः । प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव । ३॥

मैत्रेय उवाच

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः । आत्मन्यात्मानमावेश्य यदाह भगवानजः ॥ ४॥
तद्विलोक्याब्जसम्भूतो वायुना यदधिष्ठितः । पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम् ॥ ५॥
तपसा ह्येधमानेन विद्यया चात्मसंस्थया । विवृद्धविज्ञानबलो न्यपाद् वायुं सहाम्भसा ॥ ६॥
तद्विलोक्य विद्यद्व्यापि पुष्करं यदधिष्ठितम् । अनेन लोकान् प्राग्लीनान् कल्पितास्मीत्यचिन्तयत् ॥ ७॥

Skandha III : Chapter 10

VISARGA OR THE CREATION OF BRAHMA

Brahma at the Commencement of Creation (1-9)

Vidura said: 1. What did Brahma, the progenitor of the worlds, do after the Lord disappeared from his vision? How many types of beings did he bring forth from his body and mind? 2. For removing my doubts answer all my questions one after another. *Suta said:* 3. Maitreya was highly pleased on being thus questioned by Vidura. He began to answer all these questions of which he had already a clear understanding in his mind. *Maitreya said:* 4. As instructed by Mahavishnu, the self-existent one endowed with

all divine majesties, Brahma concentrated his mind on the Supreme Being Himself for a hundred divine years. 5-6. Brahma, the lotus-born, found that his seat, the Lotus, and the waters on which it appeared, were being violently agitated by the winds that characterised that time of chaos. He therefore consumed that wind and water, being endowed with great spiritual strength due to concentration and loving communion with the Divine. 7. Brahma now saw his Lotus-seat as filling the whole sky, and recognised that he could create out of the Lotus itself all the worlds, as they were lying in latency

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः । एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥ 8॥
एतावाञ्जीवलोकस्य संस्थाभेदः समाहृतः । धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठ्यसौ ॥ 9॥

विदुर उवाच

यदात्थ बहुरूपस्य हरेरद्भुतकर्मणः । कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥10॥

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः । पुरुषस्तदुपादानमात्मानं लीलयासृजत् ॥11॥
विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया । ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना ॥12॥
यथेदानीं तथाग्रे च पश्चादप्येतदीदृशम् । सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः ॥13॥
कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः । आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः ॥14॥
द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः । भूतसर्गस्तृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् ॥15॥

in it. 8. Brahma, who had been commanded to work for the Lord, now penetrated into that Lotus bud and divided it at first into three, though it was capable of being divided into fourteen and more.

9. It was divided into three because these constitute the spheres into which Jivas transmigrate for the enjoyment of the fruits of their action, while the still more exalted regions like Satyaloka, the sphere of Brahma (including Maharloka), are attained only by devotion and dedicated action by those eligible for Krama-mukti (gradual salvation).

What is Time (10-12)

Vidura said: 10. You spoke of Time, an aspect of Hari, whose multifarious forms and sportive activities are so unique. O holy one! Describe all about it to us.

Maitreya said: 11. Time in itself is without any modification (Nirvisesha) and insubstantial, without beginning and end (Apratishthitaḥ), but it gets a form or expression when it causes the stirring of the Gunas of Prakriti at the beginning of a creative cycle. It forms the basis for the Supreme Being for His sport of creative manifestation. 12. When at the end of the cosmic cycle, the Lord's Power (Vishnu-māya) has absorbed the whole universe into Himself, it is with Time,

the unobservable and the insubstantial (Avyakta-murti), that the Lord of all (Isvara) brings all entities into existence as a separate manifestation once again.

The Ninefold Form of Visarga (13-17)

13. This universe existed as it is, even before Pralaya, and it will exist so hereafter too after the Pralaya is over. (In Pralaya it is in latency, after Pralaya it is in a manifested state. That is the only difference.) Its projection takes a ninefold form, based on its total and internal (prākṛita and vaikṛita) modifications.

14. The dissolution of the universe takes three forms—based on time, on Dravya (substance) and on Gunas (attributes of Prakriti). The first is called Nitya-pralaya or daily dissolution based only on time, when man goes to sleep. The second called Naimittika is when Brahma goes to sleep. Then the Cosmic Fire dissolves everything up to the world of Brahma. And the third Pralaya called Prākṛita, is when all categories go into total dissolution into the ultimate cause, Prakriti. Of the ten aspects of primary creation (Sarga) the first is that of Mahattattva (the universal principle). Mahattattva is Prakriti—i.e. what Prakriti becomes when first stirred by the Divine will. 15. The second is the projection of Ahankara (I-sense or

चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः ।
 षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभो ।
 रजोभाजो भगवतो लीलेयं हरिमेधसः ।
 वनस्पत्योषधिलतात्वक्सारा वीरुधो हुमाः ।
 तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः ।
 गौरजो महिषः कृष्णः सूकरो गवयो रुरुः ।
 खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा ।
 श्वा सृगालो वृको व्याघ्रो मार्जारः शशशल्लकौ ।
 कङ्कगृध्रवटश्येनभासभल्लूकबर्हिणः ।
 अर्वाक्लोतस्तु नवमः क्षत्तरेकविधो नृणाम् ।

वैकारिको देवसर्गः पञ्चमो यन्मयं मनः ॥16॥
 षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ॥17॥
 सप्तमो मुख्यसर्गस्तु षड्विधस्तस्युषां च यः ॥18॥
 उत्थोतसस्तमःप्राया अन्तःस्पर्शा विशेषिणः ॥19॥
 अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः ॥20॥
 द्विशफाः पशवश्चेमे अवरुष्टश्च सत्तम ॥21॥
 एते चैकशफाः क्षत्तः शृणु पञ्चनखान् पशून् ॥22॥
 सिंहः कर्पिर्गजः कूर्मो गोधा च मकरादयः ॥23॥
 हंससारसचक्राह्वकाकोलूकादयः खगाः ॥24॥
 रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ॥25॥

individuation) which diversified into its three aspects relating to substance, attributes and action (Sattva, Rajas and Tamas). The third is the creation of Tanmatras or Bhutasukshmas, which are the subtle aspects of elements capable of evolving into the gross elements (Bhutas). 16. The fourth aspect of creation is the projection of the five organs of knowledge and the five organs of action. The fifth is the formation of the mind and the presiding deities of the organs, from the Guna of Sattva. 17. The sixth aspect of creation is the projection of Avidya, Ignorance, which clouds and distorts the minds of living beings. These six aspects of creation are said to be Prākṛita (Natural). Now hear about those that are Vaikṛita.

Vaikṛita Creation; the Creations of Brahma (18-29)

18. This is the sportive manifestation of the Bhagavan, who has assumed the limitation of Rajas and contemplating whom one could destroy one's involvement in Samsara. This, the seventh aspect of creation, is the bringing into existence of the six types of unmoving beings. 19. These six are: plants that bring forth fruits without flowers, the vegetation that is destroyed when the fruits are destroyed, creepers that spread on supports, the

family of bamboos, creepers that stand without support, and trees with flowers and fruits. They are all characterised by these features: they draw their nourishment upwards; they look insentient; their reactions are internal; they are of infinite varieties. 20. The eighth creation is of brutes. They are of twenty-eight species. Their common characteristics are: they cannot think of the morrow; Tamas is so dominant in them that they cannot understand anything beyond food and other such physical needs; it is chiefly through smell they understand what is favourable; and they are without reasoning capacity. 21. Among them the cloven-hoofed ones are nine: cow, goat, buffalo, Krishnamriga (spotted antelope), pig, yalk (gavayah), Ruru (a kind of deer), sheep, camel; 22. Ass, horse, Asvatara, Gauramriga, Sarabha, Chamari—these have a single hoof. Now hear of creatures with five-nailed feet. 23-24. These are: dog, fox, wolf, tiger, cat, rabbit, porcupine, lion, monkey, elephant, tortoise, alligator and iguana. Thus there are twenty-eight of them moving on the earth. There are twenty-eight creations flying in the sky, some of them being heron, vulture, crane, kite, Bhasa, Bhalluka peacock, swan, water-fowl, Chakravaka (ruddy goose), crow and owl. These move in the air. 25. The ninth

वैकृतास्त्रय एवैते देवसर्गश्च सत्तम ।
 देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः ।
 भूतप्रेतपिशाचाश्च विद्याधराः किन्नरादयः ।
 अतः परं प्रवक्ष्यामि वंशात्मन्वन्तराणि च ।

वैकारिकस्तु यः प्रोक्तः कौमारस्तूभयात्मकः ॥26॥
 गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः ॥27॥
 दशैते विदुराख्याताः सर्गास्ते विश्वसृक्कृताः ॥28॥
 एवं रजःप्लुतः स्रष्टा कल्पादिष्वात्मभूर्हरिः ।

सृजत्यमोघसङ्कल्प आत्मैवात्मानमात्मना ॥29॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे दशमोऽध्यायः ॥10॥

creation is the human species. All members of it are characterised by the food they eat going downward. They are dominated by Rajoguna, addicted to desire-prompted work, and prone to think of what is misery as happiness. 26. These last three, i.e. the seventh, eighth and the ninth creations, are included in Vaikrita or internal modifications. The creation of the Devas also comes within the Vaikrita. But the origin of the presiding deities of the organs have, however, been among the Prakrita creations. The creation of Sanaka and the Kumaras is classified as both Prakrita and Vaikrita (because they are both gods and men). 27-28. The species of the Devas or super-human

agencies are of eight kinds. They are: Devas proper, Pitris, Asuras, Gandharvas and Apsaras, Bhutas, Pretas and Pisachas, Siddhas, Yakshas and Rakshasas, Charanas, Vidyadharas, and Kinnaras. These are the ten types of creation that Brahma brings out at the command of Mahavishnu. 29. Thus at the beginning of every cycle, Sri Hari, whose will is never-failing, Himself assumes the form of the Rajas-dominated Brahma, the creator, and sportively projects this world out of Himself, the material and the instrumental causes of it being none other than He Himself. Next I shall speak to you about the subject of Vamsa (genealogy) and Manvantara (the age of the Manus).

अथैकादशोऽध्यायः

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा ।
 सत एव पदार्थस्य स्वरूपावस्थितस्य यत् ।

परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः ॥ 1॥
 कैवल्यं परममहानविशेषो निरन्तरः ॥ 2॥

Skandha III : Chapter 11

TIME IN ALL ITS DIMENSIONS

The Division of Time (1-15)

Maitreya said: 1. A Paramanu or ultimate material particle is that terminal particle before any type of combination has come into being and before the succession of cause and effect has started. It is necessarily many in number, and can be con-

ceived only as an irreducible unit. It gives man the false idea of a combined substance apart from them. 2. When a combination is not seen as a combination, but in the nature of its original condition as its ultimate particles, it is the highest view of it. It is simple and persisting always.

एवं कालोऽप्यनुमितः सौक्ष्म्ये स्थौल्ये च सत्तम ।
 स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम् ।
 अणुर्द्वौ परमाणू स्यात्त्रसरेणुस्त्रयः स्मृतः ।
 त्रसरेणुत्रिकं भुङ्क्ते यः कालः स त्रुटिः स्मृतः ।
 निमेषस्त्रिलवो ज्ञेय आम्नातस्ते त्रयः क्षणः ।
 लघूनि वै समाम्नाता दश पञ्च च नाडिका ।
 द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः ।
 यामाश्रित्वारश्रित्वारो मर्त्यानामहनी उभे ।
 तयोः समुच्चयो मासः पितृणां तदहर्निशम् ।
 अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः ।

3. Like substances, time is also inferred to exist in two forms, subtle and gross. In itself all-powerful, time, a Sakti of the Lord Himself, is imperceivable, but it becomes perceivable when it is seen as engulfing everything that exists. 4. The period required for the sun, the indicator of time, to pass a Paramanu (the smallest atom), which constitutes the basic building-block of the material universe, is called a particle of time (Paramanukāla). And the period required for the sun to embrace the whole of existence composed of all these particles may be called Mahakala or massive time, the unit of which is a year, the time required for the sun to pass through its twelve Rasis. With this as the unit is calculated the vast periods of time known as Yuga, Manvantara, Dviparardha etc. 5. An atom or Anu is a combination of two ultimate particles. When three such particles join together, it is called Trasarenu. The same name (Trasarenu) is applied to a unit of time for sunlight to cover it. A Trasarenu is seen as a particle floating in a sunbeam coming through a window slit. 6. The time required to cover three Trasarenu is called a Truti. A hundred Trutis of time make a Vedha. Three Vedhas make one Lava. 7. Three Lavas make one Nimisha or moment, and three such moments,

संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग् विभुः । 3।
 सतोऽविशेषभुग् यस्तु स कालः परमो महान् ॥ 4॥
 जालार्करश्म्यवगतः खमेवानुपतन्नात् ॥ 5॥
 शतभागस्तु वेधः स्यात्तैस्त्रिभिस्तु लवः स्मृतः ॥ 6॥
 क्षणान् पञ्च विदुः काष्ठां लघु ता दश पञ्च च ॥ 7॥
 ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम् ॥ 8॥
 स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम् ॥ 9॥
 पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद ॥ 10॥
 द्वौ तावतुः षडयनं दक्षिणं चोत्तरं दिवि ॥ 11॥
 संवत्सरशतं नृणां परमार्युनिरूपितम् ॥ 12॥

one Kshana. Five Kshanas make a Kāshtha and fifteen Kāshthas one Laghu. 8. It is said that fifteen Laghus make one Nadika (24 minutes), and two such Nadikas, a Muhurta. Six or seven Nadikas make one Prahara or Yāma. 9. A Nadika of time (24 mts) is ascertained in this way: make a copper measuring cylinder of six palams (1 pal. = 4/3 of a tola) and a measuring capacity of one Prastha (1 prastha = 2 seers). Make four holes in the middle with a golden needle of four Angulas (Angula: about 1 inch) and weight of four Mashas (1/4 of a palam). The size of the hole must be such that if one Prastha (2 seers) of water gets into it, it will sink. Put it in water, and the time required for it to sink is called a Nadika (24 minutes) 10. Eight Yamas make a night and day for man. A fortnight is fifteen days and nights. There are two fortnights, one white and the other dark. 11-12. These two fortnights, constituting one month, is a day (i.e day and night) of the Pitris. Two months together form a season. Six months make one solstice of the sun. There are two such solstices, one dark and the other bright, and these two forming one year constitute one day of the gods. Twelve months constitute one year for men, and a hundred such years have been considered as the life-time of a

ग्रहर्क्षताराचक्रस्थः परमाण्वादिना जगत् । संवत्सरावसानेन पर्येत्यनिमिषो विभुः ॥13॥
 संवत्सरः परिवत्सर इडावत्सर एव च । अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते ॥14॥

यः सृज्यशक्तिमुरुधोच्छ्वसयन् स्वशक्त्या पुंसोऽभ्रमाय दिवि धावति भूतभेदः ।
 कालाख्यया गुणमयं क्रतुर्भिवितन्वंस्तस्मै बलिं हरत वत्सरपञ्चकाय ॥15॥

विदुर उवाच

पितृदेवमनुष्याणामायुः परमिदं स्मृतम् । परेषां गतिमाचक्ष्व ये स्युः कल्पाद् बर्हिर्विदः ॥16॥
 भगवान् वेद कालस्य गतिं भगवतो ननु । विश्वं विचक्षते धीरा योगराद्वेन चक्षुषा ॥17॥

मैत्रेय उवाच

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् । दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥18॥
 चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् । संख्यातानि सहस्राणि द्विगुणानि शतानि च ॥19॥
 संध्यांशयोरन्तरेण यः कालः शतसंख्ययोः । तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते ॥20॥
 धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते । स एवान्येष्वधर्मेण व्येति पादेन वर्धता ॥21॥

man. 13. Abiding in the circle of galaxies, stars and planets, the sun, who is the Lord as Time, circles round this whole world of twelve Rasis in a period of one year. 14. Samvatsara, Parivatsara, Idavatsara, Anuvatsara, and Vatsara are the names of several periods of time covered by one year.¹ 15. Let us adore that Narayana manifest as the luminous Surya (sun) who is perceived as the fivefold combination of the year, and whose power, Time, stimulates the creative power in causes to manifest as effects, yields the fruits of their actions to those who work with desire, and travels along his course in the sky to remove all infatuation from the minds of men.

The Four Yugas (16-20)

Vidura said: 16. You have spoken to me about the life-span of men, Pitris and Devas. They are all included in the universe. Tell me about those highly evolved souls who are beyond the universe of the three worlds. 17. An all-knowing person like you knows everything about time.

¹The time taken by the sun to traverse one Rasi is called a solar month. Twelve such solar months constitute one solar year, called *Samvatsara*. The period for which Jupiter remains in a Rasi is called *Parivatsara*. For commercial purposes 30 days are taken as one month. Twelve such months form the *Idavatsara*. From New Moon to New Moon is a lunar month. Twelve such months constitute an *Anuvatsara*. The time taken by the moon to traverse the twenty-seven stellar constellations is a stellar month. Twelve such months form a *Vatsara*.

Great men have that Yogic vision before which everything is clear.

Maitreya said: 18. Krita, Treta, Dwapara and Kali are the four ages. These together with their Sandhi and Amsa cover twelve thousand divine years (one divine day being three hundred and sixty five days of men). 19. The duration of the four Yugas beginning with the Krita is said to be four thousand eight hundred, three thousand six hundred, two thousand four hundred, and one thousand two hundred divine years respectively (a total of 4,380,000 human years). 20. The theoreticians of time have given the name of Yuga to the middle period between the Sandhi (junction period of a hundred years at the beginning) and the Amsa (the concluding period of another hundred years at the end).

The Age of Brahma and Others (21-26)

21. In the Krita Yuga, men observe Dharma with its four divisions in completeness. As the forces of evil advance in the succeeding ages, Dharma gets erod-

त्रिलोक्या युगसाहस्रं बहिराब्रह्मणो दिनम् ।
 निशावसान आरब्धो लोककल्पोऽनुवर्तते ।
 स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम् ।
 भवन्ति चैव युगपत्पुरेशाश्चानु ये च तान् ॥24॥

एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः ।
 मन्वन्तरेषु भगवान् विश्रुत्स्त्वं स्वमूर्तिभिः ।
 तमोमात्रामुपादाय प्रतिसंरुद्धविक्रमः ।
 तमेवान्वपिधीयन्ते लोका भूरादयस्त्रयः ।
 त्रिलोक्यां दह्यमानायां शक्त्या सङ्कर्षणाग्निना ।
 तावत्त्रिभुवनं सद्यः कल्पान्तैधितसिन्धवः ।
 अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः ।
 एवंविधैरहोरात्रैः कालगत्योपलक्षितैः ।

तावत्येव निशा तात यन्निमीलति विश्वसृक् ॥22॥
 यावद्दिनं भगवतो मनून् भुञ्जश्चतुर्दश ॥23॥
 मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः ।
 ये च तान् ॥24॥

तिर्यङ्मृपितृदेवानां संभवो यत्र कर्मभिः ॥25॥
 मन्वादिभिरिदं विश्वमवत्युदितपौरुषः ॥26॥
 कालेनानुगताशेष आस्ते तूष्णीं दिनात्यये ॥27॥
 निशायामनुवृत्तायां निर्मुक्तशशिभास्करम् ॥28॥
 यान्त्यूष्मणा महर्लोकाज्जनं भृगवादयोऽदिताः ॥29॥
 प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः ॥30॥
 योगनिद्रानिमीलाक्षः स्तूयमानो जनालयैः ॥31॥
 अपक्षितमिवास्यापि परमायुर्वयःशतम् ॥32॥

ed by one division in each age. 22. For the Brahmaloaka and other realms outside the universe, a day's time comprises a thousand Chatur-Yugas (which is the name for a period comprising four Yugas). A night also is of equal duration. Brahma sleeps during that night period. 23. Brahma's creation starts from his waking at the end of his night, and it goes on during his whole day time, which is divided into fourteen Manvantaras or periods of Manus. 24. Each Manu rules for his life span of seventy-one and odd Chatur-yugas. The age of each Manu has its own distinctive set of Manus, Manuputras, Saptarshis, Devas, Indras, Gandharvas etc., who appear with the Manu gradually. 25. What has been said till now is about the daily creation of Brahma who is the maker of the three worlds. In these worlds of his creation Devas, Pitris, men and brutes are born according to their Karmas. 26. In each Manvantara the Lord incarnates in bodies of pure Sattva material and helps the Manu with His power in promoting the progress of the world.

27. When the Brahmic night comes, assuming a little Tamas, He stops all activities, dissolves everything in Himself by the power of Time, and sleeps. 28. When the cosmic night begins, following the Yogic slumber of the Lord, all the universe with its suns and moons disappear from view. 29. When all the three worlds are burnt in the fire coming from the mouth of Sankarshana, a Sakti of the Lord, then Bhrigu and other great ones, living in the Maharloka outside the universe of three Lokas begin to feel that heat and move to the Janaloka which is still farther beyond. 30. At this stage, the oceans swell up due to the work of the forces of dissolution, and stirred by the violent storms raging on their waves, swallow up the three worlds. 31. The Lord Mahavishnu with eyes closed in Yoga-nidra and with the sages from Janaloka singing His praise, would now lie recumbent on His bed of Adishesha in the midst of the water of that Cosmic Deluge. 32. By this passing of time, marked by the succession of day and night as described before, the life span of Brahma lasting for a hundred divine years gradually ebbs away.

यदर्थमायुषस्तस्य परार्धमभिधीयते ।
 पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् ।
 तस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते ।
 अयं तु कथितः कल्पो द्वितीयस्यापि भारत ।
 कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते ।
 कालोऽयं परमाण्वादिविपरार्धान्त ईश्वरः ।
 विकारैः सहितो युक्तैर्विशेषादिभिरावृतः ।
 दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् ।
 तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् ।

पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥33॥
 कल्पो यत्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः ॥34॥
 यद्वरेर्नाभिसरस आसील्लोकसरोरुहम् ॥35॥
 वाराह इति विख्यातो यत्रासीत्सूकरो हरिः ॥36॥
 अव्याकृतस्यानन्तस्य अनादेर्जगदात्मनः ॥37॥
 नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनाम् ॥38॥
 आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः ॥39॥
 लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥40॥
 विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः ॥41॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे एकादशोऽध्यायः ॥11॥

The Parardha (33-41)

33. Half the life-time of Brahma is called a Parārdha. The first Parārdha of the life of the present Brahma is now over, and the second is on. 34. The period comprising the first Parardha of his life is called Brahma-kalpa. The Brahma known as Sabda-brahma had his origin in that Kalpa. 35. The second Parardha, called Padma-kalpa, started at the close of the earlier Brahma-kalpa, and it is called so because at the start of that period, the world manifested as a Padma (lotus) blossoming from the navel of Sri Hari. 36. In the begining of this second Parardha (Padma), took place what is called Varaha-kalpa, famous for the fact that Sri Hari incarnated Himself in it as the Cosmic Boar (Varaha). 37. This period of time comprising two Parardhas, and therefore called a Dwiparardha, may be conceived as the winking time of Mahavishnu, who is the substance and support of the worlds, who is never transformed, and who is without a beginning and without an end. 38. This idea

of a Dwiparardha being a winking in the case of Mahavishnu, is only a supposition and not a fact, because time, calculated from a momentary particle to Dwiparardha, has no application to Him; for time regulates only beings who are entrenched in the consciousness, I am a body, I am the owner of the houses etc. (The Supreme Being is without any ego of that kind.) 39-40. This Brahmanda (Cosmic shell), which consists of the eight special modifications and sixteen effects of Prakriti, has a dimension of fifty crores of Yojanas within, and is surrounded without by the layers of the five elements, the layer of each element being ten times the dimension of the internal dimension of the preceding Shell. All this is only like an atomic particle in Sri Hari. In Him there are countless other Shells like this, all of which together even is like a few atomic particles for Him. 41. All scriptures and illumined ones call this all-comprehensive aspect of Sri Hari as Akshara-Brahma, the cause of all causes, and the supreme state of Vishnu, the highest of all beings.

अथ द्वादशोऽध्यायः

मैत्रेय उवाच

इति ते वर्णितः क्षतः कालाख्यः परमात्मनः ।
 ससर्जग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत् ।
 दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बह्वमन्यत ।
 सनकं च सनन्दं च सनातनमथात्मभूः ।
 तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः ।
 सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः ।
 धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः ।
 स वै रुरोद देवानां पूर्वजो भगवान् भवः ।
 इति तस्य वचः पाद्मो भगवान् परिपालयन् ।
 यदरोदीः सुरश्रेष्ठ सोद्वेग इव बालकः ।
 हृदिन्द्रियाण्यसुव्योम वायुरग्निर्जलं मही ।

महिमा वेदगर्भोऽथ यथालाक्षीन्निबोध मे ॥ 1॥
 महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥ 2॥
 भगवद्ध्यानपूतेन मनसान्यां ततोऽसृजत् ॥ 3॥
 सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः ॥ 4॥
 तत्रैच्छन्मोक्षधर्माणो वासुदेवपरायणाः ॥ 5॥
 क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे ॥ 6॥
 सद्योजायत तन्मन्युः कुमारो नीललोहितः ॥ 7॥
 नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥ 8॥
 अभ्यधाद् भद्रयावाच्चा मा रोदीस्तत्करोमि ते ॥ 9॥
 ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥ 10॥
 सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे ॥ 11॥

Skandha III : Chapter 12

BRAHMA'S CREATION

*Brahma's Dissatisfaction with the
 Creation of Evil (1-3)*

Maitreya said: 1. O Vidura! I have now described to you the Lord's power called Time. Now hear how Brahma proceeds with the work of creation. 2. He created at first five modifications of ignorance. These are (1) Tamas: not having knowledge of one's own nature; (2) Mōha: the association of the sense of 'I' with the body; (3) Mahāmōha: Keen desire for enjoyments; (4) Tāmisra: anger at the obstruction to enjoyments; (5) Andha-tāmisra: feeling of total loss of oneself in the loss of objects of enjoyment. 3. Brahma felt dissatisfied with himself for having brought into existence these sinful creations.

Creation of Sanaka and Others (4-7)

4. So he brought into being the four sages—Sanaka, Sanandana, Sanatana and Sanatkumara, who were contemplatives established in Atman-consciousness and

in unbroken continence. 5. He then said to these offspring: O children! Generate more and more offspring. But being devoted to spiritual disciplines and established in total surrender to Vasudeva, they were averse to do so. 6. Brahma felt insulted by the disobedience of his own offspring, and tried to control the unbearable anger he felt on account of this. 7. Though he tried to control it by his discriminative faculty, it came bursting out from the middle of Brahma's brows as a boy with a mixed complexion of blue and red.

Creations of Rudra (8-20)

8. This was Bhagavan Rudra, the first among the deities to be born. He cried out: O father of the worlds! Give me names and places of residence. 9. Acceding to his request Brahma said: Do not cry out. All you ask will be given. 10. O first among deities! As you cried like a frightened boy, people will call you Rudra. 11. I have assigned to you, even before

मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः ।
 धीर्वृत्तिरुशनोमा च नियुत्सर्पिरलाम्बिका ।
 गृहाणैतानि नामानि स्थानानि च सयोषणः ।
 इत्यादिष्टः स गुरुणा भगवान्नीललोहितः ।
 रुद्राणां रुद्रसृष्टानां समन्ताद् ग्रसतां जगत् ।
 अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम ।
 तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ।
 तपसैव परं ज्योतिर्भगवन्तमधोक्षजम् ।

मैत्रेय उवाच

एवमात्ममुवाऽऽदिष्टः परिक्रम्य गिरां पतिम् ।
 अथामिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे ।
 मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
 उत्सङ्गन्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः ।
 पुलहो नामितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः ।
 धर्मः स्तनाद् दक्षिणतो यत्र नारायणः स्वयम् ।

उग्ररेता भवः कालो वामदेवो धृतव्रतः ॥12॥
 इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः ॥13॥
 एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः ॥14॥
 सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥15॥
 निशाम्यासंख्यशो यूथान् प्रजापतिरशङ्कत ॥16॥
 मया सह दहन्तीभिर्दिशश्चक्षुर्मरुत्बणैः ॥17॥
 तपसैव यथापूर्वं लब्ध्वा विश्वमिदं भवान् ॥18॥
 सर्वभूतगुहावासमञ्जसा विन्दते पुमान् ॥19॥

बाढमित्यमुमामन्त्र्य विवेश तपसे वनम् ॥20॥
 भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥21॥
 भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥22॥
 प्राणाद् वसिष्ठः सञ्जातो भृगुस्त्वचि करात्क्रतुः 23
 अङ्गिरा मुखतोऽक्षणोऽत्रिर्मरीचिर्मनसोऽभवत् ॥24॥
 अधर्मः पृष्ठतो यस्मान्मृत्युर्लोकभयङ्करः ॥25॥

asking, the following eleven places as your seats: heart, senses, Prana, the five elements, the sun, the moon and Tapas. 12-14. O Rudra! You will have as names—Manu, Mahinasa, Mahān, Siva, Ritadh-vaja, Ugraretas, Bhava, Kāla, Vāmadeva and Dhritavrata. And as wives I give you Dhi, Vritti, Usana, Uma, Niyut, Sarpi, Ila, Ambika, Iravati, Sudha and Diksha. Accept these names, these seats, and these wives, and go on multiplying issue and be a progenitor without parallel. 15. Com-manded thus by his father Brahma, Rudra began to generate offspring equal to him in strength, form, and nature. 16. The creations of Rudra soon became so numerous and their aggressiveness became so threatening that Brahma be-came very much concerned at the situa-tion. So he said to Rudra: 17. O best of deities! Enough of these creations of yours. Their ferocious look threatens to burn everything in all directions, including myself. 18. Perform Tapas. It will be for your own good and for the welfare

of the world. By Tapas you will obtain the power to create the world anew. 19. It is by Tapas that one quickly attains to the Supreme Being, the Light of lights, who dwells in the hearts of all, but is beyond the ken of the senses.

Maitreya said: 20. Being thus ordered by Brahma, Rudra, saying 'Yes', circum-ambulted him, the Lord of Saraswati, and went away to the woods for Tapas.

Creation of Marichi and the Nine Other Rishis (21-27)

21. Next Brahma, energised by the Lord, was contemplating on how to multiply his creation, when he generated ten sons capable of this task. 22. These ten were: Marichi, Atri, Angiras, Pu-lastya, Pulaha, Kratu, Bhrigu, Vasishta, Daksha, and, as the tenth, Narada. 23-24. Of these, Narada was born from his lap; Daksha from the thumb; Vasishta from his Prana; Bhrigu from the skin; Kratu from the eyes; and Marichi from the mind. 25. From his right breast was

हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात् ।
 छायायाः कर्दमो जज्ञे देवहूत्याः पतिः प्रभुः ।
 वाचं दुहितरं तन्वीं स्वयम्भूर्हरतीं मनः ।
 तमधर्मे कृतमतिं विलोक्य पितरं सुताः ।
 नैतत्पूर्वैः कृतं त्वद्य न करिष्यन्ति चापरे ।
 तेजीयसामपि होतन्न सुश्लोक्यं जगद्गुरो ।
 तस्मै नमो भगवते य इदं स्वेन रोचिषा ।
 स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ।

तां दिशो जगद्गुरोरां नीहारं यद्विदुस्तमः ॥33॥

कदाचिद् ध्यायतः स्रष्टुर्वेदा आसंश्रतुर्मुखात् ।
 चातुर्होत्रं कर्मतन्त्रमुपवेदनयै सह ।

विदुर उवाच

स वै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत् ।
 born the Rishi Dharma, whose offspring was to be Nara-Narayana. From his back came Adharma, which is the seat of Death, the terror of the worlds. 26. From the heart came desire; from the eyebrows, anger; from the lower lips, greed; from the mouth, speech (Vāk); from the urinary system (Medhram), ocean; and from the anus, the evil spirit Nirṛti. 27. From his shadow was born the powerful Kardama Prajapati, the husband of Devahuti. In this way everything was created from the body and the mind of Brahma.

Brahma's incestuous Urge (28-33)

28. O Vidura! I have heard that Brahma was stricken with passion for his own daughter Vāk of great beauty, who herself had no such reciprocal feeling towards him. 29. His sons Marichi and others, seeing their father's unethical intention, said to him with all affection: 30. Though you are all-powerful, you are, out of uncontrolled passion, doing something unprecedented and unworthy, namely, that of having sex relationship with your own daughter. 31. O Lord of the worlds! Even though you may be an extraordi-

आस्याद्वाक्सिन्धवो मेढान्निर्ऋतिः पायोरघाश्रयः 26
 मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् ॥27॥
 अकामां चकमे क्षत्तः सकाम इति नः श्रुतम् ॥28॥
 मरीचिमुख्या मुनयो विश्वम्भात्प्रत्यबोधयन् ॥29॥
 यत्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ॥30॥
 यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥31॥
 आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति ॥32॥
 प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ।

कथं स्रक्ष्याम्यहं लोकान् समवेतान् यथा पुरा ॥34॥
 धर्मस्य पादाश्चत्वारस्तथैवाश्रमवृत्तयः ॥35॥

यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन ॥36॥
 narily powerful person, this does not become you. For it is the example of great ones that this world will follow. 32. He who has brought into manifestation this multifarious universe of unimaginable proportions latent in himself—he has the duty of being the guide in preserving Dharma. Salutation to you! 33. Facing his sons the Prajapatis in front, Brahma got ashamed and abandoned that body of his. The quarters took up that discarded body of Brahma, and wise men say that it is this that appears as mist covering all the quarters.

Creation of the Vedas and the various Means of Life (34-48)

34. Brahma continued to think that he would now create beings, following the parallel of the previous cycle of time (Kalpa). From the four faces of Brahma thus contemplating, the four Vedas emerged. 35. The ritual known as Chaturhotra performed by four sacrificial priests, the Yajnas with all their elaborate details, the subsidiary Vedas, logic, and Dharma with its four supports—all came into existence.

Vidura said: 36. O great ascetic! You

मैत्रेय उवाच

ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः ।
 आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः ।
 इतिहासपुराणानि पञ्चमं वेदमीश्वरः ।
 षोडशयुक्तौ पूर्ववक्त्रात्पुरीष्यग्निष्टुतावथ ।
 विद्या दानं तपः सत्यं धर्मस्येति पदानि च ।
 सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा ।
 वैखानसा बालखिल्यौदुम्बराः फेनपा वने ।
 आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च ।

said that Brahma, the Lord of all Prajapatis, brought out all the Vedas and other things from his faces. Please tell what things he produced from which face. *Maitreya said*: 37. With his four faces oriented to the east, south, west and north, he gave out the four Vedas, Rik, Yajur, Sama and Atharva, respectively, as well as the four functions of the sacrificial priests—Sastra, Ijya, Stutistoma and Prayaschitta, respectively. 38. He also created from his eastward looking and other faces—Ayurveda, Dhanurveda, music, and architecture. 39. He, the all-knowing one, created the Itihasas and Puranas constituting the fifth Veda with all his faces. 40-41. He created the Vedic Yajnas thus: from his eastern face he created the Yajnas known as Shodasi and also Uktha; those known as Purishi and Agnishtoma from the southward face; those known as Aptoryāma and Atirātra from the westward face; and those known as Gosava and Vajapeya from the northward face. The four parts of Dharma, namely, learning, charity, austerity and purity, as well as the four Ashramas starting with Brahmacharya—he created from his eastward-looking and other faces. 42. Brahmacharya or continence is of the following kinds: (I) Sāvitra or the three days' observance of it after initiation in Gayatri; (II) Prājāpatyam or one year's observance of it; (III) Brahma or obser-

शस्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात् ।
 स्थापत्यं चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः ॥38॥
 सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥39॥
 आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम् ॥40॥
 आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम् ॥40॥
 आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः ॥41॥
 वार्ता सञ्चयशालीनशिलोज्ज्वल इति वै गृहे ॥42॥
 न्यासे कुटीचकः पूर्व बह्वोदो हंसनिष्क्रियौ ॥43॥
 एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दहृतः ॥44॥

vance of it till the end of the study of the Vedas and (IV) Brihat or that for the whole life. The ways of livelihood for the householder are also of four kinds: (I) Vārta or agriculture and industries conducted on righteous lines; (II) Sanchayana or officiating at sacrifices; (III) Salina or livelihood not involving begging; (IV) Siloncha or collection of grains fallen in fields after harvest. 43. The Vanaprasthas are also of four kinds: (I) Vaikhanasas or those who live on what they get without themselves undertaking agricultural work etc.; (II) Bālakhilyas or those who abandon the old when something new is got, i. e., who do not accumulate; (III) Audumbaras or those who live on the fruits they get from the first direction in which they walk in the morning; (IV) Phenapas or those who live on whatever fruit they get. The Sannyasins also are of four kinds: (I) Kutichaka or one who lives in a place and follows the rules of life and disciplines laid down for him; (II) Bahvoda is one who lays importance mainly on knowledge as against rites and observances; (III) Hamsa is one established in the practice of Jnana; and (IV) Nishkriya or one who has realised the Atman. 44. The four types of knowledge relating to Moksha, Dharma, Kama, and Artha, as also the Vyahritis Bhuh, Bhuvah, Suvah, and Mahah came out of Brahma's eastward face etc. in order. The Pranava Om came from the

तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः ।
 मज्जायाः पङ्क्तिरुपपन्ना बृहती प्राणतोऽभवत् ।
 ऊष्माणमिन्द्रियाण्याहुरन्तःस्था बलमात्मनः ।
 शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परः ।
 ततोऽपरामुपादाय स सर्गाय मनो दधे ।
 ज्ञात्वा तदधृदये भूयश्चिन्तयामास कौरव ।
 न ह्योधन्ते प्रजा नूनं दैवमत्र विघातकम् ।
 कस्य रूपमभूद् द्वेधा यत्कायमभिचक्षते ।
 यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट् ।
 तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूवरे ।
 प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत ।
 आकूर्ति रुचये प्रादात्कर्दमाय तु मध्यमाम् ।

त्रिष्टुप्मांसात्स्नुतोऽनुष्टुब्जगत्यस्थः प्रजापतेः ॥45॥
 स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृतः ॥46॥
 स्वराः सप्त विहारेण भवन्ति स्म प्रजापतेः ॥47॥
 ब्रह्मावभाति विततो नानाशक्त्युपबृंहितः ॥48॥
 ऋषीणां भूरिवीर्याणामपि सर्गमवितृप्तम् ॥49॥
 अहो अद्भुतमेतन्मे व्यापृतस्यापि नित्यदा ॥50॥
 एवं युक्तकृतस्तस्य दैवं चावेक्षतस्तदा ॥51॥
 ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ॥52॥
 स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः ॥
 स चापि शतरूपायां पञ्चापत्यान्यजीजनत् ॥54॥
 आकूर्तिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥55॥
 दक्षायादात्प्रसूतिं च यत आपूरितं जगत् ॥56॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे द्वादशोऽध्यायः ॥12॥

space in his heart. 45. From Brahma's hair the Vedic metre Ushnic arose; from his skin, the metre Gayatri; from his flesh, the metre Trish'up; from his Snayu, the metre Anushtup and from his bone, the metre Jagati. 46. From his marrow the Vedic metre Pankti arose; from his Prana, the metre Brihati. The letters from Ka to Ma called Sparsa arose from his Jiva, and the Svaras beginning with A, from his body. 47. The four letters called Ūshmās (Śa, Ṣa, Sa & Ha) are called the senses of Brahma. The letters called Antastha (Ya, Ra, La & Va) are considered to be his strength. The seven musical notes are said to be his movements. 48. For Brahma, who is of the form of Sabdabrahma, which has two aspects as Vaikhari and Pranava, the Supreme Being shines as He is in Himself, as also as the various deities.

Creation of the Sexes (49-56)

49-52. After abandoning his form of mist, Brahma took another form and thought of applying himself to the work of creation. Finding that the creative work of the very powerful Rishis was

not progressing, he began to think: It is inexplicable how in spite of my constant application to the work of creation, the numbers of offspring are not increasing. It looks as if Providence is against me. While he was thinking thus and hoping that the Divine favour would come to his help, his body got divided into two parts. The body is called Kāya, because 'Ka' means Brahma, and that which belongs to him is Kāya. The two parts into which his body was divided became a man and a woman. 53. Of these, the man was Swāyambhuva Manu, who had Knowledge inborn in him. The woman was his wife Satarupa. 54. From that time onwards the increase of created beings was by the mating of the male and the female. Swāyambhuva Manu himself begot five children in his wife Satarupa. 55. These children were two males named Priyavrata and Uttanapada and three females named Akuti, Devahuti and Prasuti. 56. Of them Akuti was married to the Prajapati named Ruchi, Devahuti, to Kardama Prajapati, and Prasuti, to Daksha Prajapati. In days to come the world was to be filled with their issue.

अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

निशम्य वाचं वदतो मुनेः पुण्यतमां नृप । भूयः पप्रच्छ कौरव्यो वासुदेवकथादृतः ॥ 1॥

विदुर उवाच

स वै स्वायम्भुवः सम्राट् प्रियः पुत्रः स्वयम्भुवः । प्रतिलभ्य प्रियां पत्नीं किं चकार ततो मुने ॥ 2॥

चरितं तस्य राजर्षेरादिराजस्य सत्तम । ब्रूहि मे श्रद्धधानाय विष्वक्सेनाश्रयो ह्यसौ ॥ 3॥

श्रुतस्य पुंसां सुचिरश्रमस्य नन्वञ्जसा सूरिभिरीडितोऽर्थः ।

यत्तद्गुणानुश्रवणं मुकुन्दपादारविन्दं हृदयेषु येषाम् ॥ 4॥

श्रीशुक उवाच

इति ब्रुवाणं विदुरं विनीतं सहस्रशीर्ष्णश्ररणोपधानम् ।

प्रहृष्टरोमा भगवत्कथायां प्रणीयमानो मुनिरभ्यचष्ट ॥ 5॥

मैत्रेय उवाच

यदा स्वभार्यया साकं जातः स्वायम्भुवो मनुः । प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत ॥ 6॥

त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता । अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् ॥ 7॥

तद्विधेहि नमस्तुभ्यं कर्मस्वीड्यात्मशक्तिषु । यत्कृत्वेह यशो विष्वगमुत्र च भवेद् गतिः ॥ 8॥

ब्रह्मोवाच

प्रीतस्तुभ्यमहं तात स्वस्ति स्याद्वां क्षितीश्वर । यन्निर्व्यलीकेन हृदा शाधि मेत्यात्मनार्पितम् ॥ 9॥

एतावत्यात्मजैर्वीर कार्या ह्यपचित्तिर्गुरौ । शक्त्याप्रमत्तैर्गृहीत सादरं गतमत्सरैः ॥ 10॥

Skandha III : Chapter 13

INCARNATION AS THE CAUSAL BOAR

Swāyambhuva Manu and Satarupa (1-15)

Sri Suka said: 1. O King! Vidura, after hearing Maitreya's description of the sportive actions of the Lord, was eager to hear more and so questioned the sage. *Vidura said:* 2. O sage! What did Swāyambhuva, a great ruler and the dear son of the self-born Brahma, do after getting Satarupa as his wife? 3. O holy one! Please narrate to me, who is possessed of faith, the doings of that saintly king, the very first of rulers in the world. He was one who had resigned himself to the Lord. 4. The fruit of spiritual disciplines practised for long consists in hearing about the doings of the great devotees of the Lord, who have His feet always in their hearts.

Sri Suka said: 5. To Vidura who was all humility and devotion, who was veritably a footstool of the Lord—Maitreya, on being thus prompted to bestow his attention on the Lord's playful activities, began to narrate the same, with horripilations all over the body. *Maitreya said:* 6. When Swāyambhuva was united with his wife Satarupa, he bowed down before Brahma and said: 7-8. Being the generator and nourisher of all beings, you alone are their father. Yet, with the limited capacity at our disposal, in what ways could your children serve you? Our salutation to you! By serving you, we shall attain Jnana in this world, and gain higher evolution in the next.

Brahma said: 9. I am much pleased

स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज ॥11॥
 परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजामर्तुर्हृषीकेशोऽनुतुष्यति ॥12॥
 येषां न तुष्टो भगवान् यज्ञलिङ्गो जनार्दनः । तेषां भ्रमो ह्यपार्याय यदात्मा नादृतः स्वयम् ॥13॥

मनुरुवाच

आदेशोऽहं भगवतो वर्तेयामीवसूदन । स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥14॥
 यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि । अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥15॥

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम् । कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥16॥
 सृजतो मे क्षितिर्वाभिः प्लाव्यमाना रसां गता । अथात्र किमनुष्ठेयमस्माभिः सर्गयोजितैः ।

यस्याहं हृदयादासं स ईशो विदधानु मे ॥17॥

इत्यभिधायतो नासाविवरात्सहसानघ । वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥18॥
 तस्याभिपश्यतः खस्थः क्षणेन किल भारत । गजमात्रः प्रववृधे तदद्भुतमभून्महत् ॥19॥
 मरीचिप्रमुखैर्विप्रैः कुमारैर्मनुना सह । दृष्ट्वा तत्सौकरं रूपं तर्कयामास चित्रधा ॥20॥
 किमेतत्सौकरव्याजं सत्त्वं दिव्यमवस्थितम् । अहो बताश्चर्यमिदं नासाया मे विनिःसृतम् ॥21॥

with you. May you be happy! You have with a true heart offered your services to me, saying—What service can I do? Command me. 10. The behests of parents should be accepted and fulfilled by children, free from jealousy and indifference and according to their capacity—this is how children should honour their parents. 11. Beget in her, Satarupa, children equal to you in all respects. Protect the earth according to the sacred law, and worship the Lord by the performance of Yajnas. 12. O King! This is the best service you can do me. The Lord, who is the inner controller in all, will also be pleased with you for offering protection to people, which is your duty as a king. 13. If Janardana, the worshipful one, is not pleased with a person, his work is a mere toil without any worthy objective. Moreover he himself cannot obtain self-satisfaction by such work. *Swāyambhuva Manu said*: 14. O destroyer of sins! I shall certainly fulfil your command. Allot to me and my following the stations we are to occupy. 15. The earth which is the residence of all creatures is now lying

submerged in the waters of the cosmic deluge. O Lord! First let us see her uplifted.

Incarnation as the Cosmic Boar (16-33)

Maitreya said: 16. Then Brahma, seeing the earth submerged, thought as follows for long about the ways and means of lifting her up: 17. 'While the work of creation is going on, strangely enough, the earth has gone down to the level of Rasatala. What am I, with the responsibility of creation, to do in this connection? May He, of whom I was myself born, solve the problem for me!' 18. Out of the nostril of Brahma who was thus thinking, emerged a mini-boar of the size of a thumb. 19. While Brahma was looking at it, wonder of wonders! the tiny creature rose in the sky up to the size of a huge elephant. 20. Brahma, together with the Kumaras and Marichi and others, wondered at the sight of the Boar and made many guesses about its identity. 21. 'Who could be this divine being that stands before us in the guise of a Boar? It is a joke that it came out of my nostrils.

दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणादङ्गुष्ठशिलासमः । अपि स्विद्भूगवानेष यज्ञो मे खेदयन्मनः ॥22॥
 इति मीमांसतस्तस्य ब्रह्मणः सह सूनुभिः । भगवान् यज्ञपुरुषो जगज्जिन्द्रसन्निभः ॥23॥
 ब्रह्माणं हर्षयामास हरिस्तांश्च द्विजोत्तमान् । स्वर्गजितेन ककुभः प्रतिस्वनयता विभुः ॥24॥

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य ।
 जनस्तपःसत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ॥25॥
 तेषां सतां वेदवितानमूर्तिर्ब्रह्मावधार्यात्मगुणानुवादम् ।
 विनद्य भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश ॥26॥
 उत्क्षिप्तवालः खचरः कठोरः सटा विधुन्वन् खररोमशत्वक् ।
 खुराहताश्रः सितदंष्ट्र ईक्षाज्योतिर्वभासे भगवान्महीध्रः ॥27॥
 घ्राणेन पृथ्व्याः पदवीं विजिघ्रन् क्रोडापदेशः स्वयमध्वराङ्गः ।
 करालदंष्ट्रोऽप्यकरालदग्भ्यामुद्वीक्ष्य विप्रान् गृणतोऽविशत्कम् ॥28॥
 स वज्रकूटाङ्गनिपातवेगविशीर्णकुक्षिः स्तनयन्तुदन्वान् ।
 उत्सृष्टदीर्घोर्मिभुजैरिवार्तश्चक्रोश यज्ञेश्वर पाहि मेति ॥29॥
 खुरैः क्षुरप्रैर्दरयन्तदाप उत्पारपारं त्रिपरु रसायाम् ।
 ददर्श गां तत्र सुषुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत् ॥30॥

22. A moment before, it was only the size of a thumb, and now it looks like a huge rock. My mind is very much perplexed at all this. Could it be the Lord Himself, who is of the form of Yajna?

23. While Brahma and his offspring were thus cogitating, the Boar, who was none but the Lord manifested in that form, grew into the proportion of a huge mountain and broke out into a wild roar. 24. The all-powerful Lord thus gladdened the hearts of Brahma and his offspring by His roar, which reverberated through the quarters.

25. Hearing the grunting roars of the Divine appearing as a Boar, the Rishis abiding in the Jana, Tapa and Satya realms were delighted and responded with chants from the sacred Vedas. 26. He whose form is described and glorified in the Vedas was pleased to hear the chants of those sages recounting His attributes, and in appreciation roared again. For the good of all, He then entered into the water of the deluge like an elephant for

water sports. 27. With tail uplifted, moving in the air, hard as rock, with trembling manes, having skin with rigid and sharp bristles, shattering the clouds with his hoofs, with white and sparkling tusks, and with brilliant eyes, the Lord shone there in His role of the uplifter of the earth. 28. Though the Lord of sacrifice, yet smelling His way to the earth like a boar, though fierce with His tusks yet kindly in the look of His eyes—He viewed the sages hymning Him and entered into the waters. 29. When He took His plunge into the ocean, the force of the impact made by His massive and mountain-like body seemed to split the belly of the ocean, who in mortal pain seemed to be crying out for mercy with uplifted wavy arms. 30. That Yajna-embodied one dived into that water, limitless in expanse and in depth, shattering it with his sharp hoofs, and in the depths of that water in Rasatala, He came across the earth (Bhu), the support of all beings, whom he had once sheltered in

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां स उत्थितः संरुचे रसायाः ।
 तत्रापि दैत्यं गदयाऽऽपतन्तं सुनाभसंदीपिततीव्रमन्युः ॥31॥
 जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगराडिवाम्भसि ।
 तद्रक्तपङ्काङ्कितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् ॥32॥
 तमालनीलं सितदन्तकोट्या क्षमामुत्क्षिपन्तं गजलीलयाङ्ग ।
 प्रज्ञाय बद्धाञ्जलयोऽनुवाकैर्विरिञ्चिमुल्या उपतस्थुरीशम् ॥33॥
 ऋषय ऊचुः

जितं जितं तेऽजित यज्ञभावन त्रयीं तनुं स्वां परिधुन्वते नमः ।
 यद्रोमगर्तेषु निलिल्युरध्वरास्तस्मै नमः कारणसूकराय ते ॥34॥
 रूपं तवैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम् ।
 छन्दांसि यस्य त्वचि बर्हिरोमस्वाज्यं दृशि त्वङ्घ्रिषु चातुर्होत्रम् ॥35॥
 स्रुक्तुण्ड आसीत्स्रुव ईश नासयोरिडोदरे चमसाः कर्णरन्ध्रे ।
 प्राशित्रमास्ये ग्रसने ग्रहास्तु ते यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥36॥
 दीक्षानुजन्मोपसदः शिरोधरं त्वं प्रायणीयोदयनीयदंष्ट्रः ।
 जिह्वा प्रवर्ग्यस्तव शीर्षकं क्रतोः सभ्यावसथ्यं चित्तयोऽसवो हि ते ॥37॥
 सोमस्तु रेतः सवनान्यवस्थितिः संस्थाविभेदास्तव देव धातवः ।
 सत्राणि सर्वाणि शरीरसन्धिस्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः ॥38॥

His abdomen at the time of deluge. 31-32. While the Lord stood there in His glory lifting up the earth on His tusks from Rasatala, He was confronted by Hiranyaksha of irresistible power armed with a mace in hand. Fierce like His own Sudarsana, the Lord slaughtered the Asura effortlessly as a lion an elephant, and with his face and neck reddened with the blood of his antagonist, He Himself looked like an elephant in rut covered with the red earth of a mountain side it had split. 33. With hands held in salutation, Brahma and the sages began to chant hymns similar to Vedic mantras in praise of Him, as He now appeared before them with the gait of an elephant and the earth held up on his white tusks against the background of his huge blue body.

Hymn of the Rishis (34-45)

The Rishis said: 34. Hail, Hail unto Thee, O unconquerable one! O Thou,

the one adored by all the Yajnas! The Vedas constitute Thy body manifest here as the Boar shaking off the water in all directions. All sacrifices are latent in Thy pores. To Thee, O Causal Boar, our salutations! 35. The Vedic metres are Thy skin. The sacrificial grass is Thy hair. The ghee pot is Thy eyes. The four sacrificial priests are Thy legs. No sinful person can see this form of Thine, which is identical with the sacrificial rite. 36. O Lord! The Sruk is Thy facial extremity. Sruva is Thy nose. Ida is Thy stomach. Chamasas are Thy ears. Prāsitra is Thy mouth. The Agnihotra sacrifice is Thy mastication of food. 37. The sacrifices called Diksha are Thy repeated manifestations; the sacrifice Upasada is Thy neck; the sacrificial rites Prāyaniya and Udayaniya are Thy two molars; the rite called Pravargya is Thy tongue; and the Sabhya and Avasathya fires are Thy head. 38. The Soma is Thy semen; the Savanas

नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याय सर्वकृतवे क्रियात्मने ।
 वैराग्यभक्त्यात्मजयानुभावितज्ञानाय विद्यागुरवे नमो नमः ॥39॥
 दण्डाग्रकोटद्या भगवंस्त्वया धृता विराजते भूधर भूः समूधरा ।
 यथा वनान्निःसरतो दत्ता धृता मतङ्गजेन्द्रस्य सपत्रपद्मिनी ॥40॥
 त्रयीमयं रूपमिदं च सौकरं भूमण्डलेनाथ दत्ता धृतेन ते ।
 चकास्ति शृङ्गोदघनेन भूयसा कुलाचलेन्द्रस्य यथैव विश्रमः ॥41॥
 संस्थापयैनां जगतां सतस्थुषां लोकाय पत्नीमसि मातरं पिता ।
 विधेम चास्यै नमसा सह त्वया यस्यां स्वतेजोऽग्निमिवारणावधाः ॥42॥
 कः श्रद्धधीतान्यतमस्तव प्रभो रसां गताया भुव उद्विबर्हणम् ।
 न विस्मयोऽसौ त्वयि विश्वविस्मये यो माययेदं ससृजेऽतिविस्मयम् ॥43॥
 विधुन्वता वेदमयं निजं वपुर्जनस्तपःसत्यनिवासिनो वयम् ।
 सटाशिखोद्धूतशिवाम्बुबिन्दुभिर्विमृज्यमाना भृशमीश पाविताः ॥44॥
 स वै बत भ्रष्टमतिस्तवैष ते यः कर्मणां पारमपारकर्मणः ।
 यद्योगमायागुणयोगमोहितं विश्वं समस्तं भगवन् विधेहि शम् ॥45॥

(or the morning, noon and evening rites) are Thy seat; the various forms of sacrifices (like Agnistoma, Atyagnishtoma Uktya, Shodasi, Vajapeya, Atiratra, Aptoryama etc.) are Thy Dhatus (basic bodily elements); all the Satras (various sacrificial performances lasting from just one day to a thousand years) are Thy joints. In Thee are comprehended all sacrificial performances that are classified as Yajnas (sacrifice without drinking of Soma juice) and Yagas (sacrifices with the drinking of Soma juice). 39. Salutations to Thee who art manifest as all Mantras, all the celestials, all the ingredients of worship—nay, as the entire system of sacrifices and forms of worship. Salutations to Thee who art that state of enlightened consciousness attained through renunciation, devotion, concentration, etc., and the universal Teacher who confers that enlightenment. 40. O support of the world! The earth resting on the ends of Thy tusks shines like a lotus lifted with its cluster of leaves on the tusk of a mighty elephant emerging from the waters of a lake. 41. Just as a great mountain becomes

more majestic by clouds resting on its peaks, so does this form of Thine, board-like in appearance but really the embodiment of the Vedas, shine before all with the earth resting on Thy tusks. 42. May Thou be pleased to establish this earth, who is Thy consort as well as the mother and abode of all living beings. Thou art the Father of all. Our salutations to Thee in the company of Thy consort earth! As the fire-stick is endowed with fire potential in it, so didst Thou instil Thy potency in the earth, as a result of which all this creation has evolved out of her. 43. O Lord! Who except Thou can even conceive such an idea as lifting up the earth sunk into Rasatala? But it is no matter of wonder in Thee who art the most unique among wonders in so far as Thou hast by Thy power created this universe which is unthinkable wondrous. 44. We, the residents of Janaloka, Tapoloka and Satyaloka have been wetted and thereby purified by the very holy water drops that come from the tip of Thy manes, as Thou shakest off the water on Thy Veda-constituted body in all directions. 45. Verily,

मैत्रेय उवाच

इत्युपस्थीयमानस्तैर्मुनिभिर्ब्रह्मवादिभिः । सलिले स्वखुराक्रान्त उपाधत्तावितावनिम् ॥46॥
 स इत्थं भगवानुर्वी विष्वक्सेनः प्रजापतिः । रसाया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः ॥47॥
 य एवमेतां हरिमेधसो हरेः कथां सुभद्रां कथनीयमायिनः ।
 शृण्वीत भक्त्या श्रवयेत वोशतीं जनार्दनोऽस्याशु हृदि प्रसीदति ॥48॥
 तस्मिन् प्रसन्ने सकलाशिषां प्रभौ किं दुर्लभं ताभिरलं लवात्मभिः ।
 अनन्यदृष्ट्या भजतां गुहाशयः स्वयं विधत्ते स्वर्गतिं परः पराम् ॥49॥
 को नाम लोके पुरुषार्थसारवित्पुराकथानां भगवत्कथासुधाम् ।
 आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे वराहप्रादुर्भावानुवर्णने त्रयोदशोऽध्यायः ॥13॥

the man who seeks to find out the limits of Thy inexhaustible excellences and divine activities, is indeed a man of little understanding; his intellect is clouded, along with that of all the world, by the infatuating power of Thy Yoga-maya. Do what is auspicious for all!

The Glory of the Boar Incarnation

(46-50)

Maitreya said: 46. Praised in this way by those Rishis versed in the Vedas, the Lord fixed the earth at a place scooped out for her by the pressure of His hooves. 47. Thus, after lifting up the earth from Rasatala as if in play and fixing her in the water, He, the protector of the worlds and the destroyer of all obstacles, disappeared from the vision of Brahma and the others. 48. The Lord bestows His

grace quickly on those that devoutly hear or narrate the holy account of this Incarnation of Sri Hari, the possessor of unheard-of powers and the reliever of the sorrows of creatures. 49. What is not attainable if He, the master of all gifts and boons, is pleased with one? But who cares for these boons—these insignificant attainments? To those who worship with intense and motiveless devotion, He reveals Himself of His own accord. There is no blessing higher than that. 50. Except a beast of a man, who having discrimination and a true sense of life's values would desist from consuming the nectar of the Lord's doings, selected from ancient tradition, if he had but once drunk a little of it with the cup of his ears and come to know of its delectableness?

अथ चतुर्दशोऽध्यायः

श्रीशुक उवाच

निश्म्य कौषारविणोपवर्णितां हरेः कथां कारणसूकरात्मनः ।

पुनः स पप्रच्छ तमुद्यताञ्जलिर्न चातितृप्तो विदुरो धृतव्रतः ॥ 1॥

विदुर उवाच

तेनैव तु मुनिश्रेष्ठ हरिणा यत्नमूर्तिना । आदिदैत्यो हिरण्याक्षो हत इत्यनुशुश्रुम् ॥ 2॥

तस्य चोद्धरतः क्षोणीं स्वदंष्ट्राग्रेण लीलया । दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभून्मृधः ॥ 3॥

मैत्रेय उवाच

साधु वीर त्वया पृष्ठमवतारकथां हरेः । यत्त्वं पृच्छसि मर्त्यानां मृत्युपाशविशातनीम् ॥ 4॥

ययोत्तानपदः पुत्रो मुनिना गीतयार्भकः । मृत्योः कृत्वैव मूर्ध्न्यङ्घ्रिमारुरोह हरेः पदम् ॥ 5॥

अथात्रापीतिहासोऽयं श्रुतो मे वर्णितः पुरा । ब्रह्मणा देवदेवेन देवानामनुपृच्छताम् ॥ 6॥

दितिर्दाक्षायणी क्षत्तमारीचं कश्यपं पतिम् । अपत्यकामा चकमे सन्ध्यायां हृच्छयादिता ॥ 7॥

इष्ट्वाग्निजिह्वं पयसा पुरुषं यजुषां पतिम् । निम्लोचत्यर्क आसीनमग्न्यगारे समाहितम् ॥ 8॥

दितिरुवाच

एष मां त्वत्कृते विद्वन् काम आत्तशरासनः । दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः ॥ 9॥

Skandha III : Chapter 14

HIRANYAKSHA AND HIRANYAKASIPU: THEIR ORIGIN

Introduction (1-5)

Sri Suka said: 1. Vidura, who was wholly devoted to spiritual disciplines, was not satisfied by hearing Maitreya's account of Sri Hari's incarnation as the Causal Boar, and therefore questioned him again with respectful salutation. *Vidura said:* 2. O great sage! We have understood from your account that Hiranyaksha, the first of all Titans (Daityas), was destroyed by Sri Hari, the embodiment of Yajna. 3. What was the reason for such a conflict between that Titan and Sri Hari who lifted the earth with His tusks as if in sport? *Maitreya said:* 4. I congratulate you on putting this question which relates to Sri Hari's incarnations, by hearing accounts of which man is enabled to overcome the bondage of death-inflicting Samsara. 5. It was by hearing Sri Narada's hymns on Sri Hari's attributes that the son of Uttanapada (Dhruva) was able, as

it were, to kick away death, and attain to the state of Sri Hari.

Diti approaching Kasyapa for Progeny (6-28)

6. About the subject on hand, there is a tradition which I heard from Brahma as he narrated it to the Devas. 7. Q Vidura! It seems Diti, the daughter of Daksha Prajapati, desirous of progeny and gripped by a sexual urge, once approached her husband Kasyapa at eventide (Sandhya). 8. At that time Kasyapa was seated in the hall for Agnihotra, with the mind indrawn and concentrated, after having poured libations of milk to Sri Hari in the sacred fire. *Diti said:* 9. 'O learned one! I am under the powerful attack of Cupid with his bow in hand, driving me to the fulfilment of my passion for you. I am helpless in his hands like a plantain tree in the trunk of an elephant.

तद्भवान्दह्यमानायां सपत्नीनां समृद्धिभिः ।
 भर्तर्याप्तोरुमानानां लोकानाविशते यशः ।
 पुरा पिता नो भगवान्दक्षो दुहितृवत्सलः ।
 स विदित्वाऽऽत्मजानां नो भावं सन्तानभावनः ।
 अथ मे कुरु कल्याण कामं कञ्जविलोचन ।
 इति तां वीर मारीचः कृपणां बहुभाषिणीम् ।
 एष तेऽहं विधास्यामि प्रियं भीरु यदिच्छसि ।
 सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान् ।
 यामाहुरात्मनो ह्यर्धं श्रेयस्कामस्य मानिनि ।
 यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः ।
 न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि ।
 अथापि काममेतं ते प्रजातयै करवाण्यलम् ।
 एषा घोरतमा वेला घोराणां घोरदर्शना ।
 एतस्यां साध्वि सन्ध्यायां भगवान् भूतभावनः ।

प्रजावतीनां मद्रं ते मय्यायुङ्क्तामनुग्रहम् ॥10॥
 पतिर्भवद्विधो यासां प्रजया ननु जायते ॥11॥
 कं वृणीत वरं वत्सा इत्यपृच्छत नः पृथक् ॥12॥
 त्रयोदशददात्तासां यास्ते शीलमनुव्रताः ॥13॥
 आर्तोपसर्पणं भूमन्नमोघं हि महीयसि ॥14॥
 प्रत्याहानुनयन् वाचा प्रवृद्धान्ङ्गकश्मलाम् ॥15॥
 तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः ॥16॥
 व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥17॥
 यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥18॥
 वयं जयेम हेलामिर्दस्यून्दुर्गपतिर्यथा ॥19॥
 अप्यायुषा वा कात्स्नर्येन ये चान्ये गुणगृध्रवः ॥20॥
 यथा मां नातिवोचन्ति मुहूर्तं प्रतिपालय ॥21॥
 चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥22॥
 परीतो भूतपर्वद्भिर्वृषेणाटति भूतराट् ॥23॥

10. It behoves you to satisfy me who am burning with jealousy at the wealth of children which my co-wives have got. 11. While a woman becomes worthy of fame by winning the esteem of her husband, she becomes all the more so when she gets an issue—a prototype of the father—from a worthy person like you. 12. In times of old our loving father Daksha Prajapati asked each of us, his dear daughters, whom we wished to have as husbands. 13. Knowing our inclinations, our father, who desired families with numerous children, gave thirteen of us in marriage to you. 14. Therefore, O handsome one, fulfil my desire. The prayers of people in distress addressed to men of your greatness, never go in vain.' 15. Consoling her, who was so pitiable and so voluble under the stress of this powerful passion, Kasyapa said to her: 16. 'I am certainly going to fulfil your desire. Who is the virtuous man that will not fulfil the desire of a wife, who enables him to attain the three ends of life? 17. The householder's Ash-

rama is like a ship crossing the ocean. One in that state caters to the needs of all the other Ashramas, and such service becomes the means for him to cross the ocean of Samsara. 18-20. O good lady! She who is designated as half of the body of a good householder—she on whom he places the yoke of his household affairs and then rests in peace; she with whose aid a householder easily conquers his enemies, the senses, just as the commander of a fort does his enemies—to her, the wife, no adequate recompense can be made by us or any well-wisher. 21. I am certainly going to fulfil your desire for progeny. But I would request you to wait for a while till this eventide (Sandhya) is over, as I would otherwise court the criticism of all good men (the time you seek my company being prohibited for this purpose). 22. Besides, this Sandhya is an extremely awe-inspiring time; it is the time of people of a terrific disposition. The Bhutas who are the emissaries of Rudra roam about at this time. 23. Rudra, too, riding on his bull and surrounded by

श्मशानचक्रानिलधूलिधूम्रविकीर्णविद्योतजटाकलापः
 भस्मावगुण्ठामलरुक्मदेहो देवस्त्रिभिः पश्यति देवरस्ते ॥24॥
 न यस्य लोके स्वजनः परो वा नात्यादृतो नोत कश्चिद्विगर्ह्यः ।
 वयं व्रतैर्यच्चरणापविद्धामाशास्महेऽजां बत भुक्तभोगाम् ॥25॥
 यस्यानवद्याचरितं मनीषिणो गृणन्त्यविद्यापटलं बिभित्सवः ।
 निरस्तसाम्यातिशयोऽपि यत्स्वयं पिशाचचर्यामचरद् गतिः सताम् ॥26॥
 हसन्ति यस्याचरितं हि दुर्भगाः स्वात्मन् रतस्याविदुषः समीहितम् ।
 यैर्वस्त्रमाल्याभरणानुलेपनैः श्वभोजनं स्वात्मतयोपलालितम् ॥27॥
 ब्रह्मादयो यत्कृतसेतुपाला यत्कारणं विश्वमिदं च माया ।
 आज्ञाकरी तस्य पिशाचचर्या अहो विभून्नश्चरितं विडम्बनम् ॥28॥
 सैत्रेय उवाच.

सैवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया । जग्नाह वासो ब्रह्मर्षेर्वृषलीव गतत्रपा ॥29॥
 स विदित्वाथ भार्यायास्तं निर्बन्धं विकर्मणि । नत्वा दिष्टाय रहसि तयाथोपविवेश ह ॥30॥
 अथोपस्पृश्य सलिलं प्राणानायम्य वाग्यतः । ध्यायञ्जजाप विरजं ब्रह्मज्योतिः सनातनम् ॥31॥

bands of demigods, is moving about at the time of Sandhya. 24. None can escape the notice of Rudra, your brother-in-law, who has the sun, the moon and the fire for his eyes, whose hair, tawny with the ashes of the cremation ground, is blown about by the winds, and whose silvery body is smeared all over with sacred ashes. 25. For him there is no distinction between people as friends and strangers. He looks upon none as more acceptable and none as despicable. We all pray for the blessings of his power of Maya, like prosperity and enjoyments, which are only what he has kicked away with his feet. (Such an impartial and detached person is not likely to tolerate a misdeed out of considerations of near relationship.) 26. His faultless deeds are praised and followed by those who are afraid of the threat of the numerous effects of Avidya. Though he is the goal of all holy men and there is none equal to, nor greater than, him, still he moves about like a wild demigod. 27. But sinful people, who look upon their body as the self and decorate

and beautify it although it will be the food of jackals in the course of time, laugh at him without any understanding of his state of absorption in the Self and his intention of teaching renunciation through his conduct. 28. He whose dictate is the law that Brahma and others maintain, who is the cause of the universe, for whom Maya is only an attending maid—his observance of the ways of a goblin is only a guise put on.'

Diti's Persistence and her later Repentance (29-35)

Maitreya said: 29. All this wise counsel of her husband was lost on her. Moved by that burning passion she lost all self-control and, like a loose and shameless woman, pulled away the cloth of that Brahmarshi. 30. Finding his wife's persistence in a prohibited act, he made salutations to the Lord and entered with her into privacy. 31. Afterwards he purified himself with water, performed Pranayama, withdrew his senses, meditated on the immaculate Spirit, and made repetition

दितिस्तु व्रीडिता तेन कर्मावद्येन भारत । उपसंगम्य विप्रर्षिमधोमुख्यम्यमाषत ॥32॥

दितिरुवाच

मा मे गर्भमिमं ब्रह्मन् भूतानामृषभो वधीत् । रुद्रः पतिर्हि भूतानां यस्याकरवमंहसम् ॥33॥
नमो रुद्राय महते देवायोग्राय मीढुषे । शिवाय न्यस्तदण्डाय धृतदण्डाय मन्यवे ॥34॥
स नः प्रसीदतां भामो भगवानुर्वनुग्रहः । व्याधस्याप्यनुकम्प्यानां स्त्रीणां देवः सतीपतिः ॥35॥

मैत्रेय उवाच

स्वसर्गस्याशिषं लोक्यामाशासानां प्रवेपतीम् । निवृत्तसन्ध्यानियमो भार्यामाह प्रजापतिः ॥36॥

कश्यप उवाच

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत । मन्निदेशातिचारेण देवानां चातिहेलनात् ॥37॥
भविष्यतस्तवाभद्रावभद्रे जाठराधमौ । लोकान् सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः ॥38॥
प्राणिनां हन्यमानानां दीनानामकृतागसाम् । स्त्रीणां निगूह्यमाणानां कोपितेषु महात्मसु ॥39॥
तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः । हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधृक् ॥40॥

दितिरुवाच

वधं भगवता साक्षात्सुनाभोदारबाहुना । आशासे पुत्रयोर्मह्यं मा क्रुद्धाद्ब्राह्मणाद्विमो ॥41॥
न ब्रह्मदण्डदग्धस्य न भूतभयदस्य च । नारकाश्चानुगृह्णन्ति यां यां योनिमसौ गतः ॥42॥

of the Gayatri Mantra. 32. And Diti, now feeling ashamed of her reprehensible conduct, stood before Rishi Kasyapa hanging her head in shame and said: 33. 'O great one! Let not Rudra, the Lord of demigods, destroy the foetus within me. I have done him a wrong. 34. Salutations to Sri Rudra, terrible towards erring ones, gracious to those who pray to him for favours, and grantor of bliss to those who serve him without any desires. 35. He is my brother-in-law, being the husband of my sister Sati. He is also very gracious in blessing devotees. Would he not be gracious and forgiving to us women, to whom even wild hunters show some consideration?'

Prajapati on the Nature of his Progeny (36-50)

Maitreya said: 36-38. The Prajapati, having finished his Sandhya rites, said to his wife who, in her anxiety for the welfare of her offspring, was shuddering out of fear of Rudra. *Kasyapa said:* 'O

perverse and intemperate woman! Due to the impurity of your mind, due to the impropriety of the time, due to the disobedience of my words, and due to the offence done to Rudra and his emissaries, you will have two sons of a perverse nature. They will be the terror of the three worlds. 39-40. During their domination weak and innocent people will be killed; women's modesty will be outraged; and holy men will be harassed. Then the Lord, the master and protector of the universe, will be roused to anger, and incarnating Himself, He will destroy them as Indra shattered the mountains.'

Diti said: 41. 'I welcome death for my sons at the hands of the Lord Mahavishnu whose arms hold the formidable discus Sudarsana. But let them not meet with their end by the curse of any angry Brahmana. 42. For, those who have been destroyed by a Brahmana's curse or who are noted for their cruelty and tyranny towards all beings, will not get sympathy or help from any one in the succeeding birth or even from the occupants of

कश्यप उवाच

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् । भगवत्युरुमानाच्च भवे मय्यपि चादरात् ॥43॥
 पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः । गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ॥44॥
 योगैर्हमेव दुर्वर्णं भावयिष्यन्ति साधवः । निर्वैरादिभिरात्मानं यच्छीलमनुवर्तितुम् ॥45॥
 यत्प्रसादादिदं विश्वं प्रसीदति यदात्मकम् । स स्वदृग्भगवान् यस्य तोष्यतेऽनन्यया दृशा ॥46॥

स वै महाभागवतो महात्मा महानुभावो महतां महिष्ठः ।
 प्रवृद्धभक्त्या ह्यनुभाविताशये निवेश्य वैकुण्ठमिमं विहास्यति ॥47॥
 अलम्पटः शीलधरो गुणाकरो हृष्टः परद्वर्चा व्यथितो दुःखितेषु ।
 अभूतशत्रुर्जगतः शोकहर्ता नैदाधिकं तापमिवोदुराजः ॥48॥
 अन्तर्बहिःश्रामलमब्जनेत्रं स्वपूरुषेच्छानुगृहीतरूपम् ।
 पौत्रस्तव श्रीललनाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ॥49॥

मैत्रेय उवाच

श्रुत्वा भागवतं पौत्रममोदत दितिर्भृशम् । पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः ॥50॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे दितिकश्यपसंवादे चतुर्दशोऽध्यायः ॥14॥

Naraka if he happens to be with them.' *Kasyapa said: 43-44.* 'There are certain extenuating circumstances about your conduct—you have soon begun to repent; immediately after your offense, you have begun to discriminate about its propriety and impropriety; you have evinced your devotion to the Lord; you have expressed your regard and respect for Rudra and for me. For these reasons, one of your grandsons will become a noted devotee who will command the respect of all good and pious men, and whose fame will be sung along with the Lord's glory itself in devotional circles. 45. Just as the impure gold is purified by melting it in fire, men will, following his example, purify their minds and hearts by abandoning enmity and other passions. 46. He whose manifestation this world is, He by pleasing whom this whole world is pleased—He, the Supreme Lord, the Self-witness (*Sva-drk*)—will be immensely pleased with him because of his unswerving and one-pointed devotion. 47. Great in his love of God, high-souled, large-hearted, greater than all great men, he will establish the

Divine in his heart, purified by the practice of a whole-hearted and one-pointed devotion. He will be above body-consciousness. 48. He will have no interest in worldly enjoyments; he will be the seat of all good habits and virtues; his joy will consist in seeing others happy and joyous; he will share in the sufferings of all; he will have no enemies. Just as the moon gives relief from the heat of summer, so will he be a source of relief for all sufferers from the miseries of life. 49. This grandson of yours will behold within and without the lotus-eyed Lord who is stainless, who assumes forms in consonance with the wishes of devotees, whose face is adored with shining ear-rings and who is the auspicious mark on the forehead of Lakshmi the goddess of auspiciousness herself.' *Maitreya said: 50.* Diti was overjoyed to hear that she would have a great devotee as her grandson. And being a high-minded lady, she took comfort in the knowledge that her two sons would meet their death at the hands of the Lord.

अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः । दधार वर्षाणि शतं शङ्कुमाना सुरार्दनात् ॥ 1॥
लोके तेन हतालोके लोकपाला हतौजसः । न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशाम् ॥ 2॥

देवा ऊचुः

तम एतद्विभो वेत्थ संविग्ना यद्वयं भृशम् । न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः ॥ 3॥
देवदेव जगद्धातर्लोकनाथशिखामणे । परेषामपरेषां त्वं भूतानामसि भाववित् ॥ 4॥
नमो विज्ञानवीर्याय माययेदमुपेयुषे । गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये ॥ 5॥
ये त्वानन्येन भावेन भावयन्त्यात्मभावनम् । आत्मनि प्रीतभुवनं परं सदसदात्मकम् ॥ 6॥
तेषां सुपक्वयोगानां जितश्वासेन्द्रियात्मनाम् । लब्धयुष्मत्प्रसादानां न कुतश्चित्पराभवः ॥ 7॥
यस्य वाचा प्रजाः सर्वा गावस्तन्येव यन्त्रिताः । हरन्ति बलिमायत्तास्तस्मै मुख्याय ते नमः ॥ 8॥
स त्वं विधत्स्व शं भूमस्तमसा लुप्तकर्मणाम् । अदभ्रदयया दृष्ट्या आपन्नानर्हसीक्षितुम् ॥ 9॥
एष देव दितेर्गर्भं ओजः काश्यपमर्पितम् । दिशस्तिमिरयन् सर्वा वर्धतेऽग्निरिवैधसि ॥ 10॥

Skandha III : Chapter 15

HIRANYAKSHA AND HIRANYAKASIPU: THE CURSE
OF THE KUMARAS*Representation of Devas to Brahma (1-10)*

Maitreya said: 1. Afraid of the potential harm to the Devas, Diti bore for a hundred years in herself that foetus of fierce potency derived from Kasyapa Prajapati and possessing a power of aggressive darkness that could efface any brilliance. 2. That power of darkness put at naught the brilliance of the sun and the moon illumining the quarters, as also of the guardian deities, who complained about it to Brahma. *The Devas said:* 3. 'O all-pervading being! You know already of that darkness which has put us to fright. Nothing is hidden from you whose knowledge is not limited by time. 4. O God of gods! O supporter of the world! O thou, great creator and the master of all power-holders! You know the thought of those who lived in the past as also of those who are yet to come. 5. Salutation to you whose power is knowledge. You have

assumed this form out of your Maya. Salutations to you who, taking on the quality of Rajas, has become the cause of this manifest world. 6-7. No defeat overtakes perfect Yogis blessed by you and having single-minded devotion to you who interpenetrate the universe, who are both the cause and effect of the worlds as well as the transcendent reality, and who promote the welfare of the Jivas. 8. We salute you, the superior of all beings, to whom all creatures offer the tribute of offerings, being pulled like cattle by the nose-strings of Vedic injunctions. 9. O great one! Owing to perpetual darkness (caused by the foetus in Diti's womb) all Vedic rituals (which are guided by the position of the sun) have ceased to be performed. Do something to save the world. We, who seek shelter in you, deserve your merciful consideration. 10. The foetus begotten by Kasyapa in Diti is developing with the ferocity

मैत्रेय उवाच

स प्रहस्य महाबाहो भगवान् शब्दगोचरः । प्रत्याचष्टात्मभूर्देवान् प्रीणन् रुचिरया गिरा ॥11॥

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः । चेर्ब्रह्मविहायसा लोकांल्लोकेषु विगतस्पृहाः ॥12॥

त एकदा भगवतो वैकुण्ठस्यामलात्मनः । ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ॥13॥

वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्त्यः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥14॥

यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन् वृषः ॥15॥

यत्र नैःश्रेयसं नाम वनं कामदुर्घैर्दुमैः । सर्वतुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् ॥16॥

वैमानिकाः सललनाश्रितानि यत्र गायन्ति लोकशमलक्षणानि भर्तुः ।

अन्तर्जलेऽनुविकसन्मधुमाधवीनां गन्धेन खण्डितधियोऽप्यनिलं क्षिपन्तः ॥17॥

पारावतान्यभृतसारसचक्रवाकदात्यूहहंसशुकतित्तिरिर्बाहणां यः ।

कोलाहलो विरमतेऽचिरमात्रमुच्चैर्भृङ्गाधिपे हरिकथामिव गायमाने ॥18॥

मन्दारकुन्दकुरबोत्पलचम्पकार्णपुन्नागनागबकुलाम्बुजपारिजाताः ।

गन्धेऽर्चिते तुलसिकाभरणेन तस्या र्यस्मिस्तपः सुमनसो बहु मानयन्ति ॥19॥

of fire in fuel, spreading the gloom of apprehension all around.'

The Kumaras at Vaikuntha (11-25)

Maitreya said: 11. O mighty armed one! Brahma, who was thus addressed by the Devas replied with a smile to the Devas in charming words. *Brahma said:* 12. Your elder brothers, my mind-born sons Sanaka and the others who had abandoned interest in worldly life from the start, could travel all over the universe through the sky. 13. Once they went to Vaikuntha, the realm of Mahavishnu, which is an object of adoration for all. 14. All the residents of that realm, resembling Mahavishnu Himself in appearance, had attained to it as the result of the observance of Bhagavata Dharma (code of devotional discipline) without any self-centred motives. 15. The Supreme Being, possessed of all powers and auspicious attributes—the embodiment of Dharma, and the subject of revelation for the Vedas—abides there in a body of pure Sattva without any touch of Rajas, for the blessing of His devotees. 16. There

they went, where spreads the woodland of Nisreyasa (liberation), full of wish-yielding trees ever in blossom, as if they were the state of Moksha taken shape. 17. There move about devotees in aerial vehicles with their womenfolk, fanned by winds bearing the stimulating fragrance of flowers blooming on the surface of the lakes. Though the environment is sufficient to stimulate the passions in the heart, these devotees are oblivious of all that in their absorption in singing devotional hymns about their Lord. 18. Thus when the hovering bee makes its loud and sonorous sound, as if it were singing the glory of God, the chirping of the numerous birds—the pigeon, the cuckoo, the crane, the Chakravaka, the Chataka, the swan, the parrot, the peacock and the partridge—stops for a while, as if they were all attending to the bee's devotional hymn. 19. There the numerous varieties of sweet-scented garden flowers subordinate themselves to the holiness of the Tulasi leaves, though the latter be of unrefined fragrance, seeing that they found favour with the

यत्संकुलं हरिपदानतिमात्रदृष्टैर्वैदूर्यमारकतहेममयैर्विमानैः ।
 येषां बृहत्कटिपटाः स्मितशोभिमुख्यः कृष्णात्मनां न रज आदधुस्तमयाद्यैः ॥20॥
 श्री रूपिणी क्वणयती चरणारविन्दं लीलाम्बुजेन हरिसद्यनि मुक्तदोषा ।
 संलक्ष्यते स्फटिककुड्य उपेतहेम्नि सम्मार्जतीव यदनुग्रहेऽन्ययत्नः ॥21॥
 बापीषु विद्रुमतटास्वमलामृताप्सु प्रेष्यान्विता निजवने तुलसीभिरिशम् ।
 अभ्यर्चती स्वलकमुन्नसमीक्ष्य वक्त्रमुच्छेषितं भगवतेत्यमताङ्ग यच्छ्रीः ॥22॥
 यन्न व्रजन्त्यघभिदो रचनानुवादाच्छृण्वन्ति येऽन्यविषयाः कुकथा मतिघ्नीः ।
 यास्तु श्रुता हतभगैर्नृभिरात्तसारास्तांस्तान् क्षिपन्त्यशरणेषु तमः सु हन्त ॥23॥
 येऽन्यार्थितामपि च नो नृगतिं प्रपन्ना ज्ञानं च तत्त्वविषयं सहधर्म यत्र ।
 नाराधनं भगवतो वितरन्त्यमुष्य सम्मोहिता विततया बत मायया ते ॥24॥
 यच्च व्रजन्त्यनिमिषामृषभानुवृत्त्या द्वरेयमा ह्युपरि नः स्पृहणीयशीलाः ।
 भर्तुर्मित्यः सुयशसः कथनानुरागवैक्लव्यबाष्पकलया पुलकीकृताङ्गाः ॥25॥

Lord who has given a wreath made of them the most important place in His decoration. 20. There the place was covered with a vast number of golden pavilions studded with precious gems of various kinds—residences which could be had through nothing but devotion to the feet of Sri Hari. The devotee-residents there with their mind immersed in Krishna were insensitive to the exquisite charms of the large number of beauties present there. 21. There, reflected on its crystal walls lined with gold, could be seen the unique figure of Sri Devi, as if she were sweeping the floor with the play-lotus held in her extended arms, while she moves about producing the murmuring sound of the anklets on her feet. And this is the Sri for whose grace all gods and men labour! 22. On the banks of the coral-bedded lakes with sparkling and cool water, Sri Devi, while worshipping the Lord's image with Tulasi leaves, finds in these waters the reflection of her own face with high nose and curly locks (Alaka), and realises that it is the kiss of the Lord that has imparted all this beauty to her face. 23. Those who avoid hearing about the activities and excellences of the

Lord that destroy sin and purify the mind of man, but in place of it are interested only in other matters of a vulgar and polluting kind, destructive of one's mind's higher susceptibilities—such persons get no access to that region. Alas! These evil tendencies they have acquired drive them helplessly to regions of darkness. 24. They, indeed, are the casualties of the blinding power of the Lord's Maya, who fail to cultivate devotion to the Lord even after having got this human birth, wherein Dharma and Jnana can be achieved. Even I (Brahma) and other divinities long to get this opportunity of a human birth. 25. To this exquisite place go the devotees of the Supreme Being, the pure and immortal ones, who have overcome the sway of Yama, the god of death, and attained to a state higher than mine. Their eyes stream with tears and their bodies are covered with horripilations owing to the overpowering emotions that well up in them, as they converse among themselves about the deeds and excellences of the Lord.

The Obstruction of the Kumaras by the Gate-keepers (26-31)

तद्विश्वगुर्वधिकृतं भुवनैकवन्द्यं दिव्यं विचित्रविबुधाग्रचविमानशोचिः ।
 आपुः परां मुदमपूर्वमुपेत्य योगमायाबलेन मुनयस्तदथो विकुण्ठम् ॥26॥
 तस्मिन्नतीत्य मुनयः षडसज्जमानाः कक्षाः समानवयसावथ सप्तमायाम् ।
 देवावचक्षत गृहीतगदौ परार्ध्यकेयूरकुण्डलकिरीटविटङ्कवेषौ ॥27॥
 मत्तद्विरेफवनमालिकया निवीतौ विन्यस्तयासितचतुष्टयबाहुमध्ये ।
 वक्त्रं भ्रुवा कुटिलया स्फुटनिर्गमाभ्यां रक्तेक्षणेन च मनाग्रभसं दधानौ ॥28॥
 द्वार्येतयोर्निविशुमिषतोरपृष्ट्वा पूर्वा यथा पुरटवज्रकपाटिका याः ।
 सर्वत्र तेऽविषमया मुनयः स्वदृष्ट्या ये सञ्चरन्त्यविहता विगताभिः शङ्काः ॥29॥
 तान् वीक्ष्य वातरशनांश्चतुरः कुमारान् वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।
 वेत्रेण चास्वलयतामतदर्हणास्तौ तेजो विहस्य भगवत्प्रतिकूलशीलौ ॥30॥
 ताभ्यां मिषत्स्वनिमिषेषु निषिध्यमानाः स्वर्हत्तमा ह्यपि हरेः प्रतिहारपाभ्याम् ।
 ऊचुः सुहृत्तमदिदृक्षितभङ्गः ईषत्कामानुजेन सहसा त उपप्लुताक्षाः ॥31॥

मुनय ऊचुः

को वामिहैत्य भगवत्परिचर्ययोच्चैस्तद्धर्मिणां निवसतां विषमः स्वभावः ।

तस्मिन् प्रशान्तपुरुषे गतविग्रहे वां को वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः ॥32॥

26. By their spiritual power the Kumaras, with minds brimming with joy, once arrived at this Mahavishnu's realm of Vaikuntha, which, being above all material spheres, outshines them all, which is filled with the mansions of numerous divine beings, and which is a unique wonder compelling the adoration of all. 27. The Kumaras quickly crossed the first six gates of Vaikuntha. When they reached the seventh, they found there two handsome divine beings of the same age and form, armed with maces, and bedecked with valuable ornaments like arm bands and fish-marked ear-rings. 28. Entwining their bodies, and resting on their chest between their four bluish arms, was a massive wreath of Tulasi leaves whose fragrance invited numbers of honey bees to hover about. Their faces bore a somewhat angry look, as indicated by their arching brows, quick breath, distended nostrils and reddish eyes. 29. Just as they passed through the six gates made of gold and diamonds, these sages, who were established in even-

sightedness and accustomed to travel everywhere unobstructed, entered the seventh gate also without taking any permission while the two divine personages were looking on. 30. These four Kumaras wore no dress. Though ancient they looked like boys of five years. They were personages established in the knowledge of the Atman. Seeing them entering the gate, these gate-keepers obstructed them with their words and batons, and mocked at their prowess, although these sages were persons worthy of respect and although such conduct towards them was contrary to the attitude of the Lord towards devotees. 31. When the gate-keepers of the Lord thus blocked their way in front of all the Devas there, these ascetics, who were worthy of the highest respect, felt frustrated and angry at the obstacle put in their way of seeing their dear Lord, and spoke with an agitated look.

The Curse by the Kumaras (32-36)

The sages said: 32. In this sphere where only persons, who have for long practised

न ह्यन्तरं भगवतीह समस्तकुक्षावात्मानमात्मनि नमो नमसीव धीराः ।
 पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं व्युत्पादितं ह्युदरभेदिभयं यतोऽस्य ॥33॥
 तद्वाममुष्य परमस्य विकुण्ठभर्तुः कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम् ।
 लोकानितो व्रजतमन्तरभावदृष्ट्या पापीयसस्त्रय इमे रिपवोऽस्य यत्र ॥34॥
 तेषामितीरितमुभावधार्य घोरं तं ब्रह्मदण्डमनिवारणमस्त्रपूगैः ।
 सद्यो हरेरनुचरावुरु बिभ्यतस्तत्पादग्रहावपततामतिक्रातरेण ॥35॥
 भूयादघोनि भगवद्भिरकारि दण्डो यो नौ हरेत सुरहेलनमप्यशेषम् ।
 मा वोऽनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतोरघोऽधः ॥36॥
 एवं तदैव भगवानरविन्दनाभः स्वानां विबुध्य सदतिक्रममार्थहृद्यः ।
 तस्मिन् ययौ परमहंसमहामुनीनामन्वेषणीयचरणौ चलयन् सहश्रीः ॥37॥
 तं त्वागतं प्रतिहृतौपयिकं स्वपुम्भिस्तेऽचक्षताक्षविषयं स्वसमाधिभाग्यम् ।
 हंसश्रियोर्व्यजनयोः शिववायुलोलच्छुभ्रातपत्रशशिकेशरशीकराम्बुम् ॥38॥

the devotional disciplines and served the Lord intensely, can find a place, how is it that perverse ones like these have come in? The Lord is the embodiment of peace and devoid of all enmity and antagonism. How can you suspect that any one with evil intentions against such a one will come here at all, unless you yourself possess these qualities within you in abundance, making you feel the same with regard to others too? 33. In the Lord, who holds the whole universe in Himself, wise men see no difference, as one part of the sky is not found to be different from another part. Such being the case, how has fear, which is the result of seeing difference, arisen in you (making you feel the need of protecting the Lord)? 34. Therefore, we have decided to reform you, who are no doubt the servants of the Lord, but are possessed of a poor and impure intelligence. You are excommunicated from this realm because of your separatist outlook and are condemned to occupy inferior regions which are under the domination of the evil passions like sexuality, anger and greed. 35. The attendants of Sri Hari, recognising in these ominous words the irresistible and irremediable curse of a Brahmana, now fell

at their feet in great fright and repentance. *The attendants said:* 36. What you have done is only to inflict a deserving punishment on sinners. We have nothing to say against the infliction of it, as it will destroy our sin of disobeying the Lord's command. But though we are doomed to a precipitous fall from our present state, grant that we may not, by virtue of your sympathy and goodwill towards us, be deprived of our mind's capacity to remember Him always.

Description of Mahavishnu's Form (37-45)

37. The Lord, who is dear to all good souls, coming to know about the high-handedness of his attendants against holy men, hurried to the spot with His consort Sri, moving on His holy feet, which are the quest of great sages like the Paramahamsas. 38. The sages now saw standing before their eyes Him whom they were in the habit of meditating upon in the heart. His attendants had brought all His paraphernalia. They held two swan-like chowries on His sides and over him a moon-like ceremonial umbrella, with dangling pearl filaments on the fringes, which released cool drops of water under the influence of a gentle breeze.

कृत्स्नप्रसादसुमुखं स्पृहणीयधाम स्नेहावलोककलया हृदि संस्पृशन्तम् ।
 श्यामे पृथावुरसि शोभितया श्रिया स्वश्चूडामणिं सुभगयन्तमिवात्मधिष्ण्यम् ॥39॥
 पीतांशुके पृथुनितम्बिनि विस्फुरन्त्या काञ्च्यालिभिर्विरुतया वनमालया च ।
 वल्गुप्रकोष्ठवलयं विनतासुतांसे विन्यस्तहस्तमितरेण धुनानमब्जम् ॥40॥
 विद्युत्क्षिपन्मकरकुण्डलमण्डनार्हगण्डस्थलोन्नसमुखं मणिमत्किरीटम् ।
 दोर्दण्डषण्डविवरे हरता परार्ध्यहारेण कन्धरगतेन च कौस्तुभेन ॥41॥
 अत्रोपसृष्टमिति चोत्तिमतमिन्दिरायाः स्वानां धिया विरचितं बहुसौष्ठवाढ्यम् ।
 मह्यं भवस्य भवतां च भजन्तमङ्गं नेमुनिरीक्ष्य नवितृप्तदृशो मुदा कैः ॥42॥
 तस्यारविन्दनयनस्य पदारविन्दकिञ्जल्कमिश्रतुलसीमकरन्दवायुः ।
 अन्तर्गतः स्वविवरेण चकार तेषां संक्षोभमक्षरजुषामपि चित्ततन्वोः ॥43॥
 ते वा अमुष्य वदनासितपद्मकोशमुद्गीक्ष्य सुन्दरतराधरकुन्दहासम् ।
 लब्धाशिषः पुनरवेक्ष्य तदीयमङ्घ्रिद्वन्द्वं नखारुणमणिश्रयणं निदधुः ॥44॥
 पुंसां गतिं मृगयतामिह योगमार्गैर्ध्यानास्पदं बहुमतं नयनाभिरामम् ।
 पौंस्नं वपुर्दर्शयानमनन्यसिद्धैरौत्पत्तिकैः समगृणन् युतमष्टभोगैः ॥45॥

39. His benignant face pleased all—the sages and the attendants. All auspicious qualities and excellences seemed to be centred in him. The sweetness and benevolence he cast by his looks touched the hearts of all. With Sri shining on His broad chest bluish in complexion, he rendered luminous His abode of Vaikuntha, which is the crest-jewel of the universe. 40. His sumptuous waist was covered with a yellow cloth held in position by a brilliant waist band; He had on His chest a floral wreath attracting large numbers of humming bees. And of his two arms bedecked with precious bracelets, one was placed on the neck of Garuda, His eagle-vehicle, and the other held in it a play-lotus which He twirled about. 41. His cheeks and high nose were smooth enough to reflect the radiance of his fish-marked ear-rings splendrous like lightning. His diadem was studded with numerous precious gems. Between his arms, on His chest were necklaces of precious pearls, and on his neck he sported the jewel known as the Kaustubha. 42.

His devotees found in Him a revelry of beauty that humiliated the pride of Indira (Lakshmi) to be the centre of all beauty. Seeing this form of the Lord revealed for the worship of all, including myself, Siva and all of your devotees, the sages continued to look at Him with unsatiated eyes and then prostrated themselves before Him in the fullness of joy. 43. The fragrance of the Tulasi leaves, offered by votaries, mixed harmoniously with the devotional stimulant of the pollen of His lotus-feet, and when it entered the hearts of these sages through their noses, even their minds and bodies were overcome with devotional sentiment in spite of their being poised in the Akshara (the changeless absolute). 44. After viewing to their satisfaction the Lord's blue lotus-like face lit with a smile revealing His jasmine-like teeth, they then looked at, and contemplated on, His feet with their red ruby-like nails. 45. Then the sages recited a hymn of praise to that revelation as Purushottama, who is the object of quest for all

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं सोऽद्यैव नो नयनमूलमनन्त राट्ठः ।
 यर्ह्येव कर्णविवरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुःखेन ॥46॥
 तं त्वां विदाम भगवन् परमात्मतत्त्वं सत्त्वेन सम्प्रति रतिं रचयन्तमेषाम् ।
 तत्तेऽनुतापविदितैर्दृढभक्तियोगैरुद्ग्रन्थयो हृदि विदुर्मुनयो विरागाः ॥47॥
 नात्यन्तिकं विगणयन्त्यपि ते प्रसादं किन्त्वन्यदर्पितभयं भुव उन्नयैस्ते ।
 येऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥48॥
 कामं भवः स्ववृजिनैर्निरयेषु नः स्ताच्चेतोऽलिवद् यदि नु ते पदयो रमेत ।
 वाचश्च नस्तुलसिवद् यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ॥49॥
 प्रादुश्चकर्थं यदिदं पुरुहूत रूपं तेनेश निर्वृतिमवापुरलं दृशो नः ।
 तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुरुदयो भगवान् प्रतीतः ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे जयविजययोः सनकादिशापो नाम पञ्चदशोऽध्यायः ॥15॥

who tread the path of Yoga, whose form is blissful to the eye and commands the adoration of all, and who is naturally endowed with various Yogic powers which it is difficult for others to possess.

The Hymn of the Kumaras (46-50)

The Kumaras said: 46. O Infinite Being! Thou, who, though present in the hearts of all, art not experienced by evil-hearted persons, hast verily appeared today before our very eyes. This perhaps is not to be wondered at, since Thou hadst entered into our hearts much earlier through our ears when we received the instruction from our father, Brahma, about Thy mystic glory. 47. We know that it is Thou alone, who art the Supreme Spirit, that has taken this form of pure Sattva, generating infinite joy in the hearts of devotees. Thou art realised as such in the hearts of sages who are endowed with renunciation and the knots of whose hearts have been cut asunder by the firm and devoted practice of the disciplines of Bhakti which Thou Thyself hast revealed to mankind out of Thy grace. 48. O Beloved Lord! Thou worshipful one! Thy devotees who have taken shelter at Thy feet and who are

intelligent and sensitive enough to understand and feel the incomparable sweetness of Thy excellences, as revealed through Thy creative and redemptive activities, reject even Moksha, considered as Thy highest gift, in preference to Thy service. How little will they then care for boons that bestow joys of the perishable world, which come and go at the movement of Thy brow. 49. Let us be born in any state of misery, due to our misdeeds. We do not care for the sufferings of it, if our minds would even then delight only in Thy feet as honey-bees do in flowers, if our ears would always be filled with nothing but the sounds conveying Thy excellences, and if, like the humble Tulasi leaves, our words will derive any worth solely due to their connection with Thy feet. 50. O Lord! O Thou the all-renowned! Thy form now revealed to us can never be seen by impure minds. The revelation of it has brought to us the bliss of spiritual fulfilment. We salute Thee the Supreme Being who, though imperceptible to men without self-control, has been pleased to reveal Thyself to us out of Thy infinite mercy.

अथ षोडशोऽध्यायः

ब्रह्मोवाच

इति तद् गृणतां तेषां मुनीनां योगधर्मिणाम् । प्रतिनन्द्य जगादेदं विकुण्ठनिलयो विभुः ॥ 1॥

श्रीभगवानुवाच

एतौ तौ पार्षदौ मह्यं जयो विजय एव च । कदर्थीकृत्य मां यद्वो बह्वृकातामतिक्रमम् ॥ 2॥
 यस्त्वेतयोर्धृतो दण्डो भवद्भिर्ममनुव्रतैः । स एवानुमतोऽस्माभिर्मुनयो देवहेलनात् ॥ 3॥
 तद्वः प्रसादयाम्यद्य ब्रह्म देवं परं हि मे । तद्वीत्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृताः ॥ 4॥
 यन्नामानि च गृह्णाति लोको भृत्ये कृतागसि । सोऽसाधुवादस्तत्कीर्तिं हन्ति त्वचमिवामयः ॥ 5॥

यस्यामृतामलयशः श्रवणावगाहः सद्यः पुनाति जगदा श्वपचाद् विकुण्ठः ।
 सोऽहं भवद्भूच उपलब्धसुतीर्थकीर्तिश्छिन्द्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम् 6
 यत्सेवया चरणपद्मपवित्ररेणुं सद्यः क्षताखिलमलं प्रतिलब्धशीलम् ।
 न श्रीविरक्तमपि मां विजहाति यस्याः प्रेक्षालवार्थं इतरे नियमान् वहन्ति ॥ 7॥
 नाहं तथाधि यजमानहर्विविताने श्च्योतद्घृतप्लुतमदन् हुतभुङ्मुखेन ।
 यद्ब्राह्मणस्य मुखतश्चरतोऽनुघासं तुष्टस्य मय्यवहितैर्निजकर्मपाकैः ॥ 8॥

Skandha III : Chapter 16

HIRANYAKSHA AND HIRANYAKASIPU: FINAL SETTLEMENT
OF THEIR FATE*The Lord on His Relationship with
Holy Men (1-12)*

Brahma said: 1. Pleased with the words of the hymning sages of great spiritual attainment, the Lord, who has manifested Himself in Vaikuntha to bless His devotees, said as follows: 2-3. These two attendants of Mine, Jaya and Vijaya, have misbehaved towards you in disregard of My command. O Sages! What you, who follow My ideas and intentions, have pronounced as punishment for insulting holy men—I accept the validity of it fully. 4. As I look upon holy men as objects of worship, may I please you by asking your pardon? For, what My attendants did to you by way of insult—I deem it as done by Myself. 5. When a servant does something wrong the world attributes it to the master, and the disrepute that one gets that way erodes one's good name, as leprosy

erodes one's skin. 6. It is because of you, holy men, that the holy waters of My name and excellences have come to possess that extraordinary sanctity by virtue of which even one dip in it can purify the lowest of the low. That being the case, I will destroy anyone who works against you, even if it be the Devas protecting the worlds, who are to Me like My right hand. 7. From the holy men contacting them have My feet derived their sanctity and I have come to possess immeasurable excellences and the power of destroying the sins of all. For the same reason does Sri Devi cling to Me, though I am utterly indifferent to Her—Sri, for a favourable glance from whom all gods and men perform austerities. 8. The rich ghee-soaked offerings of the masters of sacrifice in the sacrificial fire are not consumed by Me with the same relish as the morsels of food I

येषां बिभर्म्यहमखण्डविकुण्ठयोगमायाविभूतिरमलाङ्घ्रिरजः किरीटैः ।
 विप्रास्तु को न विषहेत यदर्हणाम्भः सद्यः पुनाति सहचन्द्रललामलोकान् ॥ 9॥
 ये मे तनूर्द्विजवरान्दुहतीर्मदीया भूतान्यलब्धशरणानि च मेदबुद्ध्या ।
 द्रक्ष्यन्त्यघक्षतदृशो ह्यहिमन्यवस्तान् गृध्रा रूषा मम कुषन्त्यधिदण्डनेतुः ॥10॥
 ये ब्राह्मणान्मयि धिया क्षिपतोऽर्चयन्तस्तुष्यद्धृदः स्मितमुधोक्षितपद्मवक्त्राः ।
 वाण्यनुरागकलयाऽऽत्मजवद् गृणन्तः सम्बोधयन्त्यहमिवाहमुपाहृतस्तैः ॥11॥
 तन्मे स्वभर्तुरवसायमलक्षमाणौ युष्मद्व्यतिक्रमगतिं प्रतिपद्य सद्यः ।
 भूयो ममान्तिकमितां तदनुग्रहो मे यत्कल्पतामचिरतो भृतयोर्विवासः ॥12॥

ब्रह्मोवाच

अथ तस्योशतीं देवीमृषिकुल्यां सरस्वतीम् । नास्वाद्य मन्युदष्टानां तेषामात्माप्यतृप्यत ॥13॥
 सतीं व्यादाय शृण्वन्तो लघ्वीं गुर्वर्थगह्वराम् । विगाह्यागाधगम्भीरां न विदुस्तच्चिकीर्षितम् ॥14॥
 ते योगमाययाऽऽरब्धपारमेष्ठ्यमहोदयम् । प्रोचुः प्राञ्जलयो विप्राः प्रहृष्टाः क्षुभितत्वचः ॥15॥

consume through the mouths of holy men who perform all their actions in dedication to Me and eat their humble fare with relish. 9. The water flowing from My feet is supposed to purify the whole world including the Moon-crested Deity Maheswara. Even then I, possessed of the unlimited powers and excellences of My Yogamaya, carry the foot-dust of holy men like you on My crowned head. Who will not bear with beings of such transcending holiness! 10. The holy men, cows, and the poor and the forlorn are as dear to me as Myself. Those who view them as different and persecute them, such people who are blinded by their own sins will be torn into shreds by my eagle-like emissaries who are as ferocious as serpents. 11. If, even in the face of insult by a holy man, a person, seeing My presence in him, remains joyful at heart and puts on a smiling face, and speaks to him words full of love as they would do to Me or his children—by such a person am I attracted. 12. For their over-bearing conduct towards you, these two, who are my servants and who have acted

against My ideas and intentions, have got a fitting punishment. Let them undergo the same immediately and come back to Me afterwards. May you, O Sages! be pleased that this period of separation of My servants from Me is made as brief as possible. This is a favour and a blessing which you can easily grant.

The Kumaras apologising to the Lord (13-25)

Brahma said: 13. Hearing the charming, auspicious and Mantra-like words of the Lord, the Rishis, though agitated by anger, relished it so much that they still felt unsatiated with it. 14. Though they heard and thought long over it, they were not at first able to understand the true significance of the Lord's words, as they were brief, noble, meaningful and not easily yielding their real import. 15. Coming gradually to know of the Lord's approval of their conduct, they began to speak, with voices excited with joy and hair standing on end, to the Lord, whose form marked the summit of His Yogamaya's achievement in the manifestation of Divine Glory. *The Rishis*

ऋषय ऊचुः

न वयं भगवन् विद्मस्तव देव चिकीर्षितम् । कृतो मेऽनुग्रहश्चेति यदध्यक्षः प्रभाषसे ॥16॥
 ब्रह्मण्यस्य परं दैवं ब्राह्मणाः किल ते प्रभो । विप्राणां देवदेवानां भगवानात्मदैवतम् ॥17॥
 त्वत्तः सनातनो धर्मो रक्ष्यते तनुभिस्तव । धर्मस्य परमो गुह्यो निर्विकारो भवान्मतः ॥18॥
 तरन्ति ह्यञ्जसा मृत्युं निवृत्ता यदनुग्रहात् । योगिनः स भवान् किंस्विदनुगृह्येत यत्परैः ॥19॥

यं वै विभूतिरुपयात्यनुवेलमन्यैरर्थार्थिभिः स्वशिरसा धृतपादरेणुः ।
 धन्यार्पिताङ्घ्रितुलसीनवदामधाम्नो लोकं मधुव्रतपतेरिव कामयाना ॥20॥
 यस्तां विविक्तचरितैरनुवर्तमानां नात्याद्वियत्परमभागवतप्रसङ्गः ।
 स त्वं द्विजानुपथपुण्यरजःपुनीतः श्रीवत्सलक्ष्म किमगा भगभाजनस्त्वम् ॥21॥
 धर्मस्य ते भगवतस्त्रियुग त्रिभिः स्वैः पद्भिश्चराचरमिदं द्विजदेवतार्थम् ।
 नूनं भूतं तदभिघाति रजस्तमश्च सत्त्वेन नो वरदया तनुवा निरस्य ॥22॥
 न त्वं द्विजोत्तमकुलं यदिहात्मगोपं गोप्ता वृषः स्वहर्णेन ससूनृतेन ।
 तद्दूर्ध्वं नङ्क्ष्यति शिवस्तव देव पन्था लोकोऽग्रहीष्यदृषभस्य हि तत्प्रमाणम् ॥23॥
 तत्तेऽनभीष्टमिव सत्त्वनिर्धोविधित्सोः क्षेमं जनाय निजशक्तिभिरुद्धृतारेः ।
 नैतावता त्र्यधिपतेर्बत विश्वभर्तुस्तेजः क्षतं त्ववनतस्य स ते विनोदः ॥24॥

said: 16. O Lord! We are puzzled to receive a request from Thee, who art master of everything, for a favour and a blessing to Thee from us. 17. Holy men are, as it were, the objects of worship to Thee who art devoted to them. And to holy men who are honoured even by the Devas, Thou art their innermost spirit as well as their object of worship. 18. The Eternal Religion has come out of Thee, and Thou art its protector too. Thou, the eternal, esoteric and changeless Being, art its end. 19. It is by Thy blessing that spiritual aspirants cross this vale of death. How then couldst Thou seek another's blessing? 20-21. He who is ever served with love and attention by Sri Devi, at whose feet all boon-seekers prostrate; He, at whose feet Sri Devi is competing for a place with the royal honey-bees who suck the nectar of the flower wreaths placed thereon by devotees; He who out of His absorption in communing with saintly devotees neglects even Sri who is engaged

in His loving service,—oh! to speak of Him who bears the mark of Sri Vatsa as seeking purification with the dust of the feet of holy men! It is all only for the instruction of the world. 22. O Thou who manifestest Thyself in all the three ages! By Thy wish-fulfilling and pure (Sattva) manifestation, Thou dost ward off the influence of Rajas and Tamas which destroy the Sattvika qualities like Tapas, purity, sympathy and truth, and then restore these aspects of the Lord's Dharma for the benefit of holy men, the Devas and others. 23. If Thou dost not, O Lord! protect by Thy sweet words and favourable actions, the lives that preserve the holy traditions, then the paths of spiritual fulfilment laid down by Thyself in the Vedas would go out of vogue and be forgotten. 24. Thou who art an embodiment of Sattva, would certainly not like this, as Thou art ever trying to check the growth of Adharma through kings and other such agencies who are expressions of Thy power. By saluting

यं वानयोर्दममधीश भवान् विधत्ते वृत्तिं नु वा तदनुमन्महि निर्व्यलीकम् ।
अस्मासु वा य उचितो ध्रियतां स दण्डो येऽनागसौ वयमयुङ्क्ष्महि किल्बिषेण 25

श्रीभगवानुवाच

एतौ सुरेतरगतिं प्रतिपद्य सद्यः संरम्भसम्भृतसमाध्यनुबद्धयोगौ ।

भूयः सकाशमुपयास्यत आशु यो वः शापो मयैव निमित्तस्तदवैत विप्राः ॥26॥

ब्रह्मोवाच

अथ ते मुनयो दृष्ट्वा नयनानन्दभाजनम् ।
भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च ।
भगवाननुगावाह यातं मा भैष्टमस्तु शम् ।
एतत्पुरैव निर्दिष्टं रमया क्रुद्धया यदा ।
मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम् ।
द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम् ।
तौ तु गीर्वाणऋषभौ दुस्तराद्वरिलोकतः ।

वैकुण्ठं तदधिष्ठानं विकुण्ठं च स्वयंप्रभम् ॥27॥
प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् ॥28॥
ब्रह्मतेजः समर्थोऽपि हन्तुं नेच्छे मतं तु मे ॥29॥
पुरापवारिता द्वारि विशन्ती मय्युपारते ॥30॥
प्रत्येष्यतं निकाशं मे कालेनाल्पीयसा पुनः ॥31॥
सर्वातिशयया लक्ष्म्या जुष्टं स्वं धिष्यन्माविशत् 32
हतश्रियौ ब्रह्मशापादभूतां विगतस्मयौ ॥33॥

and showing respect to others, in order to set an example to the world, Thou who art the master of the whole universe, would suffer no loss of dignity. It is all just a sport for Thee. 25. O Master! We accept with our whole heart whatever Thou commandest—whether Thou punishest us or givest us a higher place than what we now occupy, or metest out a proper punishment to us for having pronounced a curse on innocent people.

Final Settlement of the Fate of the Attendants (26-37)

The Bhagavan said: 26. These attendants will soon be born in the species of Asuras, noted for their antagonism to Devas. There they will develop intense antagonism towards Me, and as a consequence their mind will get concentrated on Me. They will then have communion with Me through confrontation, which will help them to come back to Me very quickly. Know that you happened to curse them, because I willed so. *Brahma said:* 27-28. Then the sages, overjoyed at the blissful experience of the Lord

and of His transcendental and self-effulgent abode of Vaikuntha, circumambulated the Lord, prostrated before Him, and went away with their heart saturated with joy, glorifying Mahavishnu and His spiritual splendour all the while. 29. The Lord then said to His attendants: You may now go. But have no fear, good will come out of all this. Though I am capable of warding off the power of the curse of these sages, I do not do so, because their action is only an expression of My will. 30. This punishment has been awarded to you even long back by Ramā (Sri Devi), as you once obstructed Her from entering My abode when I was in Yogic slumber. 31. By communion with Me through confrontation, exhaust quickly the evil effect of offending the holy men and come back to Me within a short time. 32. Saying this to His attendants, the Lord went back to His abode of striking splendour and towering structures.

33. Those two heavenly residents, because of the irremediable effect of the curse of these holy men, were hurled down from Vaikuntha, deprived of their

तदा विकुण्ठधिषणान्तयोनिपतमानयोः ।
तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः ।
तयोरसुरयोरद्य तेजसा यमयोर्हि वः ।

हाहाकारो महानासीद् विमानाग्रयेषु पुत्रकाः ॥34॥
दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् ॥35॥
आक्षिप्तं तेज एतर्हि भगवांस्तद् विधित्सति ॥36॥

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्यययोगमायः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्तत्रास्मदीयविमृशेन कियानिहार्थः ॥37॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे षोडशोऽध्यायः ॥16॥

spiritual glory and their high self-esteem. 34. Dear child! Great was the consternation among the divinities assembled when they witnessed this downfall of these two attendants of the Lord from the realm of Vaikuntha. 35. It is these two attendants of Sri Hari that now entered into the womb of Diti, through the fierce virility of Kasyapa. 36. It is by the effulgence of these Asura twins that

your lustre has been eclipsed. This is the will of the Lord. 37. The Supreme Being who is the master of creation, preservation and dissolution, whose irresistible power of will cannot be overcome by even very great Yogis—that Bhagavan, the Lord of even the Trimurti, will work for our good at the proper time. What can we achieve by merely speculating on it?

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोज्जिताः ।
दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी ।
उत्पाता बहवस्तत्र निपेतुर्जायमानयोः ।
सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः ।
ववौ वायुः सुदुःस्पर्शः फूत्कारानीरयन्मुहुः ।

ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः ॥ 1॥
पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ ॥ 2॥
दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः ॥ 3॥
सोल्काश्चाशनयः पेतुः केतवश्चातिहेतवः ॥ 4॥
उन्मूलयन्नगपतीन् वात्यानीको रजोध्वजः ॥ 5॥

Skandha III : Chapter 17

HIRANYAKSHA AND HIRANYAKASIPU: THEIR BIRTH

— *Evil Portents at the Birth of the Asuras (1-5)*

Maitreya said: 1. Understanding from the words of Brahma the reason for their difficulty, the Devas returned to their heavenly abode with a clear and easy mind. 2. Meanwhile the faithful wife, Diti, was much concerned to learn from her husband's words that her offspring would be enemies of the Devas. After a hundred years of gestation, she

gave birth to twin sons. 3. At the time of their birth many portents of a frightening nature were seen in heaven, the middle world, and on the earth. 4. There were earthquakes in mountainous regions; strange fires appeared in the quarters; showers of meteors fell to the earth; and comets portending evil appeared frequently. 5. Powerful winds, with whirlwinds as their army and clouds of dust as their flags, swept over all,

उद्धसत्तडिदम्भोदघटया नष्टभागणे ।
 चुक्रोश विमना वार्धिरूढमिः क्षुभितोदरः ।
 मुहुः परिधयोऽभूवन् सराह्वोः शशिसूर्ययोः ।
 अन्तर्ग्रामेषु मुखतो वमन्त्यो वह्निमुल्बणम् ।
 सङ्गीतवद्भोदनवदुन्नमय्य शिरोधराम् ।
 खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम् ।
 रुदन्तो रासभ्रस्ता नीडाद्बुदपतन् खगाः ।
 गावोऽन्नसन्नसृग्दोहास्तोयदाः पूयवर्षिणः ।
 ग्रहान् पुण्यतमानान्ये भगणांश्चापि दीपिताः ।
 दृष्ट्वान्यांश्च महोत्पातानतत्तत्त्वविदः प्रजाः ।
 तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ ।

दिविस्पृशौ हेमकिरीटकोटिभिर्निरुद्धकाष्ठौ स्फुरदङ्गदामुजौ ।

गां कम्पयन्तौ चरणैः पदे पदे कट्या सुकाञ्च्यार्कमतीत्य तस्थतुः ॥17॥

व्योम्नि प्रविष्टतमसा न स्म व्यादृश्यते पदम् ॥ 6॥
 सोदपानाश्च सरितश्चुक्षुभुः शुष्कपङ्कजाः ॥ 7॥
 निर्घाता रयनिर्हृदा विवरेभ्यः प्रजजिरे ॥ 8॥
 सृगालोलूकटङ्कारैः प्रणेदुरशिवं शिवाः ॥ 9॥
 व्यमुञ्चन् विविधा वाचो ग्रामसिंहास्ततस्ततः ॥10॥
 खार्काररमसा मत्ताः पर्यधावन् बरूयशः ॥11॥
 घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वत ॥12॥
 व्यरुदन्देवलिङ्गानि द्रुमाः पेतुर्विनानिलम् ॥13॥
 अतिचेरुर्वक्रगत्या युयुधुश्च परस्परम् ॥14॥
 ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् ॥15॥
 ववृधातेऽश्मसारेण कायेनाद्रिपती इव ॥16॥

roaring and uprooting huge trees. 6. Heavy rainclouds with peals of thunder as their laughter, appeared in the sky, hiding the sun and the moon and covering the quarters with utter darkness. 7. Like one stricken with grief, the ocean, stirred to its depth, seemed to wail, throwing up its wavy arms, while dried-up lakes with turbid waters and shrunken lotuses presented a scene of the utmost distress. 8. Eclipses became frequent, and the discs of the sun and the moon seemed to be surrounded by a circular penumbra. There were thunder claps without any cloud in the sky, while caverns seemed to give out terrific reverberations like the rumble of chariots. 9. Through the heart of villages vixen ran vomiting fire, while their cries mixed with those of foxes and owls seemed to portend evil. 10. The village lions (stray dogs) standing here and there with uplifted heads howled in a way that seemed sometimes to be crying, sometimes singing. 11. Asses ran about hither and thither in their herds, as if they were mad or intoxicated, braying loudly and kicking the earth

violently. 12. The wild brayings of the asses startled birds from their nests. Herds of cattle began to purge and urinate unusually both in the pastures and in their pens. 13. The cows began to tremble in fear and yield blood in place of milk. The clouds began to rain excreta. The images of deities began to shed tears. Trees got uprooted even without any wind. 14. The inauspicious planets began to outshine and then to drive out the auspicious ones, and by their contrary movements, they seemed to fight with the latter. 15. Seeing all these ominous portents, all ignorant people, except Sanaka and the other Kumaras, were agitated with fear and even thought that the time of the deluge had come.

The Adventures of the Asuras (16-26)

16. These two Archetypal Demons, revealing their inherent might, grew soon into mountainous proportions, with bodies as hard as rock. 17. With their crowns almost touching the skies and spreading lustre in all directions, wearing brilliant arm-bands and waist-bands that put the

प्रजापतिर्नाम तयोरकार्षीद् यः प्राक् स्वदेहाद् यमयोरजायत ।

तं वै हिरण्यकशिपुं विदुः प्रजा यं तं हिरण्याक्षमसूत साग्रतः ॥18॥

चक्रे हिरण्यकशिपुर्दोभ्यां ब्रह्मवरेण च ।

हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् ।

तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् ।

मनोवीर्यवरोत्सिक्तमसृण्यमकुतोभयम् ।

स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट् ।

ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमनिःस्वनम् ।

तस्मिन् प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्नधियः ससाध्वसाः ।

अहन्यमाना अपि तस्य वर्चसा प्रधर्षिता दूरतरं प्रदुद्रुवुः ॥25॥

स वर्षपूगानुदधौ महाबलश्चरन्महोर्मिच्छ्वसनेरितान्मुहुः ।

मौर्व्याभिजज्ने गदया विभावरीमासेदिवास्तात पुरीं प्रचेतसः ॥26॥

तत्रोपलभ्यासुरलोकपालकं यादोगणानामृषभं प्रचेतसम् ।

स्मयन् प्रलब्धुं प्रणिपत्य नीचवज्जगाद मे देहाधिराज संयुगम् ॥27॥

brilliance of the sun to shame, they walked about, with the earth trembling at their every step. 18. According to the order of their birth from himself and their mother's womb, the Prajapati gave the name of Hiranyakasipu to the first to issue from himself and Hiranyaksha to the first to be born from the mother. 19. Of these Hiranyakasipu, with the support of the inherent strength of his arms, and helped by Brahma's boon making him free from the fear of death, easily brought all the quarters together with their guardian deities under his control.

20. His younger brother Hiranyaksha, dear to him and co-operating with him always, went to the heavenly region with mace in hand, eager to give battle. 21-22. Quick in movement, armed with a mighty mace, adorned with loud-sounding anklets and a priceless necklace, unrestrained and fearless and proud because of his consciousness of the inherent strength of his body and mind, which was fortified with the power of boons obtained, he struck terror into the hearts of the

Devas, who fled away like serpents before Garuda. 23. Finding that Indra and the Devas had disappeared from their place on account of fear of his might, that Lord of Asuras roared several times, intoxicated with pride and self-esteem.

24. Then returning from that expedition, the mighty Asura, desirous of having some water-sport, entered into the extensive and deep waters of the ocean like a huge elephant in rut. 25. When he entered into the ocean, Varuna's following, consisting of all the ocean-dwelling creatures, got frightened by his might and energy, although he did not kill or disturb them in other ways, and fled in all directions to far-off places. 26. For a thousand years that mighty Asura ranged through the ocean, raising huge waves by his breath, and smashing them into minute particles with his iron mace. Finally he entered into Varuna's famous city called Vibhāvari.

Challenge to Varuna (27-31)

27. Then meeting Varuna, the master of all aquatic creatures and Lord of

त्वं लोकपालोऽधिपतिर्वृहच्छ्वा वीर्यापहो दुर्मदवीरमानिनाम् ।
 विजित्य लोकेऽखिलदैत्यदानवान् यद्राजसूयेन पुरायजत् प्रभो ॥28॥
 स एवमुत्सिक्तमदेन विद्विषा दृढं प्रलब्धो भगवानपां पतिः ।
 रोषं समुत्थं शमयन् स्वया धिया व्यबोचदङ्गोपशमं गता वयम् ॥29॥
 पश्यामि नान्यं पुरुषात्पुरातनाद् यः संयुगे त्वां रणमार्गकोविदम् ।
 आराधयिष्यत्यसुरर्षभेहि तं मनस्विनो यं गृणते भवादृशाः ॥30॥
 तं वीरमारादभिपद्य विस्मयः शयिष्यसे वीरशये श्वभिर्वृतः ।
 यस्त्वद्विधानामसतां प्रशान्तये रूपाणि धत्ते सदनग्रहेच्छया ॥31॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षदिविजये सप्तदशोऽध्यायः ॥17॥

Patala, the Asura, with a derisive laugh, made a sarcastic and mock prostration at his feet, as if to ridicule him, and said: Sir, come for a bout with me. Are you not the Lord of Lords? 28. You are the master of all guardian divinities of the various spheres. A famous personage indeed! You are also said to quell the pride and power of perverse men whose egos know no bounds. Proclaiming that you have conquered all Daityas and Danavas, you are, O Lord, reputed to have performed a Rajasuya sacrifice also in days of old. 29. Though thus ridiculed and provoked by the Asura in his overweening pride, the Lord of the ocean somehow controlled his anger by his discriminative power and said to him:

O dear one! I am now on the path of peace. I have totally given up war. 30. I do not find any one in the whole universe who can be a worthy contestant to satisfy an all-round warrior like you, except the Supreme Lord Mahavishnu Himself. O Lord of Asuras! Many a hero like you, it is said, went to fight with Him at first, but remained to pray afterwards. 31. In order to humble persons mad with overweening pride and haughtiness like you, and protect the good and the holy ones, He has taken several forms as incarnations. You go to Him for a fight, and soon will you be lying on the battlefield, with your pride humbled and a pack of dogs surrounding your body.

अथाष्टादशोऽध्यायः

मैत्रेय उवाच

तदेवमाकर्ण्य जलेशभाषितं महामनास्तद् विगणय्य दुर्मदः ।
 हरेर्विदित्वा गतिमङ्ग नारदाद्रसातलं निर्विविशे त्वरान्वितः ॥ 1॥

Skandha III : Chapter 18

HIRANYAKSHA AND HIRANYAKASIPU: THE FIGHT OF THE FORMER WITH VISHNU

The Asura's Challenge to the Incarnate Boar (1-8)

Maitriya said: 1. Rejecting the suggest-

ions of Varuna, that heroic Asura in the pride of his might transported himself rapidly to Rasatala to search for Sri

ददर्श तत्राभिजितं धराधरं प्रोक्षीयमानावनिमग्रदंष्ट्रया ।
 मुष्णन्तमक्षणा स्वरुचोऽरुणश्रिया जहास चाहो वनगोचरो मृगः ॥ 2॥
 आहैनमेह्यज्ञ महीं विमुञ्च नो रसौकसां विश्वसृजेयमर्पिता ।
 न स्वस्ति यास्यस्यनया ममेक्षतः सुराधमासादितसूकराकृते ॥ 3॥
 त्वं नः सपत्नैरभवाय किं भृतो यो मायया हन्त्यसुरान् परोक्षजित् ।
 त्वां योगमायाबलमल्पपौरुषं संस्थाप्य मूढ प्रमृजे सुहृच्छुचः ॥ 4॥
 त्वयि संस्थिते गदया शीर्णशीर्षण्यस्मद्भुजच्युतया ये च तुभ्यम् ।
 बलिं हरन्त्यृषयो ये च देवाः स्वयं सर्वे न भविष्यन्त्यमूलाः ॥ 5॥
 स तुद्यमानोऽरिदुरुक्ततोमरैर्दंष्ट्राग्रगं गामुपलिक्ष्य भीताम् ।
 तोदं मृषन्निरगादम्बुमध्याद् ग्राहाहतः सकरेणुर्यथेभः ॥ 6॥
 तं निःसरन्तं सलिलादनुद्गतो हिरण्यकेशो द्विरदं यथा झषः ।
 करालदंष्ट्रोऽशनिनिःस्वनोऽब्रवीद् गतह्रियां किं त्वसतां विगर्हितम् ॥ 7॥
 स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वसत्त्वम् ।
 अभिष्टुतो विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतोऽरेः ॥ 8॥

Hari, as directed by Sri Narada. 2. There he saw the Lord in the form of the Cosmic Boar, gigantic like a mountain, with the earth uplifted on His tusks, and having red eyes whose glare seemed to absorb the life-energy of the Asura. Seeing Him, the Asura laughed out in ridicule saying: It is indeed wonderful! Is Hari after all a wild animal! 3. He further said: O stupid fellow! Come for a fight. Release the earth. The earth belongs to us, the inhabitants of Rasatala, into whose region it has come by itself in the deluge, sent to us as it were by the Creator. O scoundrel of a Deva! Hiding in the form of a Boar, you shall not escape with life, carrying this earth, so long as I am present here. 4. You have indeed been made into a fattened boar by our enemies, the Devas, to destroy us, but the result now will be the opposite. It will be a step to your own destruction. By foul means you have been killing Asuras, having failed in face-to-face battle with us. After killing you, who have but little strength and courage but plenty of deceit and cunning, I shall assuage the grief of my kinsmen

and wipe their tears. 5. When your head has been smashed to smithereens by the stroke of my mace, the Rishis and others who will gather there to perform your funeral obsequies will perish themselves like rootless trees, as you, their root, would be dead by then.

6. Though pierced with the shafts of the enemy's abusive words, the Lord bore it patiently. Seeing the frightened earth on His tusks, He came out of the water, just as an elephant playing in the water with its females will do, when attacked by a crocodile, rather than fight his enemy then and there. 7. And as the crocodile would come rushing after the escaping elephant, the Asura too with his fierce teeth and golden hair, ran after the Lord as He came out of the water, and shouted in his thunderous voice: You are running away. What is there that shameless scoundrels will not do! 8. The Lord now placed the earth at the top of the waters in a visible place, and charged it with His own power so that it might not sink again. As the enemy was looking on, Brahma recited

परानुषक्तं तपनीयोपकल्पं महागदं काञ्चनचित्रदंशम् ।
मर्मण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः प्रचण्डमन्युः प्रहसन्तं बभाषे ॥ 9॥

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा युष्मद्विधान्मृगये ग्रामसिंहान् ।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा विकत्थनं तव गृह्णन्त्यम्र ॥10॥
एते वयं न्यासहरा रसौकसां गतह्रियो गदया द्रावितास्ते ।
तिष्ठामहेऽद्यापि कथञ्चिदाजौ स्थेयं क्व यामो बलिनोत्पाद्य वैरम् ॥11॥
त्वं पद्रथानां किल यूथपाधिपो घटस्व नोऽस्वस्तय आश्वनूहः ।
संस्थाप्य चास्मान् प्रमृजाश्वस्वकानां यः स्वां प्रतिज्ञां नातिपिपत्यसम्यः ॥12॥

मैत्रेय उवाच

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुषा भृशम् ।
सृजन्नमर्षितः श्वासान्मन्युप्रचलितेन्द्रियः ।
भगवांस्तु गदावेगं विसृष्टं रिपुणोरसि ।
पुनर्गदां स्वामादाय भ्रामयन्तमभीक्ष्णशः ।
ततश्च गदयारार्ति दक्षिणस्यां भ्रुवि प्रभुः ।
एवं गदाम्यां गुर्वीम्यां हर्यक्षो हरिरेव च ।

आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव ॥13॥
आसाद्य तरसा दैत्यो गदयाम्यहनद्धरिम् ॥14॥
अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् ॥15॥
अभ्यधावद्धरिः क्रुद्धः संरम्भादृष्टदच्छदम् ॥16॥
आजघ्ने स तु तां सौम्य गदया कोविदोऽहनत् ॥17॥
जिगीषया सुसंरम्भावन्योन्यसमिजघ्नतुः ॥18॥

a hymn in praise of the Lord and the
Devas showered flowers on Him.

us, wipe the tears of your kith and kin,
as vowed by you. A person who breaks
a solemn vow has no place in an assembly
of honourable men.

The Lord's mocking Response (9-12)

9. To that Asura who was advancing from behind with mace in hand and a coat of gold protecting his body, who was bedecked with golden ornaments and showering abusive words that cut to the quick, the Lord, now roused to the height of anger, said laughing: 10. True, we are wild animals. But we hunt village lions (dogs) like you, detestable fellow. Heroes do not care to reply to the meaningless blabberings of those who are in the noose of the god of death. 11. We who have come to steal the property of the occupants of Rasatala know for certain that we will be smashed by your uplifted mace. But having courted the enmity of a mighty personage like you, we have no option but to put up some fight for a hazy chance of saving our life. 12. You are the leader of an army. Without any hesitation do proceed to defeat us. And having killed

The Fight between the Asura and the Lord (13-28)

Maitreya said: 13. Being thus insulted and mocked by the Lord in a fit of anger, Hiranyaksha became furious and violent like a king cobra teased for sport. 14. Violently agitated in body and mind by the fury of his anger and breathing hard and deep, he rushed at the Lord and delivered a heavy blow to Him with his mace. 15. Just as a great Yogi can evade Yama, the great Lord side-stepped the stroke aimed at his chest. 16. The Lord now took a mace, and biting his lip in anger, rushed at the Asura who was whirling his mace round and round. 17. He aimed His blow at the enemy's right brow, but the master of mace warfare that he was, Hiranyaksha parried it with his own mace. 18. Thus Hiranyaksha and the Lord began to exchange blows

तयोः स्पृधोस्तिग्मगदाहताङ्गयोः क्षतास्त्रवघ्राणविवृद्धमन्त्रवोः ।
 विचित्रमार्गाश्रितोर्जिगीषया व्यभादिलायामिव शुष्मिणोर्मृधः ॥19॥
 दैत्यस्य यज्ञावयवस्य मायागृहीतवाराहतनोर्महात्मनः ।
 कौरव्य महाां द्विषतोर्विमर्दनं दिदृक्षुरागादृषिभिर्वृतः स्वराद् ॥20॥
 आसन्नशौण्डीरमपेतसाध्वसं कृतप्रतीकारमहार्यविक्रमम् ।
 विलक्ष्य दैत्यं भगवान् सहस्रणीर्जगाद नारायणमादिसूकरम् ॥21॥

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् ।
 आगस्कृद्भयकृदुष्कृदस्मद्राद्वरोऽसुरः ।
 मैत्रं मायाविनं दृप्तं निरङ्कुशमसत्तमम् ।
 न यावदेष वर्धेत स्वां वेलां प्राप्य दारुणः ।
 एषा घोरतमा सन्ध्या लोकच्छम्बट्करी प्रभो ।
 अधुनैषोऽभिजिन्नाम योगो मौहर्तको ह्यगात् ।
 दिष्ट्या त्वां विहितं मृत्युमयमासादितः स्वयम् ।

विप्राणां सौरभेयीणां भूतानामप्यनागसाम् ॥22॥
 अन्वेषन्नप्रतिरथो लोकानटति कण्टकः ॥23॥
 आक्रीड बालवद् देव यथाऽऽशीविषमुत्थितम् ॥24॥
 स्वां देव मायामास्थाय तावज्जह्याधमच्युत ॥25॥
 उपसर्पति सर्वात्मन् सुराणां जयमावह ॥26॥
 शिवाय नस्त्वं सुहृदामाशु निस्तर दुस्तरम् ॥27॥
 विक्रम्यैनं मृधे हत्वा लोकानाधेहि शर्मणि ॥28॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षवधेऽष्टादशोऽध्यायः ॥18॥

with their mighty maces, each enraged and bent on victory. 19. With their bodies injured by the blows of the heavy maces, roused to greater heights of anger by the smell of blood, and making various kinds of feints according to the science of mace-fighting, their fierce combat in this contest for the possession of the earth resembled that of a pair of aroused bulls for the possession of a cow. 20. O scion of the Kuru clan! Brahma surrounded by Rishis arrived at the scene of this conflict over the earth between the Asura Hiranyaksha and the Lord incarnated as the Cosmic Boar whose bodily parts constitute the various limbs of the Yajna. 21. Seeing the Asura infatuated with pride in his strength, fearless, revengeful and possessed of irresistible might, Brahma, the leader of all the Rishis, said to the Lord Narayana, embodied as the Primeval Boar: 22-23. Having obtained a boon from me, this Asura is proving a thorn in the side of the world. He is harassing and terrorising the holy men who have taken shelter

at Thy feet and also cows and other harmless creatures. He is roaming the worlds in search of an antagonist, finding himself without a rival. 24. O Lord! Do not play with this Asura like a child playing with a snake, pulling its tail. He possesses many hallucinogenic powers. He is overweening in pride, unprincipled and evil-minded. 25. O Lord! It behoves Thee to kill this monster of sin by Thy prowess before the onset of night, which is the favourable time for the Asuras when their power is augmented. 26. The time of Sandhya, awesome and destructive, is near at hand; quick action is needed to bring victory to the Devas. 27. The auspicious time called Abhijit is about to end. Before it ends, for the good of Thy devotees, deign to kill this invincible Asura. 28. According to the boon given at the time of the curse, he has by good fortune been led to Thee, at whose hands he is to meet with death. Exhibiting Thy might, deign to destroy him and render the world happy.

अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्यलीकामृतं वचः । प्रहस्य प्रेमगर्मेण तदपाङ्गेन सोऽग्रहीत् ॥ 1॥
 ततः सपत्नं मुखतश्चरन्तमकुतोभयम् । जघानोत्पत्य गदया हनावसुरमक्षजः ॥ 2॥
 सा हता तेन गदया विहता भगवत्करात् । विधूर्णितापतद्रेजे तदद्भुतमिवामवत् ॥ 3॥
 स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम् । मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन् ॥ 4॥
 गदायामपविद्धायां हाहाकारे विनिर्गते । मानयामास तद्धर्मं सुनाभं चास्मरद्विभुः ॥ 5॥
 तं व्यग्रचक्रं दितिपुत्राधमेन स्वपार्षदमुख्येन विषज्जमानम् ।
 चित्रा वाचोऽतद्विदां खेचराणां तत्रास्मासन् स्वस्ति तेऽमुं जहीति ॥ 6॥
 स तं निशाम्यात्तरथाङ्गमग्रतो व्यवस्थितं पद्मपलाशलोचनम् ।
 विलोक्य चामर्षपरिप्लुतेन्द्रियो रुषा स्वदन्तच्छदमादशच्छवसन् ॥ 7॥
 करालदंष्ट्रश्चक्षुर्मूर्ध्ना सञ्चक्ष्णो दहन्निव । अभिप्लुत्य स्वगदया हतोऽसीत्याहनद्धरिम् ॥ 8॥

Skandha III : Chapter 19

HIRANYAKSHA AND HIRANYAKASIPU: DESTRUCTION OF THE FORMER

The further Development of the Fight (1-16)

Maitriya said: 1. With a side glance from the corner of his eye, and with a smile (at the idea of prescribing an auspicious time for Him who is Time itself), the Lord accepted the suggestion conveyed by Brahma in sincere and pleasing words. 2. The Incarnate Boar, the nose-born of Brahma, seeing the Asura fearlessly moving about in front of Him, now sprang at him and struck a terrific blow at his lower jaw with His mace. 3. But wonder of wonders! That mace, parried by the Asura's mace, fell down from His hands, whirling. 4. The Asura now got an opportunity for a decisive attack against his disarmed opponent, but he did not do so, as it was against the code of ethics governing mutual combat to attack a disarmed opponent, thus provoking the Lord by his observance of Dharma. 5. When the mace fell from

the hand of the Lord, cries of Ah! Ah! arose everywhere, showing the dismay of the onlookers. Honouring, as it were, the Asura's regard for the rules of combat, He thought of his Sudarsana discus for re-arming Himself. 6. When the Devas and other divinities saw from the skies that the Lord was now armed with His all-destructive Sudarsana, they, in their ignorance of the antecedents of the Asura, began to cry aloud in their impressive voices: Hail unto Thee! Destroy him quickly. But little did they know that this cruel son of Diti confronting the Lord, was none but a principal attendant of His. 7. As he saw standing before him the lotus-eyed Lord in the form of the Boar, armed with the discus, his anger knew no bounds. All his faculties turned into a tremendous wave of anger, and he began to hiss out deep breaths and bite his lips. 8. Gnashing his teeth, and burning everything, as it were, with his feroc-

पदा सव्येन तां साधो भगवान् यज्ञसूकरः ।
 आह चायुधमाधत्स्व घटस्व त्वं जिगीषसि ।
 तां स आपततीं वीक्ष्य भगवान् समवस्थितः ।
 स्वपौरुषे प्रतिहते हतमानो महासुरः ।
 जग्राह त्रिशूलं शूलं ज्वलज्ज्वलनलोलुपम् ।

तदोजसा दैत्यमहाभटार्पितं चकासदन्तः ख उदीर्णदीधिति ।

चक्रेण चिच्छेद निशातनेमिना हरिर्यथा ताक्ष्यपतत्रमुज्जितम् ॥14॥

वृक्णे स्वशूले बहुधारिणा हरेः प्रत्येत्य विस्तीर्णमुरो विभूतिमत् ।

प्रवृद्धरोषः स कठोरमुष्टिना नदन् प्रहृत्यान्तरधीयतासुरः ॥15॥

तेनेत्यमाहतः क्षत्तर्भगवानादिसूकरः ।
 अथोरुधासृजन्मायां योगमायेश्वरे हरौ ।
 प्रववूर्वायवश्चण्डास्तमः पांसवमैरयन् ।
 द्यौर्नष्टभगणाभ्रौघैः सविद्युत्स्तनयित्नुभिः ।
 गिरयः प्रत्यदृश्यन्त नानायुधमुचोऽनघ ।

लीलया मिषतः शत्रोः प्राहरद्वातरंहसम् ॥ 9॥
 इत्युक्तः स तदा भूयस्ताडयन् व्यनदद् भृशम् ॥10॥
 जग्राह लीलया प्राप्तं गरुत्मानिव पन्नगीम् ॥11॥
 नैच्छद्गदां दीयमानां हरिणा विगतप्रभः ॥12॥
 यज्ञाय धृतरूपाय विप्रायाभिचरन् यथा ॥13॥

नाकम्पत मनाक् क्वापि स्रजा हत इव द्विपः ॥16॥
 यां विलोक्य प्रजास्त्रस्ता मेनिरेऽस्योपसंयमम् ॥17॥
 दिग्भ्यो निपेतुर्गवाणः क्षेपणैः प्रहिता इव ॥18॥
 वर्षाद्भिः पूयकेशासृग्विष्णुमूत्रास्थीनि चासकृत् ॥19॥
 दिग्वाससो यातुधान्यः शूलिन्यो मुक्तमूर्धजाः ॥20॥

ious and cruel look, he leaped at Sri Hari and struck Him with his mace, shouting: O you are dead with this! 9-10. As the enemy was looking on, the Lord, as if in play, warded off that fast advancing mace with his left leg, and said to the Asura: Take your weapon again and defeat me. Thereupon the Asura again flourished his mace at the Lord with a loud roar. 11. Remaining firm on the spot; the Lord caught hold of the mace with the utmost ease, just as Garuda would a snake. 12. When he found that his might was of no avail, the Asura felt dispirited and refused to take back his mace which the Lord wanted to restore to him. 13. Now he took a three-pronged trident, eager to consume his opponent like a blazing fire, and aimed it at the Supreme Being standing before him as a Boar, even as a sorcerer hurls his incantations at a knower of Brahman. 14. That valiant Asura's missile, which was emitting rays of light and shining in the sky, was cut to pieces with the utmost ease by Sri Hari with His sharp-toothed discus, as if it were a feather cast by

Garuda. 15. When his trident was thus cut to pieces by Sri Hari's discus, the Asura, filled with an uncontrollable anger, rushed towards Him and delivered with a roar a mighty punch at Sri Hari's chest, which is the residence of Sri Devi herself. He then disappeared from view. 16. O Vidura, struck in this way, the Lord as Primeval Boar did not even take notice of the blow, which was like a mere flower striking an elephant.

Fight with Magical Devices (17-23)

17. The Asura now tried various feats of magical warfare against Him who is the Master of the Divine Maya. The phenomena he created by his magic were so terrific that all thought that the world was coming to an end. 18. Fierce winds began to blow and clouds of dust spread darkness everywhere. Stones rained down on all sides. 19. Torrential rains of urine, feces, bones, blood and hair fell, and heavy clouds with lightning and thunder hid all the luminaries of the sky. 20. O pious one! Mountains were seen to release weapons in all directions, and naked

बहुभिर्यक्षरक्षोभिः पत्यश्वरथकुञ्जरैः । आततायिमिरुसृष्टा हिंसा वाचोऽतिवैशसाः ॥21॥
 प्रादुष्कृतानां मायानामासुरीणां विनाशयत् । सुदर्शनास्त्रं भगवान् प्रायुङ्क्त दयितं त्रिपात् ॥22॥
 तदा दितेः समभवत्सहसा हृदि वेपथुः । स्मरन्त्या भर्तुरादेशं स्तनाच्चासृक् प्रसुप्नुवे ॥23॥
 विनष्टासु स्वमायासु भूयश्चाव्रज्य केशवम् । रुषोपगूहमानोऽमुं ददृशेऽवस्थितं बहिः ॥24॥
 तं मुष्टिभिर्विनिघ्नन्तं वज्रसारैरधोक्षजः । करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं भरुत्पतिः ॥25॥

स आहतो विश्वजिता ह्यवज्ञया परिभ्रमद्गात्र उदस्तलोचनः ।

विशीर्णबाह्वङ्घ्रिशिरोरुहोऽपतद् यथा नगेन्द्रो लुलितो नभस्वता ॥26॥

क्षितौ शयानं तमकुण्ठवर्चसं करालदंष्ट्रं परिदष्टदच्छदम् ।

अजादयो वीक्ष्य शशंसुरागता अहो इमां को नु लभेत संस्थितिम् ॥27॥

यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादसतो मुमुक्षया ।

तस्यैष दैत्यऋषभः पदाहतो मुखं प्रपश्यंस्तनुमुत्ससर्ज ह ॥28॥

एतौ तौ पार्षदावस्य शापाद् यातावसद्गतिम् । पुनः कतिपर्यैः स्थानं प्रपत्स्येते ह जन्मभिः ॥29॥

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्त्रवे स्थितौ गृहीतामलसत्त्वमूर्तये ।

दिष्ट्या हतोऽयं जगतामरुनुदस्त्वत्पादभक्त्या वयमीश निर्वृताः ॥30॥

Rakshasa females went about with tridents in hand and hair dishevelled. 21. Many tribes of Titans and throngs of ogres of a malevolent type moved about spreading terror by word and deed. 22. Thereupon the Lord, the embodiment of Yajna, released His favourite discus Sudarsana to disperse these effects of the Asura's magic. 23. At this time, as a foreboding of her son's end, Diti remembered her husband's words. She got palpitations in her heart, and blood began to ooze from her breasts.

Death of Hiranyaksha (24-30)

24. When his magical stratagems failed, the Asura again made his appearance before the Lord, and in great anger, attempted to crush Him in an embrace, but He got out of the Asura's clutches and again stood before him. 25. Then the Asura began to rain cuffs on the Lord with his iron fist whereupon the Lord delivered a mighty blow to the Asura

with his hand (foot) at the base of the ear, even as Indra struck at Vritra. 26. When the Lord, the master of the worlds, thus struck him in a light mood, the Asura's body trembled, his eyes shot out, and with hands and feet outstretched, he fell like a tree uprooted by the wind. 27. Brahma and others approached him lying dead on the ground, with his hero's brilliance yet unfaded and his terrific fangs and closely set teeth adding to the grimness of his appearance. They all cried out: Oh, how fortunate he is to meet with his death at the hands of the Lord! 28. He on whom the Yogis desiring salvation meditate continuously with concentration in solitude for overcoming the subtle body, which is rooted in ignorance,—by a kick of His foot, and seeing His face before him, has this Asura met with his death. 29. These attendants of Hari who have become Asuras due to the curse of the Rishis will go back to the Lord after a few more births here. 30. Hail! Hail unto

मैत्रेय उवाच

एवं हिरण्याक्षमसह्यविक्रमं स सादयित्वा हरिरादिसूकरः।
जगाम लोकं स्वमखण्डितोत्सवं समीडितः पुष्करविष्टरादिभिः॥31॥
मया यथानूक्तमवादि ते हरेः कृतावतारस्य सुमित्र चेष्टितम्।
यथा हिरण्याक्ष उदारविक्रमो महामृधे क्रीडनवन्निराकृतः॥32॥

सूत उवाच

इति कौषारवाख्यातामाश्रुत्य भगवत्कथाम्। क्षत्ताऽऽनन्दं परं लेभे महाभागवतो द्विजः॥33॥
अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम्। उपश्रुत्य भवेन्मोदः श्रीवत्साङ्कस्य किं पुनः॥34॥
यो गजेन्द्रं क्षणग्रस्तं ध्यायन्तं चरणाम्बुजम्। क्रोशन्तीनां करेणूनां कृच्छ्रतोऽमोचयद्द्रुतम्॥35॥
तं सुखाराध्यमृजुभिरनन्यशरणैर्नृभिः। कृतज्ञः को न सेवेत दुराराध्यमसाधुभिः॥36॥
यो वै हिरण्याक्षवधं महाद्भुतं विक्रीडितं कारणसूकरात्मनः।
शृणोति गायत्यनुमोदतेऽञ्जसा विमुच्यते ब्रह्मवधादपि द्विजाः॥37॥
एतन्महापुण्यमलं पवित्रं धन्यं यशस्यं पदमायुराशिषाम्।
प्राणेन्द्रियाणां युधि शौर्यवर्धनं नारायणोऽन्ते गतिरङ्गः शृण्वताम्॥38॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षवधो नाम एकोनविंशोऽध्यायः॥19॥

Thee! The support of all Yajnas and the embodiment of pure Sattva! Fortunate it is that this scourge of the world has been killed! Devotion to Thee fills our heart with joy!

In Praise of the Episode (31-38)

Maitreya said: 31. Hari, who incarnated as the Primeval Boar, thus destroyed Hiranyaksha and returned to His eternal Abode of Light, while Brahma and the Devas sang Him hymns of praise. 32. O Vidura! In accordance with what I heard from my teachers, I have narrated to you how Sri Hari incarnated Himself and killed the powerful Hiranyaksha in a battle that was no more than a play for Him. *Suta said:* 33. O Brahmanas! The great devotee Vidura was overjoyed to hear this account of the Lord's deeds from Maitreya. 34. People are delighted to hear accounts even of famous holy personages. How much more will they

be delighted to hear of Mahavishnu, the Srivatsa-marked one! 35-36. He who quickly came to the rescue of the lordly Elephant who on being seized by a crocodile and failing to be rescued by his wailing females, began to contemplate His lotus-feet—what man with a sense of gratitude would not worship such a Being, who is easy to be pleased by sincere men with whole-hearted devotion, but who cares not for the adoration of immoral and unrighteous persons? 37. O Brahmanas! Whoever hears this wonderful account of the destruction of Hiranyaksha by the Lord as the Causal Boar, he is freed from the effects of even heinous sins. 38. O dear one! Those who hear this extremely holy and sanctifying narrative will be blessed with wealth, fame, longevity, the respect of others, courage in battle, strength of body and mind, and other blessings they desire. Those who are desireless will obtain Mukti in the end.

अथ विंशोऽध्यायः

शौनक उवाच

महीं प्रतिष्ठामध्यस्य सौते स्वायम्भुवो मनुः । कान्यन्वतिष्ठद् द्वाराणि मार्गायावरजन्मनाम् । 1।
 क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत् । यस्तत्याजाग्रजं कृष्णे सापत्यमघवानिति ॥ 2॥
 द्वैपायनादनवरो महित्वे तस्य देहजः । सर्वात्मनाश्रितः कृष्णं तत्परांश्चाप्यनुव्रतः ॥ 3॥
 किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया । उपगम्य कुशावर्त आसीनं तत्त्ववित्तमम् ॥ 4॥
 तयोः संवदतोः सूत प्रवृत्ता ह्यमलाः कथाः । आपो गाङ्गा इवाघघ्नीर्हिरेः पादाम्बुजाश्रयाः ॥ 5॥
 ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः । रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन् ॥ 6॥
 एवमुग्रश्रवाः पृष्ठ ऋषिभिर्नैमिषायनैः । भगवत्प्रपिताध्यात्मस्तानाह श्रूयतामिति ॥ 7॥

सूत उवाच

हरेर्धृतक्रोडतनोः स्वमायया निशम्य गोरुद्धरणं रसातलात् ।
 लीलां हिरण्याक्षमवज्ञया हतं संजातहर्षो मुनिमाह भारतः ॥ 8॥

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन् । किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् ॥ 9॥

Skandha III : Chapter 20

CREATION AS EXPRESSION OF BRAHMA'S MOODS

Question on the further Propagation of Creatures (1-11)

Saunaka said: 1. O Suta! What were the means adopted by Manu Swāyam-bhuva to bring out into manifestation all these Jivas who had become latent in Iswara during the Pralaya? 2. Vidura was a devotee of great attainments and had a deep personal devotion to Sri Krishna as a friend. He was so devoted to Krishna that he abandoned his brother Dhritarashtra and his sons, because they behaved in a manner insulting to Krishna. 3-4. A son of Vyasa and not much inferior to his father in greatness, he had surrendered himself wholeheartedly to the Supreme Being, and was ever devoted to the service of the Lord's devotees and to pilgrimages to holy places. We would like to know what further questions this great devotee put to the sage Maitreya residing in Kusāvarta. 5. O Suta! Just as the all-purifying Ganga proceeds from the feet of the Lord, so also at the meeting

between these two great devotees there must have been a continuous flow of sin-destroying and purifying conversations about the Lord. 6. Tell us what they talked about—those acts and excellences of the Lord which always form the subject of talk and song among devotees. May you fare well! Who with a bit of devotion could ever feel satiated with hearing about the Lord's activities and excellences!

7. Being thus questioned by the Rishis of Naimisharanya, the Suta Ugrasravas, the son of Romaharshana, said to them with his mind concentrated on the Lord as follows. Now hear what I say on the subject. *Suta said:* 8. Hearing how by assuming His mysterious power of Maya, the Lord took the form of a Boar, lifted the earth up from Rasatala and as if in sport destroyed Hiranyaksha with the utmost ease, Vidura was ecstatic with devotion and said: 9. What did Brahma, the father of all Prajapatis, do in his creative role

ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः ।
सद्वितीयाः किमसृजन् स्वतन्त्रा उत कर्मसु ।

मैत्रेय उवाच

दैवेन दुर्वितर्क्येण परेणानिमिषेण च ।
रजःप्रधानान्महतस्त्रिलिङ्गो दैवचोदितात् ।
तानि चैकैकशः स्रष्टुमसमर्थानि मौक्तिकम् ।
सोऽशयिष्ठाब्धिसलिले आण्डकोशो निरात्मकः ।
तस्य नामेरभूत्यब्धं सहस्रार्कोरुदीधिति ।
सोऽनुविष्टो भगवता यः शेते सलिलाशये ।
ससर्जच्छाययाविद्यां पञ्चपर्वाणमग्रतः ।
विससर्जात्मनः कायं नाभिनन्दस्तमोमयम् ।

ते वै ब्रह्मण आदेशात्कथमेतदभावयन् ॥10॥
आहोस्वित्संहताः सर्व इदं स्म समकल्पयन् ॥11॥

जातक्षोभाद्भूगवतो महानासीद् गुणत्रयात् ॥12॥
जातः ससर्ज भूतादिवियवादीनि पञ्चशः ॥13॥
संहृत्य दैवयोगेन हैममण्डमवासृजन् ॥14॥
साग्रं वै वर्षसाहस्रमन्ववात्सीत्तमीश्वरः ॥15॥
सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराट् ॥16॥
लोकसंस्थां यथापूर्वं निर्ममे संस्थया स्वया ॥17॥
तामिन्नमन्धतामिन्नं तमो मोहो महातमः ॥18॥
जगृह्यक्षरक्षांसि रात्रि क्षुत्तृप्तसमुद्भवाम् ॥19॥

after he had created the Prajapatis? Tell us about these esoteric subjects of which you have full knowledge. 10. How did Marichi and the Brahmarshis and Manus like Swāyambhuva proceed to create at the bidding of Brahma? 11. In the creative work did they function alone or in co-operation with their wives? Or did all the offspring of Brahma jointly create?

A Review of the earlier Stages of Creation (12-17)

Maitreya said: 12. By virtue of the most mysterious potency of the past Karmas of Jivas lying latent, by the will of the Supreme Being who is the Master of Prakriti, and by the power of winkless Time, the Root Matter (Prakriti) became agitated, and from that emerged Mahat-tattva, which evolved into Ahamkara (I-sense) having three aspects, each dominated by Sattva, Rajas and Tamas. Five types of categories were now in manifestation—Ahamkara (I-sense), subtle elements, organs of knowledge, organs of action, and the deities presiding over them. 14. In their discrete condition, they were not able by themselves to come into combination and produce the universe.

Then the power of the Lord enabled them to produce the Golden Shell (the universe in its seminal condition). 15. For a thousand and years the Golden Shell lay in the Cosmic Waters, insentient and unmoving. The all-powerful Lord dwelt in it, and it took the shape of Narayana lying in Cosmic Waters. 16. Out of the navel of Narayana was generated the World-Lotus, having the luminosity of a thousand suns and containing in potentiality all the Jivas in it. In the midst of that lotus the Supreme Being Himself appeared manifested as Brahma. 17. Permeated by Narayana who lay in the Cosmic Waters, Brahma created the worlds, making names and forms discrete, as in previous creations.

The Creative Moods of Brahma (18-22)

18. Out of his own shadow Brahma created the five forms of Ignorance—Tamisra (anger), Andhatamisra (looking upon death as one's end), Tamas (ignorance about one's self), Moha (self-identification with body) and Mahamoha (craving for enjoyments). 19. Not being pleased with this creation of the forms of Ignorance, he abandoned the body (mood of mind) with which he performed this

क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुवुः ।
 देवस्तानाह संविग्नो मा मां जक्षत रक्षत ।
 देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् ।
 देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् ।
 ततो हसन् स भगवानसुरैर्निरपत्रपैः ।
 स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम् ।
 पाहि मां परमात्मस्ते प्रेषणेनासृजं प्रजाः ।
 त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः ।
 सोऽवधार्यास्य कर्षण्यं विविक्ताध्यात्मदर्शनः ।
 तां क्वणच्चरणाम्भोजां मदविह्वललोचनाम् ।
 अन्योन्यश्लेषयोत्तुङ्गनिरन्तरपयोधराम् ।
 गूहन्तीं व्रीडयाऽऽत्मानं नीलालकवरूथिनीम् ।

मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृड्दिताः ॥20॥
 अहो मे यक्षरक्षांसि प्रजा यूयं बभूवथि ॥21॥
 ते अहर्षुर्देवयन्तो विसृष्टां तां प्रभामहः ॥22॥
 त एनं लोलुपतया मैथुनायाभिपेदिरे ॥23॥
 अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत् ॥24॥
 अनुग्रहाय भक्तानामनुरूपात्मदर्शनम् ॥25॥
 ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो ॥26॥
 त्वमेकः क्लेशदस्तेषामनासन्नपदां तव ॥27॥
 विमुञ्चात्मतनुं घोरामित्युक्तो विमुमोच ह ॥28॥
 काञ्चीकलापविलसद्गुलच्छन्नरोधसम् ॥29॥
 सुनासां सुद्विजां स्निग्धहासलीलावलोकनाम् ॥30॥
 उपलभ्यासुरा धर्म सर्वे सम्मुमुहुः स्त्रियम् ॥31॥

creation. Yakshas and Rakshasas appropriated that body of the form of Night, which is the origin of hunger and thirst. 20. Tormented by hunger and thirst, these offspring of Night approached to consume Brahma himself, saying: Don't leave him, eat him up. 21. Then Brahma cried out to them: Do not eat me up, save me, O Yakshas and Rakshasas! You are my children. How can you destroy me? 22. Whatever he created by his body of lustre (Sattva aspect of his being), they were the Devas, and they took up his body of Day, when he had abandoned it, and rejoiced.

Asuras (23-37)

23. From his hips he created the Asuras who were given to excessive sexuality. Out of the sexual urge, they approached him with the intention of consorting with him. 24. At these Asuras who thus approached him, Brahma at first laughed. Then when they persisted, he became angry with them, and when he found them determined, he got frightened and took to his heels. 25-26. He approached Sri Hari, who removes the sufferings of his devotees and who assumes different

forms for the blessing of such devotees. And he said to Him: O Lord! Protect me. At Thy behest I started this work of creating different kinds of beings. Now these sinful creatures of mine are threatening me with sexual molestation. 27. Thou art the one who can remove the suffering of people in travail, and Thou art also the one who inflicts on them various kinds of sufferings until they take refuge in Thee.

28. The Lord, who knows the hearts of all, saw the pitiable condition of Brahma, and advised him to abandon his lust-infested body (i.e. proclivity of mind), and Brahma did so. 29-31. That body rejected by Brahma appeared as a female of exquisite beauty, with anklets producing a murmuring sound, with eyes heavy with inebriation, with silk draperies round her waist held in position by a waist-band studded with precious stones, with high and well-developed breasts, with a well-proportioned nose, with pearl-white teeth, with a charming smile and playful glances, with blue and curly frontal locks, and adjusting her clothes always as if to cover up her body in a show of pretended modesty. O Vidura! The Asuras were infatuated at the sight

अहो रूपमहो धैर्यमहो अस्या नवं वयः ।
वितर्कयन्तो बहुधा तां सन्ध्यां प्रमदाकृतिम् ।
कासि कस्यासि रम्भोरु को वार्थस्तेऽत्र भामिनि ।
या वा काचित्त्वमबले दिष्ट्या सन्दर्शनं तव ।

नैकत्र ते जयति शालिनि पादपद्मं घ्नन्त्या मुहुः करतलेन पतत्पतङ्गम् ।

मध्यं विषीदति बृहत्स्तनभारभीतं शान्तेव दृष्टिरमला सुशिखासमूहः ॥36॥

इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम् ।
प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना ।
विससर्ज तनुं तां वै ज्योत्स्नां कान्तिमतीं प्रियाम् ।
सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्द्रिणा ।
जगृहस्तद्विसृष्टां तां जृम्भणाख्यां तनुं प्रभोः ।

येनोच्छिष्टान्धर्षयन्ति

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः ।

मध्ये कामयमानानामकामेव विसर्पति ॥32॥
अभिसम्भाव्य विश्रम्भात्पर्यपृच्छन् कुमेधसः ॥33॥
रूपद्रविणपण्येन दुर्भगाश्रो विबाधसे ॥34॥
उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः ॥35॥

मध्यं विषीदति बृहत्स्तनभारभीतं शान्तेव दृष्टिरमला सुशिखासमूहः ॥36॥

प्रलोभयन्तीं जगृहूर्मत्वा मूढधियः स्त्रियम् ॥37॥

कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् ॥38॥

त एव चाददुः प्रीत्या विश्वावसुपुरोगमाः ॥39॥

दिग्वाससो मुक्तकेशान् वीक्ष्य चामीलयद् दृशौ ॥40॥

निद्रामिन्द्रियविकलेदो यया भूतेषु दृश्यते ।

तमुन्मादं प्रचक्षते ॥41॥

साध्यान् गणान् पितृगणान् परोक्षेणासृजत्प्रभुः ॥42॥

of this female figure. 32. They exclaimed: Wonderful is her beauty, wonderful her youth and courage too! See how she walks unconcerned without any emotion amidst us who are moved by sexual passion.

33. With many expectations, those evil-minded Asuras showed every form of courtesy to that Sandhya in human form, and said to her as follows, expressing their love for her. They said: 34. O beautiful lady! Who are you? Whose daughter are you? Why are you here? By the display of your feminine beauty, which is an object for sale and purchase, but for which we are too poor to pay, you are making us very uneasy. 35. O good lady! What is the good of asking about your antecedents? Whoever you may be, it is a rare piece of good fortune that we have met you. Our minds are deeply stirred to see you playing at ball (*Kandukrida*). 36. O praiseworthy one! It is enchanting to see the quick movements of your feet as you move about to strike again and again at the ball rebounding from the floor. It seems that under the weight of your heavy bosom your

slender waist is bending. Your clear eyes with their expression of lassitude and your luxuriant hair are equally charming. 37. Then the dull-witted Asuras took possession of Sandhya, taking her to be a woman of enticing beauty.

Gandharvas, Pitris and Kinnaras (38-48)

38. Next, with a smile of deep significance, Brahma created the Gandharvas and Apsaras with beauty of a narcissistic type. 39. He then abandoned that body of his, brilliant and pleasant like moonlight. Viswavasū and other leading Gandharvas adopted that body. 40. Brahma now created out of his lassitude demi-gods like Bhutas and Pisachas. Seeing them stark naked and dishevelled, he closed his eyes. 41. That sheath of lassitude which Brahma abandoned, characterised by yawning and sleep, was adopted by Bhutas and other demi-gods. Sleep is the state in which the senses relax and the bodily fluids flow out uncontrolled. When men are thus polluted they are subject to the attacks of Bhutas and Pisachas. Such attacks go under the name of nightmares. 42. Assuming now

त आत्मसर्गं तं कायं पितरः प्रतिपेदिरे।
 सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत्।
 स किन्नरान् किम्पुरुषान् प्रत्यात्म्येनासृजत्प्रभुः।
 ते तु तज्जगद्गृहं रूपं त्यक्तं यत्परमेष्ठिना।
 देहेन वै भोगवता ज्ञायानो बहुचिन्तया।
 येऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जजिरे।
 स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः।
 तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुषमात्मवान्।
 अहो एतज्जगत्त्रष्टः सुकृतं बत ते कृतम्।
 तपसा विद्यया युक्तो योगेन सुसमाधिना।
 तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः।

साध्येभ्यश्च पितृभ्यश्च कवयो यद्वितन्वते ॥43॥
 तेभ्योऽदवात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥44॥
 मानयन्नात्मनाऽऽत्मानमात्माभासं विलोकयन् ॥45॥
 मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः ॥46॥
 सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्वपुः ॥47॥
 सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः ॥48॥
 तदा मनून् ससर्जान्ते मनसा लोकभावनाम् ॥49॥
 तान्दृष्ट्वा ये पुरा सृष्ट्वाः प्रशशंसुः प्रजापतिम् ॥50॥
 प्रतिष्ठिताः क्रिया यस्मिन् साकमन्नमदामहे ॥51॥
 ऋषीनृषिर्हृषीकेशः ससर्जान्मिताः प्रजाः ॥52॥
 यत्तत्समाधियोगाद्वितपोविद्याविरक्तिमत् ॥53॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विंशोऽध्यायः ॥20॥

an energetic mood, Brahma created the Sādhyas and the Pitris, who have invisible forms. 43. The Pitris and Sādhyas adopted as body that mood of Brahma from which they were born. So those who perform rituals offer Havya and Kavya to the Sādhyas and the Pitris respectively. 44. He created the Siddhas and Vidyadharas by his power of invisibility. He gave them this body of his with the power of invisibility. 45. He created the Kinnaras and Kimpurushas out of his own reflection, which he gazed on and admired. 46. They took over the form that Brahma now abandoned. So they came together and sang his glory in unison at the morning ceremonies. 47. Finding that even with all this, creation was not progressing, Brahma felt worried. He lay down in anger throwing out his hands and legs and gave up that body. From the scattered locks of that body of Brahma, snakes came out, and from his outstretched limbs, cruel serpents with large hoods and great speed emerged.

Creation of Manu or Man (49-53)

49. When after all this Brahma considered himself self-satisfied and became peaceful, there emerged from his mind the Manus capable of populating the world. 50. Brahma gave his own man-like body to the Manus. All the prior creatures congratulated Brahma on having created the Manus in the form of man. 51. They said: O Creator of the world! You have done well in creating the body of man! In this body which is capable of collecting all the materials for sacrifices like the Agnihotra and of performing the sacrifices, we shall all reside and enjoy the parts of the sacrifice due to us. 52. Then Brahma assumed a mood in which he was fully established in self-control, Tapas, spirituality, Yoga and Samadhi, and in that mood he created his most favoured creatures—the Rishis. 53. To each of them Brahma gave parts of that body (mood), which was constituted of Samadhi, Yoga, nobility, Tapas, worship and detachment.

अथैकविंशोऽध्यायः

विदुर उवाच

स्वायम्भुवस्य च मनोर्विशः परमसम्मतः ।
 प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै ।
 तस्य वै दुहिता ब्रह्मन्देवहृतीति विश्रुता ।
 तस्यां स वै महायोगी युक्तायां योगलक्षणैः ।
 रुचिर्यो भगवान् ब्रह्मन्दक्षो वा ब्रह्मणः सुतः ।

मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः ।
 ततः समाधियुक्तेन क्रियायोगेन कर्दमः ।
 तावत्प्रसन्नो भगवान् पुष्कराक्षः कृते युगे ।
 स तं विरजमर्कभं सितपद्मोत्पलस्रजम् ।
 किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम् ।
 विन्यस्तचरणाम्भोजमंसदेशे गरुत्मतः ।
 जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः ।

कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः ॥ 1॥
 यथाधर्मं जुगुपतुः सप्तद्वीपवतीं महीम् ॥ 2॥
 पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ ॥ 3॥
 ससर्ज कतिधा वीर्यं तन्मे शुभ्रूषवे वद ॥ 4॥
 यथा ससर्ज भूतानि लब्ध्वा भार्या च मानवीम् । 5॥

सरस्वत्यां तपस्तेपे सहस्राणां समा दश ॥ 6॥
 सम्प्रपेदे हारिं भक्त्या प्रपन्नवरदाशुषम् ॥ 7॥
 दर्शयामास तं क्षतः शब्दं ब्रह्म दधद्वपुः ॥ 8॥
 स्निग्धनीलालकव्रातवक्त्राब्जं विरजोऽम्बरम् । 9॥
 श्वेतोत्पलक्रीडनकं मनःस्पर्शस्मितेक्षणम् ॥ 10॥
 दृष्ट्वा खेऽवस्थितं वक्षः श्रियं कौस्तुभकन्धरम् ॥ 11॥
 गीर्भिस्त्वभ्यगृणात्प्रीतिस्वभावात्मा कृताञ्जलिः ॥ 12॥

Skandha III : Chapter 21

KARDAMA PRAJAPATI'S CREATIVE ROLE

Kardama's Tapas (1-8)

Vidura said: 1. O great one! Describe to us the famous line of Swayambhuva-manu, which (as distinguished from the earlier creations) has the characteristic feature of multiplication by sexual reproduction. 2-4. How did Priyavrata and Uttanapada, the sons of Swayambhuva-manu, rule this earth with its seven islands (continents), observing the rules of Dharma? You told us that one of Swayambhuva's noble daughters became the wife of Kardama, himself a great Yogi. How many issue did he beget in Devahuti, who was established in self-control and other spiritual disciplines? 5. O great one! How did Ruchi and Daksha, both sons of Brahma, proceed to multiply creation, having obtained as wives Manu's daughters, Ākūti and Prasuti?

Maitreya said: 6. Being ordered by

Brahma to engage himself in producing issue, the noble Kardama went to the banks of Saraswati and performed Tapas for ten thousand years. 7. Having failed to realise the Lord by mere austerities, Kardama then took to the path of devotion consisting in worship, singing the divine name, etc., accompanied by practice of concentration. These generated in him an intense love of God, and he took refuge in Hari, who grants all the desires of those who surrender to Him. 8. Being very much pleased with Kardama, the Bhagavan, the Supreme Being revealed in the Vedas, showed Himself to him in a form of glory constituted of Sacchidananda, suited to the age of Krita.

Kardama's Vision of the Lord and his Prayer (9-21)

9-12. Pure and sun-like in brilliance: wearing garlands with white and blue

ऋषिरुवाच

जुष्टं बताद्याखिलसत्त्वरशेः सांसिध्यमक्ष्णोस्तव दर्शनान्नः ।
 यद्दर्शनं जन्ममिरीड्य सद्भिराशासते योगिनो रूढयोगाः ॥13॥
 ये मायया ते हतमेधसस्त्वत्पादारविन्दं भवसिन्धुपोतम् ।
 उपासते कामलवाय तेषां रासीश कामान्निरयेऽपि ये स्युः ॥14॥
 तथा स चाहं परिवोदुकामः समानशीलां गृहमेधधेनुम् ।
 उपेयिवान्मूलमशेषमूलं दुराशयः कामदुघाङ्घ्रिपस्य ॥15॥
 प्रजापतेस्ते वचसाधीश तन्त्या लोकः किलायं कामहतोऽनुबद्धः ।
 अहं च लोकानुगतो वहामि बलिं च शुक्लानिमिषाय तुभ्यम् ॥16॥
 लोकांश्च लोकानुगतान् पशूंश्च हित्वा श्रितास्ते चरणातपत्रम् ।
 परस्परं त्वद्गुणवादसीधुपीयूषनिर्यापितदेहधर्माः ॥17॥
 न तेऽजराक्षमिरायुरेषां त्रयोदशारं त्रिशतं षष्टिपूर्वं ।
 षण्मेम्यनन्तच्छदि यत्त्रिणाभि करालस्रोतो जगदाच्छिद्य धावतु ॥18॥

flowers; having blue and curly locks surrounding His forehead; wearing a yellow cloth; having a diadem and ear-rings; holding in his hands a conch, a discus, a mace, and a white play-lotus; having an expression and a smile on the face that bestow the highest joy on an on-looker; seated on the back of Garuda; having Sri on His chest and Kaustubha on His neck—such was the Divine Form revealed to Kardama who, overcome with joy and thankfulness, now fell prostrate before the Lord and sang as follows:

13. By having the vision of Thy form of unsullied purity and holiness, our eyes have today learned the real purpose of their existence. Yogis of high attainment long to gain this vision through the practice of spiritual discipline for several lives. 14. Thy Maya must have indeed vitiated the intelligence of those who forget that Thy feet constitute the boat for crossing the ocean of Samsara, and adore Thee for the fulfilment of sensuous desires which one could have even in an animal body. 15. I am one of those ill-motivated persons approaching Thy feet where one

could get all desires, as at the foot of the Wish-fulfilling tree (Kalpa-taru). I desire to acquire a woman of suitable temperament and outlook as my wife, a woman who will be a Kamadhenu (a bestower of all felicities) in domestic life. 16. O Lord! This desire-infected world is, it seems, bound by the commandments of Thee in Thy role as the Prajapati (Brahma)—commandments in respect of paying the threefold debt of man (the three Rinas). I, too, following the way of the world, desire to make an offering to Thee of these debts (one of which is the begetting of progeny). 17-18. Those who abandon worldly relationships and properties and seek the shelter of the umbrella of Thy feet, and in the company of devotees, forget even their physical needs through absorption in conversations on, and recitals of, Thy excellences—these are not destroyed by Thy swift-moving wheel of Time with thirteen months as its spokes, the three hundred and sixty days as its parts, the six seasons as its rims, the countless moments as leaves embellishing it, and the three periods of Chaturmasya

एकः स्वयं सञ्जगतः सिसृक्षयाद्वितीययाऽऽत्मन्नघियोगमायया ।
 सृजस्यदः पाप्मि पुनर्ग्रसिष्यसे यथोर्णनामिर्मगवन् स्वशक्तिभिः ॥19॥
 नैतद्वताधीश पदं तवेप्सितं यन्मायया नस्तनुषे भूतसूक्ष्मम् ।
 अनुग्रहायास्त्वपि यहि मायया लसत्तुलस्या तनुवा विलक्षितः ॥20॥
 तं त्वानुभूत्योपरतक्रियार्थं स्वमायया वर्तितलोकतन्त्रम् ।
 नमाम्यभीक्ष्णं नमनीयपादसरोजमल्पीयसि कामवर्षम् ॥21॥

ऋषिरुवाच

इत्यव्यलीकं प्रणुतोऽब्जनाभस्तमाबभाषे वचसामृतेन ।
 सुपर्णपक्षोपरि रोचमानः प्रेमस्मितोद्वीक्षणविभ्रमद्भ्रूः ॥22॥

श्रीभगवानुवाच

विदित्वा तव चैत्यं मे पुरैव समयोजि तत् । यदर्थमात्मनियमैस्त्वयैवाहं समर्चितः ॥23॥
 न वै जातु मृषैव स्यात्प्रजाध्यक्ष मदहर्णम् । भवद्विधेष्वतितरां मयि संगृभितात्मनाम् ॥24॥
 प्रजापतिसुतः सभ्राण्मनुर्विख्यातमङ्गलः । ब्रह्मावर्तयोऽधिवसन् शास्ति सप्तार्णवां महीम् ॥25॥
 स चेह विप्र राजर्षिर्महिष्या शतरूपया । आयास्यति दिदृक्षुस्त्वां परश्वो धर्मकोविदः ॥26॥
 आत्मजामसितापाङ्गीं वयःशीलगुणान्विताम् । मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो ॥27॥

as the hub. 19. Though Thou art the only existence, Thou, being desirous of creation, hast assumed Thy Yogamaya, Thy Sakti, which, though distinct, is not separate from Thee. Thou dost project, sustain and withdraw the universe as a spider does its silken webs. 20. O Lord! Though Thou be averse to granting sensuous fulfilment to devotees prompted by worldly desires, still in so far as Thou hast adopted through Thy Maya a brilliant and limited form with the decoration of Tulasi and other items, it behoves Thee to grant all fulfilments that Thy devotees seek. 21. Thou art on the one hand merged in Thy inherent bliss and unconcerned with action, its fruits and enjoyments, and on the other, through Thy Yogamaya, Thou art carrying on all the activities of the world. Thus Thou art the God of both the desireless and those who seek fulfilment of desires. I, therefore, bow down again and again to Thee, who art ready to be pleased even by a little striving on the part of man and to shower on him all that he seeks.

The Lord's Commandment to Kardama (22-34)

Maitreya said: 22. To him who praised Him with the utmost sincerity, the Lord appeared in His luminous form on the back of Garuda with a smile full of love and charm playing on His face, and said: 23. Knowing even beforehand the desire with which you practised disciplines for My propitiation, I have already made arrangement for the same. 24. O Prajapati! Know for certain that concentrated and whole-hearted prayer to Me will never go unanswered. It is even more certain that it will not be vain in the case of great devotees like you. 25-26. The day after tomorrow there will arrive here to meet you the Manu, famous for his goodness and learning, who rules the sea-girt earth at his capital in Brahmavarta. He will be accompanied by his wife Satarupa. 27. He will give in marriage to you his daughter, handsome, young and good-natured, for whom he has been seeking a suitable husband.

समाहितं ते हृदयं यत्रेमान् परिवत्सरान् ।
 या त आत्मभृतं वीर्यं नवधा प्रसविष्यति ।
 त्वं च सम्यगनुष्ठाय निदेशं म उशत्तमः ।
 कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् ।
 सहाहं स्वांशकलया त्वद्वीर्येण महामुने ।

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः ।

निरीक्षतस्तस्य

आकर्णयन्

पत्ररथेन्द्रपक्षैरुच्चारितं

जगाम बिन्दुसरसः सरस्वत्या परिश्रितात् ॥33॥

ययावशेषसिद्धेश्वरामिष्टुतसिद्धमार्गः ।

स्तोममुदीर्णसाम ॥34॥

अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः ।
 मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम् ।
 तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत् ।
 यस्मिन् भगवतो नेत्राण्यपतन्नश्रुबिन्दवः ।
 तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् ।
 पुण्यद्रुमलताजालैः कूजत्पुण्यमृगद्विजैः ।

सा त्वां ब्रह्मन्तृपवधूः काममाशु भजिष्यति ॥28॥
 वीर्यं त्वदीये ऋषय आधास्यन्त्यञ्जसाऽऽत्मनः 29
 मयि तीर्थीकृताशेषक्रियार्थो मां प्रपत्स्यसे ॥30॥
 मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम् 31
 तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् ॥32॥

आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥35॥
 आरोप्य स्वां दुहितरं समार्यः पर्यटन्महीम् ॥36॥
 उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् ॥37॥
 कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम् ॥38॥
 पुण्यं शिवामृतजलं महर्षिगणसेवितम् ॥39॥
 सर्वर्तुफलपुष्पाढ्यं वनराजिश्रियान्वितम् ॥40॥

28. O great Rishi! The wife for whom you have been longing for all this time will come to you now. She will bear nine daughters to you, and these will be married to other Rishis who will beget children in them. 30. Having fulfilled my commandment and having been purified by the dedication of all actions to Me, you will finally attain to Me. 31. Showing kindness to all beings and giving protection to all who have renounced the world, you will finally gain that knowledge by which you will see the whole universe together with your own self as contained in Me, the Supreme Self, and Me in your Self. 32. Furthermore I shall be born of you in your wife as a partial Incarnation (Swāmsakala) and propound a philosophy. *Maitreya said*: 33. Having said to him this much, the Lord, who shines before one only when the senses become inwardly aware, disappeared from that Ashrama called Bindusaras, around which the river Saraswati flowed. 34. As Kardama watched, the Lord, praised by all the Siddhas, went along the path to

Vaikuntha on His eagle vehicle (Garuda), the sound of whose wings is the Riks which are the basis of the Samans.

Manu Swayambhuva's Visit to Kardama's Ashrama (35-56)

35. After the Lord's departure, Kardama continued to live at Bindusaras, awaiting the marriage proposal mentioned by the Lord. 36-37. Meanwhile Manu Swayambhuva, who was travelling all over the country in a golden car along with his wife and daughter in order to find a suitable husband for the latter, arrived at the Ashrama of that tranquil sage at Bindusaras on the day appointed by the Lord. 38-39. The place was called Bindusaras, because a tear-drop of compassion of the all-pervading Lord fell at that place. It was surrounded by the river Saraswati, having very sacred, healthy and sweet waters, and forming a favourite resort of many holy men. 40. That Ashrama was full of warbling birds and animals of holy association, and was full of trees and creepers bearing flowers and fruits

| | | |
|---|---------------------|---|
| मत्तद्विजगणैर्घुष्टं | मत्तभ्रमरविभ्रमम् । | मत्तर्बहिनटाटोपमाह्वयन्मत्तकोकिलम् ॥41॥ |
| कदम्बचम्पकाशोककरञ्जबकुलासनैः | | कुन्दमन्दारकुटजैश्चूतपोतैरलङ्कृतम् ॥42॥ |
| कारण्डवैः प्लवैर्हंसैः कुररैर्जलकुक्कुटैः । | | सारसैश्चक्रवाकैश्च चकोरैर्वल्गु कूजितम् ॥43॥ |
| तथैव हरिणैः क्रोडैः श्वाविद्गवयकुञ्जरैः । | | गोपुच्छैर्हरिभिर्मर्कैर्नकुलैर्नाभिर्भिवृतम् ॥44॥ |
| प्रविश्य तत्तीर्थवरमादिराजः सहात्मजः । | | ददर्श मुनिमासीनं तस्मिन् हुतहुताशनम् ॥45॥ |
| विद्योतमानं वपुषा तपस्युग्रयुजा चिरम् । | | नातिक्षामं भगवतः स्निग्धापाङ्गावलोकनात् । |
| तद्वचाहृतामृतकलापीयूषश्रवणेन च ॥46॥ | | |
| प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम् । | | उपसंश्रित्य मलिनं यथार्हणमसंस्कृतम् ॥47॥ |
| अथोटजमुपायातं नृदेवं प्रणतं पुरः । | | सपर्यया पर्यगृह्णात्प्रतिनन्द्यानुरूपया ॥48॥ |
| गृहीतार्हणमासीनं संयतं प्रीणयन्मुनिः । | | स्मरन् भगवदादेशमित्याह श्लक्ष्णया गिरा ॥49॥ |
| नूनं चङ्क्रमणं देव सतां संरक्षणाय ते । | | वधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी ॥50॥ |
| योऽर्केन्द्रग्रीन्द्रवायूनां यमधर्मप्रचेतसाम् । | | रूपाणि स्थान आधत्से तस्मै शुक्लाय ते नमः ॥51॥ |
| न यदा रथमास्थाय जैत्रं मणिगणार्पितम् । | | विस्फूर्जच्चण्डकोदण्डो रथेन त्रासयन्नघान् ॥52॥ |
| स्वसैन्यचरणक्षुण्णं वेपयन्मण्डलं भुवः । | | विकर्षन् बृहतीं सेनां पर्यटस्यंशुमानिव ॥53॥ |
| तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः । | | भगवद्वचिता राजन् भिद्येरन् बत दस्युभिः ॥54॥ |

in all seasons. It was the seat of all that the wild beauty of a forest can offer. 41. The solitude of that place was broken by the joyous cries of birds, by the inebriated humming of honey-bees, and by the sweet mating calls of Kokilas. The charming sight of peacocks graced one's eyes everywhere. 42. Its beauty was enhanced by the presence of such trees as Kadamba, Champaka, Asoka, Karanja, Bakula, Asana, Kunda, Mandara, Kutaja and mango. 43. It was full of the delightful chirpings of birds like Karandava, Plava (swan), Kurara, Sarasa, Chakravaka (water-fowl), and Chakora. 44. The forests round about abounded in animals like deer, boars, wild dogs, porcupines, Gavayas (cow-like wild animals), elephants, lions, monkeys, mongoose, and musk deer. 45. Manu, the first in the kingly line, entered that hermitage with his retinue and saw the sage sitting there after his morning rites. 46-47. Lustrous because of his long and intense Tapas; not too lean in spite of it because of the Lord's gracious glance falling on him

and of his having drunk the nectar of the Lord's speech through his ear; tall; endowed with eyes resembling the petals of a lotus flower; having matted locks; and dressed in a single piece of cloth—he looked like a priceless but unpolished gem. 48. He then received with due respect the king, who made prostrations and presented himself before him. 49. After the king was thus honoured, seated and rested, Kardama began to talk to him very cordially, remembering the commandment of the Lord.

He said: 50. O great King! Your movements all over the country are for the protection of the good and the destruction of evil ones. For you are an instrument of the Lord for working out the welfare of the world. 51. Salutation to you who are only a manifestation of the Lord, who assumed according to the need of the time and situation the forms of the Sun, the Moon, Agni, Indra, Varuna, Yama, Dharma and others! 52-54. A calamity it would have been if you were not frequently moving about

अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः ।
अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः ।

शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति ॥55॥
तद्वयं निर्व्यलीकेन प्रतिपद्यामहे हृदा ॥56॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे एकविंशोऽध्यायः ॥21॥

like the sun in the sky in your resounding and bejewelled chariot with the loud twang of your bow and the thundering sound of the trampling of your huge army, striking terror in the hearts of evil-doers. Otherwise barbarous and cruel men would have broken both the law and the social order established by the Lord, causing confusion everywhere. 55.

Brought on by the sensuality and licentiousness of people, utter chaos would have been the result. If you were inactive, the world would have remained in the hands of barbarians. 56. Yet we would like to know what exactly is the mission on which you have now come. If you give us a clear idea of it, we can better follow your command.

अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

एवमाविष्कृताशेषगुणकर्मोदयो

मुनिम् ।

सब्रीड इव तं सम्राडुपारतमुवाच ह ॥ 1॥

मनुरुवाच

ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीप्सया ।

छन्दोमयस्तपोविद्यायोगयुक्तानलम्पटान् ॥ 2॥

तत्त्राणायासृजच्चस्मान्दोःसहस्रात्सहस्रपात् ।

हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते ॥ 3॥

अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः ।

रक्षति स्माव्ययो देवः स यः सदसदात्मकः ॥ 4॥

तव संदर्शनादेवच्छिन्ना मे सर्वसंशयाः ।

यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः ॥ 5॥

दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम् ।

दिष्ट्या पादरजः स्पृष्टं शीर्ष्णं मे भवतः शिवम् 6

Skandha III : Chapter 22

KARDAMA'S MARRIAGE WITH DEVAHUTI

The Manu's Offer of Devahuti in Marriage (1-14)

1. To that ascetic Kardama, who thus spoke in praise of his acts and excellences, the king replied in an attitude of modesty. *The Manu said:* 2. Brahma, the embodiment of the Veda, created you from his face for the propagation of the Vedas, endowing you with traits suited for austerity, knowledge, worship, and the life of renunciation. 3. That Universal Being with countless limbs created us Kshatriyas out of his arms, in order to protect the

Brahmana. Brahma is His heart and the Kshatriya is His limb. 4. For this reason the Brahmana and the Kshatriya are a protection to each other. It is the Lord Himself who protects the whole social order through the Brahmana and the Kshatriya. 5. By my very meeting with you, all my doubts have been cleared. For even without my asking, you have enlightened me on the duties of one who has the task of governing and protecting the country. 6. It is by a rare good fortune that I have met you who

दिष्ट्या त्वयानुशिष्टोऽहं कृतश्रानुग्रहो महान् ।
 स भवान्दुहितृस्नेहपरिक्लिष्टात्मनो मम ।
 प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम ।
 यदा तु भवतः शीलश्रुतरूपवयोगुणान् ।
 तत्प्रतीच्छ द्विजाग्रयेमां श्रद्धयोपहृतां मया ।
 उद्यतस्य हि कामस्य प्रतिवादो न शस्यते ।
 य उद्यतमनादृत्य कीनाशमभियाचते ।
 अहं त्वाशृणवं विद्वन् विवाहार्थं समुद्यतम् ।

ऋषिरुवाच

बाढमुद्रोदुकामोऽहमप्रप्ता च तवात्मजा ।

कामः स भूयान्नरदेव तेऽस्याः पुत्र्याः समान्नायविधौ प्रतीतः ।

क एव ते तनयां नाद्रियेत स्वयैव कान्त्या क्षिपतीमिव श्रियम् ॥16॥

अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योशतीगिरः ॥ 7॥
 श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने ॥ 8॥
 अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः ॥ 9॥
 अशृणोन्नारदादेष्टा त्वय्यासीत्कृतनिश्चया ॥10॥
 सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु ॥11॥
 अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः ॥12॥
 क्षीयते तद्यशः स्फीतं मानश्चावज्ञया हतः ॥13॥
 अतस्त्वमुपकुर्वाणः प्रप्तां प्रतिगृहाण मे ॥14॥

आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः ॥15॥

are not generally accessible to people of uncontrolled mind and senses. It is an equally good piece of fortune that I have been able to touch the dust of your feet with my head. 7. I am fortunate and blessed to be instructed by you. Fortunate am I to have taken in through my ears the noble instructions imparted by you.

8. I would, however, beseech you to hear my submission relating to a problem connected with my daughter, whom I love very much and about whom I am very much worried. 9. This daughter of mine, who is the sister of Priyavrata and Uttanapada, is in search of a husband suited to her from the point of view of age, character and temperament. 10. From the day she happened to hear the highly complimentary account of Narada about you—regarding your character, your knowledge of the Sastras, your beauty of form, your youthful age, etc.—from that day she recognised in you her husband. 11. Therefore, O great Brahmana, deign to accept her whom I offer to you as wife. She will be well-matched with you in discharging all the duties of a householder. 12. The rejection of an object of utility that has come by

itself to one unsought, is not considered a virtue even in a man of dispassion. And it is certainly not so in respect of a man who desires it in his heart. 13. A man who rejects what is offered unasked and afterwards begs for it from one who is unwilling to give—he earns disrepute and is liable to be an object of ridicule. 14. I have heard that you are on the lookout for a proper match, being an Upakurvāna or one who has decided to end the rule of celibacy after the study of the Vedas is over. So I request you to accept as wife this girl whom I offer to you with all devotion and respect.

Kardama's Acceptance (15-26)

Kardama said in reply: 15. Let it be as you say. I am desirous of taking a wife, and here is your daughter who has not been promised to any one before. It will be a well-matched marriage. Let this, our marriage, be the first to lay down the guidelines of marriage, there having been none before. 16. As you wish, let the marriage of your daughter take place in accordance with the Vedic dictum. Who would not receive with respect this daughter of yours whose bodily lustre rejects

यां हर्म्यपृष्ठे क्वणदङ्घ्रिशोभां विक्रीडतीं कन्दुकविह्वलाक्षीम् ।
 विश्वावसुर्न्यपतत्स्वाद्विमानाद्विलोक्य सम्मोहविमूढचेताः ॥17॥
 तां प्रार्थयन्तीं ललनाललाममसेवितश्रीचरणैरदृष्टाम् ।
 वत्सां मनोरुच्चपदः स्वसारं को नानुमन्येत बुधोऽभिधाताम् ॥18॥
 अतो भजिष्ये समयेन साध्वीं यावत्तेजो बिभृयादात्मनो मे ।
 अतो धर्मान् पारमहंस्यमुख्यान् शुक्लप्रोक्तान् बहु मन्येऽर्विह्वान् ॥19॥
 यतोऽभवद्विश्वमिदं विचित्रं संस्थास्यते यत्र च वावतिष्ठते ।
 प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः ॥20॥
 मैत्रेय उवाच

स उग्रधन्वन्नियदेवाबभाषे आसीच्च तूष्णीमरविन्दनाभम् ।
 धियोपगृह्णन् स्मितशोभितेन मुखेन चेतो लुलुभे देवहृत्याः ॥21॥

सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् । तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥22॥
 शतरूपा महाराज्ञी पारिवर्हन्महाधनान् । दम्पत्योः पर्यदात्प्रीत्या भूषावासःपरिच्छदान् ॥23॥
 प्रप्तां दुहितरं सम्राट् सदृक्षाय गतव्यथः । उपगुह्य च बाहुभ्यामौत्कृष्टघोन्मथिताशयः ॥24॥
 अशक्नुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः । आसिञ्चदम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाः ॥25॥

the need of any ornaments to beautify her. 17-18. What sensible man would reject the suit of a lady like her noted for her beauty and nobility? It is said that seeing her at play with a ball on the terrace of the house—her anklets producing a delightful sound and her eyes following the movements of the ball—Viswavasū, a Gandharva travelling in an aerial vehicle in the sky, got infatuated and fell down from above. She is a jewel of a woman coming here of her own accord and offering her hand in marriage. Besides, she is so pure that she is unfit to be seen by anyone except by people with great devotion to God. She is the daughter of Manu Swayambhuva and the sister of Uttanapada. Is there any sensible man who would reject her suit? 19. I, however, accept this proposal under one condition. I shall stay with her only till the required number of issue has been begotten. After that I shall renounce the world as directed by the Lord Himself, and enter the Order of Paramahamsas whose characteristic

is universal love. 20. The highest authority for us in all matters is the Lord Himself from whom this mysterious universe has emerged, by whom it is sustained, and into whom it dissolves. He is the master of all Prajapatis and the Lord of all.

Maitreya said: 21. Having said this much, Kardama remained silent, with his mind absorbed in the Lord, while his smiling face intensified the sentiment of love in Devahuti's mind. 22. Next, the Manu, after ascertaining the decision of his wife and daughter, gave the latter in marriage joyfully to the highly virtuous Kardama, to whom she was an equal in all respects. 23-24. The queen Satarupa gave rich marriage presents to the couple, consisting of costly silk robes, jewellery and utensils. And the king, now relieved very much to see his daughter properly wedded, held her in his arms and grew very tender and emotional out of his parental affection. 25. Unable to bear her separation, he shed profuse tears over her head and wetted her hair, calling out loudly: O

आमन्व्य तं मुनिवरमनुज्ञातः सहानुगः ।
 उभयोर्ऋषिकुल्यायाः सरस्वत्याः सुरोधसोः ।
 तमायान्तमभिप्रेत्य ब्रह्मावर्तप्रजाः पतिम् ।
 बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता ।
 कुशाः काशास्त एवासन् शश्वद्वरितवर्चसः ।
 कुशकाशमयं बर्हिरास्तीर्य भगवान्मनुः ।
 बर्हिष्मतीं नाम विभुर्यां निर्विश्य समावसत् ।
 सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः ।

प्रत्यूषेष्वनुबद्धेन हृदा शृण्वन् हरेः कथाः ॥33॥

निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम् ।
 अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः ।
 स एवं स्वान्तरं निन्ये युगानामेकसप्ततिम् ।
 शारीरा मानसा दिव्या वैयासे ये च मानुषाः ।

प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः ॥26॥
 ऋषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः ॥27॥
 गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहर्षिताः ॥28॥
 न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ॥29॥
 ऋषयो यैः पराभाव्य यज्ञघ्नान् यज्ञमीजिरे ॥30॥
 अयजद्यज्ञपुरुषं लब्धा स्थानं यतो भुवम् ॥31॥
 तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥32॥
 संगीयमानसत्कीर्तिः सस्त्रीभिः सुरगायकैः ।

यदा भ्रंशयितुं भोगा न शेकुर्भगवत्परम् ॥34॥
 शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः ॥35॥
 त्रासुदेवप्रसङ्गेन परिभूतगतित्रयः ॥36॥
 भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥37॥

daughter! O darling! 26. Then taking leave of Kardama, the king, accompanied by his wife and his following, started in his chariot for his city.

Swayambhuva's Return (27-39)

27. As he travelled, he saw on both banks of the Saraswati the hermitages of several ascetics, adding to the beauty and sublimity of that place. 28. The subjects of the emperor, hearing that he was coming, were overjoyed and came in numbers from Brahmavarta to receive him with a band and music. 29. Manu's capital Barhishmati in Brahmavarta is the spot where the stiff hairs of the Cosmic Boar fell when the Lord in that form shook his limbs. 30. It is that hair that became evergreen grasses like Kusa and Kasa. The Rishis defeat the forces that obstruct Yajna and adore the Lord of Yajna with those grasses. 31. Where the great Swayambhuva Manu built sacrificial altars with these Kusa and Kasa grasses and worshipped the Supreme Being—that spot is known as Barhishmati. 32-33. Reaching Barhishmati, the Manu with his men

entered his palace, where all facilities were available for promoting man's physical and spiritual life. Everyday in the morning heavenly singers sang his praise. With one-pointed mind he heard the narration of the Lord's excellences, and in the company of his wife and subjects, he lived a life of worldly enjoyments that was consistent with the dictates of the scriptures. 34-35. Although he was living in the midst of every form of sensuous attraction that Yogamaya can offer, they could not tempt him into worldliness, because he held the Lord in mind always. As he spent much of his time in hearing about the excellences of the Lord, reciting hymns of praise, meditating and worshipping, not a minute of his reign on earth was spent in vain. 36. In this way he spent his life of seventy-one Chaturyugas' duration (one Manvantara), mostly in spiritual pre-occupations that are beyond the three states of waking, dream and sleep. 37. How can a devotee who has taken shelter at His feet be overcome by any of the affectations relating to the body or mind, by his environment or

यः पृष्ठो मुनिभिः प्राह धर्मान्नानाविधाञ्छुमान् ।
एतत् आदिराजस्य मनोश्चरितमद्भुतम् ।

नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा ॥38॥
वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥39॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे द्वाविंशोऽध्यायः ॥22॥

enemies, or by variations of temperature?
38. Being interested in the welfare of all, he narrated in reply to the questions of several Rishis all the subtle points relating to the duties of the Varnas and the

Ashramas. 39. I have narrated to you the sanctifying account of Swayambhuva Manu, the first king to rule the earth. Now hear about the unique doings of his daughter.

अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिद्विजितकोविदा ।
विश्रम्भेणात्मशौचेन गौरवेण दमेन च ।
विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम् ।
स वै देवर्षिर्वर्यस्तां मानवीं समनुव्रताम् ।
कालेन भूयसा क्षामां कश्चितां व्रतचर्यया ।

नित्यं पर्यचरत्प्रीत्या भवानीव भवं प्रभुम् ॥ 1॥
शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥ 2॥
अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥ 3॥
दैवाद्गरीयसः पत्युराशासानां महाशिषः ॥ 4॥
प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् ॥ 5॥

कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।
यो देहिनामयमतीव सुहृत्स्वदेहो नावेक्षितः समुचितः क्षपितुं मदर्थे ॥ 6॥
ये मे स्वधर्मनिरतस्य तपःसमाधिविद्यात्मयोगविजिता भगवत्प्रसादाः ।
तानेव ते मदनुसेवनयावरुद्धान् दृष्टिं प्रपश्य वितराम्यभयानशोकात् ॥ 7॥

Skandha III : Chapter 23

DEVAHUTI AND KARDAMA IN THE AERIAL MANSION

Devahuti's Service of Kardama (1-11)

Maitreya said: 1. After her parents' return, Devahuti, who was quick to divine the needs of her husband, served him with great enthusiasm as Parvati does Siva. 2-3. With the utmost attention, and devoid of selfishness, ostentation, annoyance, greed or pride, she served her husband of great power and splendour to his utmost satisfaction, evincing in her conduct purity of mind, respect, self-control, spirit of service, love and sweetness of speech. 4-5. For long Devahuti served Kardama in this way, desiring to

please her god-like husband and get his heartfelt blessing, until she was weakened by the strain of it and by the observance of rigid vows. Seeing her so, Kardama one day addressed her thus with great love and feeling, in a faltering voice:

6. O daughter of Manu! I am highly pleased with the extremely devoted, loving and respectful service you have been rendering me. In your zeal for service, you do not care even for the preservation of your own body, which is so dear and important for all living beings. 7. By discharging the ordained duties and by

अन्ये पुनर्भगवतो भ्रुव उद्विजृम्भविभ्रंशितार्थरचनाः किमुहकमस्य ।
 सिद्धासि भुङ्क्ष्व विभवान्निजधर्मदोहान्दिव्यान्नरैर्दुरधिगान्नुपविक्रियाभिः । 8।
 एवं ब्रुवाणमबलाखिलयोगमायाविद्याविचक्षणमवेक्ष्य गताधिरासीत् ।
 सम्प्रश्रयप्रणयविह्वलया गिरेषद्वीडावलोकविलसद्वसिताननाऽऽह ॥ 9॥

देवहूतिरुवाच

राद्धं बत द्विजवृषैतदमोघयोगमायाधिपे त्वयि विभो तदवैमि भर्तः ।
 यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो भूयाद्गरीयसि गुणः प्रसवः सतीनाम् ॥10॥
 तत्रेति कृत्यमुपशिक्ष यथोपदेशं येनैष मे कश्चितोऽतिरिरंसयाऽऽत्मा ।
 सिद्धचेत ते कृतमनोभवधर्षिताया दीनस्तदीश भवनं सदृशं विचक्ष्व ॥11॥

मैत्रेय उवाच

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः । विमानं कामगं क्षत्तस्तर्ह्येवाविरचीकरत् ॥12॥
 सर्वकामदुग्धं दिव्यं सर्वरत्नसमन्वितम् । सर्वद्वर्चुपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ॥13॥
 दिव्योपकरणोपेतं सर्वकालसुखावहम् । पट्टिकाभिः पताकाभिर्विचित्राभिरलङ्कृतम् ॥14॥

the practice of austerities, divine services and Samadhi, I have attained to certain spiritual glories which are imperishable and which erase all misery. These I am now going to transfer to you. So that you may apprehend it, I am blessing you with divine insight. 8. What is the use of worldly endowments? They are momentary, liable to vanish with a movement of the Lord's eye-brow. You have now attained to spiritual glory. You will now enjoy these spiritual splendours which can never be attained by ego-prompted human efforts. They come only by living a life of Dharma.

9. Hearing these words of her husband who was endowed with every kind of divine power of Yogamaya and knew every form of spiritual communion, Devahuti's heart grew peaceful because her service had given him complete satisfaction. She now replied to him, overcome with humility and love, her face blooming with a look having the touch of coyness: 10. I know that all you have said is possible for you who are endowed with unfailing spiritual powers. Now let what you had said earlier, that you would stay

with me till you had begotten a child in me—let that happen. For a devoted wife, it is a great blessing to have offspring by a virtuous and noble husband. 11. Now for the sex enjoyment connected with it, please deign to make the necessary arrangement. May my body, which has become very lean and thin because of the intensity of the love I have been bearing you and the arduous nature of the service I have been doing, be made strong and fit for erotic indulgences. A proper place has also to be secured for the purpose.

The Magical Aerial Mansion (12-21)

Maitreya said: 12. O Vidura! In order to please his wife, Kardama by his Yogic power, immediately brought into existence an aerial mansion which could travel into any region. 13. It had facilities to provide all wants. There was a profusion of precious gems everywhere. All manner of opulence was in evidence, including several pillars of precious stones. 14. The mansion had in it numerous contrivances of a unique nature. It was comfortable to stay in during all seasons; it was decorated

स्रग्भिविचित्रमाल्याभिर्मञ्जुशिञ्जत्पङ्क्तिभिः ।
 उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक् ।
 तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम् ।
 द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत् ।
 चक्षुष्मत्पद्मरागाग्र्यैर्वज्रभित्तिषु निर्मितैः ।
 हंसपारावतव्रातैस्तत्र तत्र निकूजितम् ।
 बिहारस्थानविश्रामसंवेशप्राङ्गुणाजिरैः ।
 ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा ।
 निमज्ज्यास्मिन् हृदे भीरु विमानमिदमारुह ।
 सा तद्भर्तुः समादाय वचः कुबलयेक्षणा ।
 अङ्गं च मलपङ्केन संछन्नं शबलस्तनम् ।
 सान्तःसरसि वेष्टमस्थाः शतानि दश कन्यकाः ।
 तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः ।

with numerous flags, big and small. 15. On all sides there were garlands of sweet-smelling flowers with humming bees sucking honey in them, and there was an abundance of fabrics made of wool, linen and silk hanging as curtains and draperies therein. 16. There were several stairways leading to the upper stories and each floor had its own furnishings of cots, beds, fans of chowry hair and other fixtures. 17. There were numerous artistic paintings and sculptures there, as well as floors paved with Marakata (emeralds) and benches made of coral. 18. The doorways had coral thresholds and panels studded with diamonds, and the towers of Indranila (sapphire) were capped with golden domes. 19. Its walls made of diamonds were studded with Padmaraga stones (rubies) that looked like living eyes. Artistic canopies and festoons of gold added to the beauty. 20. The images of several species of birds like swan and pigeon kept there, attracted similar birds to settle by their sides without realising that the former were artificial. 21. With its halls of recreation, rest, and revelry, with its court-yards, walls and lawns, that

दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ॥15॥
 क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कुव्यजनासनैः ॥16॥
 महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ॥17॥
 शिखरेष्विन्द्रनीलेषु हेमकुम्भैरधिभितम् ॥18॥
 जुष्टं विचित्रवैतानैर्महाहैर्मतोरणैः ॥19॥
 कृत्रिमान्मन्यमानैः स्वानधिरुह्याधिरुह्य च ॥20॥
 यथोपजोषं रचितैर्विस्मापनमिवात्मनः ॥21॥
 सर्वभूताशयाभिज्ञः प्राबोचत्कर्दमः स्वयम् ॥22॥
 इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥23॥
 सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान् ॥24॥
 आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥25॥
 सर्वाः किशोरवयसो ददृशोत्पलगन्धयः ॥26॥
 वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ॥27॥

Vimana astounded even Kardama, the master of all magical arts.

Life of Devahuti and Kardama in the Aerial Mansion (22-48)

22. As Devahuti felt confused and uninterested in this luxurious mansion, thinking of her own physical unfitness, absence of companions, etc., Kardama, who could see into the hearts of all, said to her: 23. O timid one! Enter into this Vimana after taking your bath in this Bindusaras, which was formed of the tears of joy falling from the Lord's eyes and which has the power to fulfil all the wants of man. 24-25. Obeying her husband's instruction, that lady, though endowed with much natural beauty but now reduced to ugliness by her soiled dress, matted locks, unclean body and pale discoloured breasts, next entered into the pure water of Bindusaras, which was fed by the holy waters of the Saraswati river. 26. Within the lake she found a splendid house, wherein resided a large number of girls, all young and possessed of the bodily fragrance of lotus. 27. On seeing her, all the girls got up at once and

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् ।
 भूषणानि परार्थानि वरीयांसि द्युमन्ति च ।
 अथादर्शं स्वमात्मानं स्रग्विणं विरजाम्बरम् ।
 स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम् ।
 श्रोण्योरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया ।
 सुदता सुभ्रुवा श्लक्ष्णस्निग्धापाङ्गेन चक्षुषा ।
 यदा सस्मार ऋषभमृषीणां दयितं पतिम् ।
 भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा ।
 स तां कृतमलस्नानां दिभ्राजन्तीमपूर्ववत् ।
 विद्याधरीसहस्रेण सेव्यमानां सुवाससम् ।

तस्मिन्नलुप्तमहिमा प्रिययानुरक्तो विद्याधरीभिरुपचीर्णवपुर्विमाने ।

बभ्राज उत्कचकुमुदगणवानपीच्यस्ताराभिरावृत इवोडुपतिर्नभःस्थः ॥38॥

तेनाष्टलोकपविहारकुलाचलेन्द्रोणीष्वनङ्गसखमारुतसौभगासु ।

सिद्धैर्नुतो द्युधुनिपातशिवस्वनासु रेमे चिरं धनदवल्ललनावरूथी ॥39॥

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके ।

दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः ॥28॥
 अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥29॥
 विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् ॥30॥
 निष्कग्रीवं बलयिनं कूजत्काञ्चननूपुरम् ॥31॥
 हारेण च महार्हेण रुचकेन च भूषितम् ॥32॥
 पद्मकोशस्पृधाः नीलैरलकैश्च लसन्मुखम् ॥33॥
 तत्र चास्ते सह स्त्रीभिर्यत्रास्ते स प्रजापतिः ॥34॥
 निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ॥35॥
 आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनीम् ॥36॥
 जातभावो विमानं तदारोहयदमित्रहन् ॥37॥

मानसे चैत्ररथ्ये च स रेमे रामया रतः ॥40॥

said : We are your attending maids. Please tell us what we should do. 28. Behaving in a very courteous and respectful manner, they helped her to bathe after anointing her with fragrant oils. They then dressed her in a splendid silken robe. 29. They bedecked her with ornaments that were costly, artistic and luminous, and served her with well-cooked food and sweet, stimulating drinks. 30. Then she had a look in a mirror at herself, adorned and beautifully dressed, and surrounded by admiring maids. 31. Purified by the oil bath, she saw her own form, bedecked with a necklace, bracelets and various other ornaments, including a pair of anklets that produced a sweet jingling sound. 32-33. She saw her form in the mirror adorned with a gem-studded girdle and with a precious necklace of pearls on her neck, wearing saffron and sweet-smelling unguents, and having jasmine-like teeth, arching eyebrows, long and attractive side-long glances, eyes like lotus petals, and locks of blue colour.

34. The moment she thought of her

husband, the great Rishi Kardama, she found herself at once in his company. 35. On seeing herself thus at once in his presence with her large retinue of young women, she was astonished to recall that even this was the result of her husband's great Yogic power. 36-37. She who was thus bathed, cleaned, dressed handsomely, and restored to her former beauty and attractiveness, was now helped by Kardama into that aerial mansion along with her large retinue of Vidyadharis. 38. Without any diminution of his spiritual glory, the Prajapati now shone gloriously in that mansion with his wife by his side and attended by the large retinue of Vidyadharis like the moon in the sky surrounded by the stars. 39. Carried by the aerial mansion to the caverns of Mahameru where the gentle breeze, the friend of Cupid, was always blowing, where the delightful sound of the waterfall of the divine Ganga could be heard, and where only divinities went for recreation, Kardama sported for a long while with his wife. 40. He also indulged in love

भ्राजिष्णुना विमानेन कामगेन महीयसा ।
 किं दुरापादनं तेषां पुंसामुद्दामचेतसाम् ।
 प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया ।
 विभज्य नवधाऽऽत्मानं मानवीं सुरतीतुसुकाम् ।
 तस्मिन् विमान उतकृष्टां शय्यां रतिकरीं श्रिता ।
 एवं योगानुभावेन दम्पत्योः रममाणयोः ।
 तस्यामाधत्त रेतस्तां भावयन्नात्मनाऽऽत्मवित् ।
 अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः ।
 पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती सती ।
 लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया ।

देवहूतिरुवाच

सर्वं तद्भगवान्महामुपोवाह प्रतिश्रुतम् ।
 ब्रह्मन् दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः ।

वैमानिकानत्यशेत चरँल्लोकान् यथानिलः ॥41॥
 यैराश्रितस्तीर्थपदश्ररणो व्यसनान्त्ययः ॥42॥
 बह्वाश्रयं महायोगी स्वाश्रमाय न्यवर्तत ॥43॥
 रामां निरमयन् रेमे वर्षपूगान्मूर्हतवत् ॥44॥
 न चाबुध्यत तं कालं पत्यापीच्येन संगता ॥45॥
 शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥46॥
 नोधा विधाय रूपं स्वं सर्वसङ्कल्पविद्विभुः ॥47॥
 सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः ॥48॥
 स्मयमाना विक्लवेन हृदयेन विदूयता ॥49॥
 उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ॥50॥

अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥51॥
 कश्चित्स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम् ॥52॥

sports with his beautiful wife in heavenly gardens like Vaisrambhaka, Surasana, Nandana, Pushpabhadra, Chaitraradha, etc., and also in the lake Mānasasaras. 41. Travelling in that resplendent aerial mansion, moving at will to any sphere like the wind, he excelled even the gods. 42. What is difficult of achievement for those mighty minds who have surrendered themselves utterly to the sacred feet of the Lord, an act which can release one even from the travails of Samsara! 43. After showing his wife all the continents and spheres of the earth together with their wonderful sights, the Prajapati returned to his Ashrama. 44. Then assuming a ninefold form, he united with his highly excited wife in sexual embrace, spending several years as if it were a moment. 45. Lying in that mansion on a very soft bed that excites sexual passion, she too was not aware of the passing of that long period, united as she was in the embrace of her handsome husband. 46. Thus the hundred years they spent in love-sports and sexual embrace with the support of their Yogic power, passed like a moment. 47. Then that great sage

who knew the hearts of all, conceiving his wife as half of himself and dividing himself into nine, cast his seed into her. 48. Then on the same day, Devahuti gave birth to nine daughters, all of whom were beautiful in appearance and endowed with the fragrance of lotus flowers.

Devahuti's Prayer to Kardama to stay on (49-57)

49-51. According to the stipulation at the time of his marriage, Kardama, having produced issue, was about to leave home to take up the life of a Sannyasin. Though distressed at this, the faithful wife Devahuti put on a smiling face. Looking down in intense sorrow and drawing on the ground with her ruby-like toenails, she began to speak to her husband in her sweet voice, suppressing with great difficulty the tears that welled up in her eyes: No doubt you have fulfilled the promise you had made to me at the time of marriage. But still it befits you to grant a favour to me who has taken refuge in you. 52. O great one! If you go away like this now, your daughters will have

एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो ।
इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः ।
सङ्गो यः संसृतेर्हेतुरसत्सु बिहितोऽधिया ।
नेह यत्कर्म धर्माय न विरागाय कल्पते ।
साहं भगवतो नूनं वञ्चिता मायया दृढम् ।

इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः ॥53॥
अजानन्त्या परं भावं तथाप्यस्त्वभयाय मे ॥54॥
स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥55॥
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥56॥
यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात् ॥57॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने त्रयोविंशोऽध्यायः ॥23॥

to find suitable husbands by themselves. Again, if you go away, there will be none to give me spiritual instruction to overcome Samsara. So I wish for a son competent to do all that. 53. I am very sorry indeed that owing to my desire for sense enjoyments, I have wasted this long period without trying to know the Supreme Spirit. 54. 'Owing to my hankering after the life of the senses and without realising that you are a knower of the Atman, I associated with you. Yet even that association at the sensual level will be a blessing to me. 55. The association we seek in ignorance with worldly mind-

ed men leads to bondage in Samsara. But the same association, if it is with holy men, leads to the development of non-attachment. 56. If one's actions in the world do not lead to a life according to Dharma, if one's observance of Dharma does not lead to dispassion, and if one's dispassion does not lead to the service of the Lord—that person is equal to a dead man though living. 57. I have, indeed, been deceived by the Lord's Maya! Woe unto me that having come to be associated with one capable of giving liberation from Samsara, I did not take advantage of the opportunity!

अथ चतुर्विंशोऽध्यायः

मैत्रेय उवाच

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः । दयालुः शालिनीमाह शुक्लामिव्याहृतं स्मरन् । ॥

ऋषिरुवाच

मा खिदो राजपुत्रीत्यमात्मानं प्रत्यनिन्दिते । भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते ॥ 2॥

धृतव्रतासि भद्रं ते दमेन नियमेन च । तपोद्विषणदानैश्च श्रद्धया चेश्वरं भज ॥ 3॥

Skandha III : Chapter 24

BIRTH OF KAPILA AND KARDAMA'S DEPARTURE

Kapila's Birth (1-19)

Maitreya said: 1. Hearing the words of the Manu's daughter full of the spirit of renunciation, and remembering also the Lord's announcement that He would

be born as his son, the merciful Kardama said to the high-souled Devahuti: 2. O lady of royal descent! Don't deprecate yourself as a helpless woman. The Lord Mahavishnu will soon be born in your womb as your son. 3. You are one who

स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः । छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः ॥ 4॥
मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः । सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥ 5॥
तस्यां बहुतिथे काले भगवान्मधुसूदनः । कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥ 6॥
अवादयंस्तदा व्योम्नि वादित्राणि घनाघनाः । गायन्ति तं स्म गन्धर्वा नृत्यन्त्यप्सरसो मुदा ॥ 7॥
पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः । प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च ॥ 8॥
तत्कर्दमाश्रमपदं सरस्वत्या परिक्षितम् । स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात् ॥ 9॥
भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन् । तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट् ॥ 10॥
सभाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम् । प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥ 11॥

ब्रह्मोवाच

त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकतः । यन्मे संजगृहे वाक्यं भवान्मानद मानयन् ॥ 12॥
एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः । बाढमित्यनुमन्येत गौरवेण गुरोर्वचः ॥ 13॥
इमा दुहितरः सभ्य तव वत्स सुमध्यमाः । सर्गमेतं प्रभावैः स्वैर्बृहयिष्यन्त्यनेकधा ॥ 14॥
अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि । आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि ॥ 15॥

has undergone ascetic disciplines in the proper manner. Now you should worship the Lord through the control of the mind and the senses, through concentration, charity, and an adoration imbued with deep faith. 4. Being worshipped by you the Lord will enhance my fame by taking birth as our son. He will also impart to you the knowledge of Brahman and obliterate the bondage of ego from you.

Maitreya said: 5. Devahuti took Kardama Prajapati's instruction very seriously, and began to adore the Supreme Person Mahavishnu, who is eternal and the teacher of all, with an absolute faith, sincerity and devotion. 6. After a long time had passed in this way, the Supreme Being, passing into her through the seed of Kardama, was born of her, as fire comes out of the fire-stick. 7. Then the rain clouds thundered in the sky, their sounds resembling those of percussion instruments. The Gandharvas sang, and the Apsara women danced. 8. Heavenly flowers rained by the Devas fell on earth. Everywhere the waters and minds of

good men became clear and tranquil.

9. One day Brahma accompanied by Marichi and other Rishis went to the Ashrama of Kardama on the banks of the Saraswati. 10-11. O Vidura! Brahma, established in his sovereignty, knew through his illumined mind that Mahavishnu had with a portion of Himself incarnated as Kardama's son for the propagation of the philosophy of knowledge (Sankhya). He said as follows to Kardama in accordance with the Lord's commandment: 12. O son! You who respect all, seeing the Lord in them, have done me the highest honour by sincerely accomplishing the task I had set you to. 13. The best service that a son can do a father is to accept his order unreservedly and act accordingly. 14. O dear and honoured one! These handsome daughters of yours will contribute considerably to the propagation of the species, bringing forth numerous sons and daughters in their respective families. 15. Therefore you must now give these daughters of yours in marriage to Rishis like Marichi

वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया ।
ज्ञानविज्ञानयोगेन कर्मणामुद्धरञ्जटाः ।
एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः ।
अयं सिद्धगणाधीशः साङ्गचाचार्यैः सुसम्मतः ।

मैत्रेय उवाच

तावाश्वास्य जगत्त्रष्टा कुमारैः सहनारदः ।
गते शतधृतौ क्षतः कर्दमस्तेन चोदितः ।
मरीचये कलां प्रादादनसूयामथात्रये ।
पुलहाय गतिं युक्तां कृतवे च क्रियां सतीम् ।
अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते ।
ततस्त ऋषयः क्षतः कृतदारा निमन्त्र्य तम् ।
स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् ।
अहो पापच्यमानानां निरये स्वैरमङ्गलैः ।
बहुजन्मविपक्वेन सम्ययोगसमाधिना ।
स एव भगवानद्य हेलनं नगण्य नः ।

according to their nature and inclination, and thus spread your fame in this world. 16. I know that the Lord has, through His Maya, incarnated Himself as your son Kapila Muni, who will prove to be a treasure for the whole world. 17-18. (To Devahuti) O daughter of Manu! In order to erase through knowledge and experience the hold of egoistic action on the ignorant, the Lord who has golden hair, lotus eyes, and lotus marks on his feet, has been born to you as a son. He will destroy the hold of ignorance and doubt on you also, and afterwards wander in the broad world as an ascetic. 19. A leader among men of realisation and a recognised authority on philosophy, he will be known in the world as Kapila, and he will by his fame contribute to your fame also.

Kardama's Hymn to Kapila (20-34)

Maitreya said: 20. Having said this much, and encouraging and comforting Kardama and Devahuti, Brahma returned to Satyaloka on his swan-vehicle, carrying Narada and the Kumaras with

भूतानां शेषाधि देहं बिभ्राणं कपिलं मुने ॥16॥
हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः ॥17॥
अविद्यासंशयग्रन्थि छित्त्वा गां विचरिष्यति ॥18॥
लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥19॥

हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥20॥
यथोदितं स्वदुहितुः प्रादाद्विश्वसृजां ततः ॥21॥
श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥22॥
ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् ॥23॥
विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् ॥24॥
प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥25॥
विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥26॥
कालेन भूयसा नूनं प्रसीदन्तीह देवताः ॥27॥
द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥28॥
गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥29॥

him. 21. O Vidura! After Brahma's departure Kardama, as advised by Brahma, arranged for the marriage of his daughters with Marichi and others. 22-24. He gave Kala to Marichi; Anasuya to Atri; Sradha to Angiras; Havirbhu to Pulastya; Gati to Pulaha; Kriya to Kratu; Khyāti to Bhrigu; Arundhati to Vasishtha; and Sānti, who is the heart of Yajna, to Atharvān. He bestowed his tender affection on all these Brahmarshis now united with their wives, his daughters. 25. O Vidura! All the newly-weds, the Rishis with their wives, took leave of Kardama with a grateful heart and returned to their respective hermitages.

26. Kardama, knowing that his son was none other than Mahavishnu incarnate, one day approached him in solitude and after making due prostrations said as follows: 27. O what good fortune it is that the Devas are moved to bless even sinners grovelling in hell, undergoing the punishments of their misdeeds! 28-29. Thou art the one for whose realisation Yogis resort to sequestered places

स्वीयं वाक्यमृतं कर्तुमवतीर्णोऽसि मे गृहे । चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः ॥30॥
 तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव । यानि यानि च रोचन्ते स्वजनानामरूपिणः ॥31॥
 त्वां सूरिभिस्तत्त्वबुभुत्सयाद्वा सदाभिवादाह्णपादपीठम् ।
 ऐश्वर्यवैराग्ययशोऽवबोधवीर्यश्रिया पूर्तमहं प्रपद्ये ॥32॥
 परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम् ।
 आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥33॥
 आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णार्ण उताप्तकामः ।
 परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युज्जन् विशोकः ॥34॥

श्रीभगवानुवाच

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके । अथाजनि मया तुभ्यं यदबोचमृतं मुने ॥35॥
 एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात् । प्रसंख्यानाय तत्त्वानां संमतायात्मदर्शने ॥36॥
 एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा । तं प्रवर्तयितुं देहमिमं विद्धि मया मृतम् ॥37॥
 गच्छ कामं मयाऽऽपृष्टो मयि संन्यस्तकर्मणा । जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ॥38॥

and practise meditation and Samadhi for long periods. What a condescension that this exalted being has deigned to be born in our unworthy family, without in the least feeling that it is something beneath Him! But then He always seeks to enhance the well-being of His devotees. 30. In order to fulfil His words and to spread the philosophy of knowledge in the world, the Lord, who is ever intent on promoting the cause of his devotees, has now deigned to be born in my house. 31. Although Thy transcendental form with four arms and other marks is more fitting for Thee, Thou dost take human forms too according to the liking of Thy devotees. 32. I seek refuge in Thee whose feet are to be worshipped always by learned men who seek spiritual illumination, and in whom glories like lordliness, detachment, fame, knowledge, prowess, and auspiciousness manifest in their fullness. 33. I seek shelter in the divine manifestation Kapila—repository of countless powers; regulator of all; of the nature of Prakriti and Purusha; manifest as Time, Mahattattva and Ahamkara; all-knowing; of the form of the whole

universe; the protector of all; and pervading all as their Self-awareness. 34. I beseech Thee the master of all to grant me one favour. By Thy birth I have been freed from the ancestral debt of continuing the family line. I have thus had the satisfaction of having discharged my duty. I, therefore, desire to take up the life of a Sannyasin and wander forth communing internally with Thee in intense joy.

Kardama's Departure (35-47)

The Lord said: 35. In both spiritual and secular matters, My word is the authority. I have fulfilled My promise by being born as your son. 36. The object of this incarnation of Mine is to distinguish and enumerate the various categories in order that the truth seekers may be enabled to realise the Atman, distinguishing it from the perishable body-mind combination with which it is confused. 37. This subtle science of the Self has fallen into disuse over the course of the ages and is now nearly lost to humanity. I have taken up this body in order to revive it. 38. Permitted by Me, abandon your home and take up the life of a

मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् ।
मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् ।

आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि ।39।
वितरिष्ये यया चासौ भयं चातितरिष्यति ॥40॥

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः ।
व्रतं स आस्थितो मौनमात्मैकशरणो मुनिः ।
मनो ब्रह्मणि युञ्जानो यत्तत्सदसतः परम् ।
निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् ।
वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि ।
आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् ।
इच्छाद्वेषविहीनेन सर्वत्र समचेतसा ।

दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ॥41॥
निःसङ्गो व्यचरत्क्षोणीमनग्निरनिकेतनः ॥42॥
गुणावभासे विगुण एकभक्त्यानुभाविते ॥43॥
प्रत्यक्प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः ॥44॥
परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः ॥45॥
अपश्यत्सर्वभूतानि भगवत्पि चात्मनि ॥46॥
भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः ॥47॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये चतुर्विंशोऽध्यायः ॥24॥

Sannyasin. Conquer the hurdle of death by dedicating all actions to Me and gain immortality by total resignation to Me. 39. As the self-effulgent Spirit I pervade the hearts of all beings. See Me within yourself with your purified mind, and you will then be free from sorrow and attain to the fearless state of spiritual freedom. 40. To My mother I shall be imparting the knowledge of the Atman that will obliterate all sense of agency in her. By means of that she will be able to overcome Samsara and attain bliss.

Maitreya said: 41. Being thus directed by Kapila, the Prajapati circumambulated Kapila, prostrated himself before him and set off to some solitary place as a Sannyasin. 42. Completely detached and silent, that sage wandered all over the world, having given up home and ritual worship, and depending only on the Atman. 43-46. With the help of one-pointed devotion

he united his mind with Brahman who reveals all the Gunas of Prakriti but is beyond them, and who is outside the relation of cause and effect. Without the sense of 'I' and 'mine', having overcome the pairs of opposites like heat and cold, even-sighted, seeing the same Atman everywhere, endowed with an intellect calm and indrawn and a mind at peace like an ocean with its waves at rest, he united in utter devotion with Vasudeva, the Supreme Lord, the all-knowing and all-pervading Being, and attained to Him, freed from all bondage. He saw the Self, the Supreme Lord, in all beings, and all beings as residing in the Bhagavan, the soul of all. 47. Freed from attachments and antagonisms, seeing the same Atman everywhere, and endowed with devotion to the Lord, he attained to the state due to those united with Him in supreme devotion.

अथ पञ्चविंशोऽध्यायः

शौनक उवाच

कपिलस्तत्त्वसंख्याता भगवानात्ममायया । जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम् ॥ 1॥
 न ह्यस्य वर्ष्मणः पुंसां वरिष्णः सर्वयोगिनाम् । विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ 2॥
 यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया । तानि मे श्रद्धाघानस्य कीर्तन्यान्यनुकीर्तय ॥ 3॥

सूत उवाच

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा । प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ 4॥

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया । तस्मिन् बिन्दुसरेऽवात्सीद्भृगवान् कपिलः किल । 5।
 तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् । स्वसुतं देवहूत्याह धातुः संस्मरती वचः ॥ 6॥

देवहूतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् । येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ 7॥
 तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् । सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ 8॥
 य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल । लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ 9॥

Skandha III : Chapter 25

KAPILOPADESA: NATURE OF BHAKTI

Devahuti's Questions to Kapila (1-12)

Saunaka said: 1. In order to reveal the knowledge of the Atman to men, the Lord, though in Himself birthless, embodied Himself by the power of His own Maya as Kapila, the propounder of the doctrine of Sankhya or the philosophy of the knowledge of Purusha and Prakriti. 2. Indeed, my soul is never satiated by hearing ever so much of this great man, the most noted among Yogins. The more you hear of him the more he shines in glory. 3. Whatever the Lord, in His absolute freedom, performed by the power of His Maya—of those praiseworthy deeds do thou speak unto me.

Suta said: 4. Being pleased with this request for instruction on the science of the Spirit, Maitreya, the friend of Vyasa, said as follows to Vidura. *Maitreya said:* 5. After his father's departure to

the forest, Bhagavan Kapila, in order to please his mother, continued to stay for some time in that hermitage on the banks of the Bindusaras. 6. During that time, remembering the words of Brahma, Devahuti, the mother of Kapila, said one day to her son (Kapila), who had renounced all ritualistic Karma, as becomes a teacher of the Truth of the Science of the Spirit.

Devahuti said: 7. O Lord! I have been in the darkness of gross infatuation and utter helplessness owing to the pull of the senses. I am now comparatively free from such longings. 8. By Thy grace I seem to have reached the end of my cycle of worldly existence, as I have got in Thee a guide, an excellent eye, that can help me penetrate this dark barrier of infatuation. 9. Thou, who are the Lord and origin of all beings, hast Thyself now appeared as the eye (enlightener) of

अथ मे देव सम्मोहमपाक्रष्टुं त्वमर्हसि । योऽवग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया ॥10॥
 तं त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम् ।
 जिज्ञासायाहं प्रकृतेः पूरुषस्य नमामि सद्धर्मविदां वरिष्ठम् ॥11॥
 मैत्रेय उवाच
 इति स्वमातुर्निरवद्यमीप्सितं निशम्य पुंसामपवर्गवर्धनम् ।
 धियाभिनन्द्यात्मवतां सतां गतिर्बभाष ईषत्स्मितशोभिताननः ॥12॥

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे । अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥13॥
 तमिमं ते प्रवक्ष्यामि यमवोचं पुरानघे । ऋषीणां श्रोतुकामानां योगं सर्वाङ्गनैपुणम् ॥14॥
 चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् । गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥15॥
 अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः । वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥16॥
 तदा पुरुष आत्मानं केवलं प्रकृतेः परम् । निरन्तरं स्वयंज्योतिरणिमानमखण्डितम् ॥17॥
 ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना । परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् ॥18॥

the world, which is overcome by the darkness of blinding ignorance, even as the sun rises in the firmament driving away the gloom of night. 10. O Lord! It befits Thee now to efface from me this infatuation caused by the sense of identification with the body, which makes me feel 'I am this body', 'This body is mine'—an infatuation Thou Thyself hast imposed on all living beings. 11. I seek shelter in Thee, a fitting master for those who want shelter, as Thou art a veritable axe that cuts the tree of Samsara for Thy servants. Prompted by my desire to be enlightened with regard to the nature of Prakriti and Purusha (matter and spirit), I salute Thee, the greatest among the knowers of the noble, saving Truth. *Maitreya said:* 12. Hearing the words of his mother, so meaningful and calculated to stimulate interest in the path of Moksha, Kapila, the sole refuge of all spiritual seekers, spoke, his face beaming with a smile that approved fully of her words.

Kapila said: 13. I shall expound to you that path of spiritual realisation which leads to the ultimate good of man, wherein there is complete and irreversible abeyance of the pleasures and pains of worldly existence. 14. This Yoga which I preached in ancient days to the Rishis, who were eager to hear it—the same Yoga, perfect in all its limbs, I shall teach you now, O pure-minded lady. 15. It is the view of wise men that the mind indeed is the cause of both the bondage and liberation of embodied beings. If the mind is attached to the Gunas of Prakriti and their products, it leads to bondage; but when it begins to feel delight and attraction for the Lord (Purusha), it leads to liberation. 16. When the mind is freed from impurities of lust and greed generated by the sense of 'I' and 'mine', it attains to purity and rests in equanimity, being unaffected by pleasure or pain. 17-18. Then the Jiva, endowed with knowledge, renunciation and devotion, experiences in truth the Supreme Spirit transcending Nature (Prakriti)—Kevala (untouched by anything), eternal, self-effulgent, subtle,

Devotion: its Genesis and Growth (13-19)

न युज्यमानया भक्त्या भगवत्यखिलात्मनि ।
 प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।
 तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
 मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।
 मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च ।
 त एते साधवः साध्वि सर्वसङ्गविवर्जिताः ।

सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥19॥
 स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥20॥
 अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥21॥
 मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥22॥
 तपन्ति विविधास्तापा नैतान्मद्गतचेतसः ॥23॥
 सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥24॥

सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।

तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥25॥

भक्त्या पुष्पाञ्जातविराग ऐन्द्रियाद् दृष्टश्रुतान्मद्रचनानुचिन्तया ।

चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥26॥

असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भतेन ।

योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहारुन्धे ॥27॥

indivisible and unconcerned—as well as Prakriti with all its binding power destroyed. 19. For one aspiring to attain Brahman, there is no path more straight, safe and practical than that of loving devotion for the Supreme Lord who is the soul of all.

Who is a true Sadhu (20-27)

20. The wise say that intense attachment to the objects of the world is the cause of bondage for the soul. The same attachment, if directed towards holy men, opens the gate of liberation. 21-22. A holy man is one who is patient in all circumstances, who is full of fellow-feeling, who is the friend of all, who looks upon none as enemy, who is overflowing with peace, who has virtue alone as his ornament, and who has a deep-rooted love for Me, characterised by a sense of inseparable intimacy. He works solely for My sake and abandons all dependence on relatives and clansmen (preferring to depend solely on Me). 23. He always hears and speaks of My sanctifying deeds and excellences. His mind being fully given over to Me, no affliction ever affects

or troubles him. 24. Such persons who are without attachment to anything except Me, are real Sadhus. It is desirable to seek their company, O noble lady, because they are the veritable destroyers of all worldly attachments. 25. In the intimate company of such holy men, you will hear accounts of My glorious deeds, which form a veritable draught of ambrosia to the ear and the heart. By drinking this ambrosia you will soon develop, one after the other, faith (Sradha) in the path of devotion, delight in God (Rati) and deep love for Him (Bhakti). 26. By the power of devotion, consisting in the constant remembrance of My excellences manifested through My creative and redemptive activities, man gains detachment from all worldly objects, becomes enthusiastic in spiritual practice and strives to adhere to the Bhakti disciplines, which are natural and therefore easy to practise. 27. By avoidance of sense enjoyments, by knowledge augmented by renunciation, and by communion with Me through loving devotion, man can attain to Me, the indwelling spirit in all, even in this life on earth.

देवहूतिरुवाच

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा । यया पदं ते निर्वाणमञ्जसान्वाशनवा अहम् ॥28॥
 यो योगो भगवद्वाणो निर्वाणात्मस्त्वयोदितः । कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥29॥
 तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे । सुखं बुद्धयेय दुर्बोधं योषा भवदनुग्रहात् ॥30॥

मैत्रेय उवाच

विदित्वार्थं कपिलो मातुरित्थं जातस्नेहो यत्र तन्वाभिजातः ।
 तत्त्वाम्नायं यत्प्रवदन्ति सांख्यं प्रोवाच वै भक्तिवितानयोगम् ॥31॥

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् । सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥32॥
 अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी । जरयत्याशु या कोशं निगीर्णमनलो यथा ॥33॥
 नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः ।
 येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥34॥
 पश्यन्ति ते मे रुचिराण्यम्ब सन्तः प्रसन्नवक्त्रारुणलोचनानि ।
 रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥35॥
 तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तैः ।
 हृतात्मनो हृतप्राणांश्च भक्तिरनिच्छतो जे गतिमण्वीं प्रयुङ्क्ते ॥36॥

Devotion in the Highest Sense (28-44)

Devahuti said: 28-30. What is the nature of true devotion? What is the type of devotional practice suited to me which will enable me to attain to Thy state of Nirvana with ease? O Embodiment of Nirvana! That Yoga which Thou didst preach with Thyself as its object—of what description is it and what constitutes its auxiliaries? By Thy grace do Thou expound to me this difficult Yoga in a way that even I, a dull-witted woman, may easily grasp.

Maitreya said: 31. Thus learning his mother's desire and prompted by love for her who gave birth to His body, Kapila revealed the principles of the philosophy of Sankhya and also of Bhakti and the science of concentration that forms their backbone.

Kapila said: 32-33. When all the powers of man's senses, which are ordinarily frittered away through external contacts, are purified through devotional practices

and dedicated action, and they get naturally focused on Iswara (Sattva) exclusively, without any extraneous and self-centred motivation, and with a firmness which no obstruction can overpower—that state of mind is called Bhakti, or the highest form of devotion for the Lord. Such devotion is superior even to Mukti. It burns up the covering of ignorance in a person just as fire burns up objects put into it. 34. Some endowed with such Bhakti do not aspire for Moksha or even oneness with My Being; for their delight consists in serving Me and in working out My will (and not in becoming one with Me). They therefore congregate together and honour Me by adoration and participation in My works. 35. Such holy persons perceive, and engage themselves in loving conversation with My enthralling spiritual Emanations, who possess beaming countenances and lotus-like eyes and have the power to grant all that the devotees may want. 36. Though their

अथो विभूर्ति मम मायाविनस्तामैश्वर्यमष्टाङ्गमनुप्रवृत्तम् ।
 श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे तेऽनुवते तु लोके ॥37॥
 न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्षयन्ति नो मेऽनिमिषो लेढि हेतिः ।

येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ॥38॥

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
 विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।
 नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् ।
 मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
 ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।
 एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।

आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥39॥
 भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥40॥
 आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥41॥
 वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥42॥
 क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥43॥
 तीव्रेण भक्तियोगेन मनो मर्यापितं स्थिरम् ॥44॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने पञ्चविंशोऽध्यायः ॥25॥

minds are thus captivated by, and absorbed in, My enchanting formful aspect with its charming and sublime features, movements, smile, looks and speech, their devotion leads them in the end to liberation (Mukti), though they themselves do not care for it. 37. In My supreme heavenly abode of Vaikuntha they become the inheritors of the divine powers and bliss that reside in Me, the Lord of Maya, in spite of their having no longing for any of these—the eightfold powers or the glories of all the higher worlds. 38. Those devotees who consider Me their nearest and dearest—their soul, son, companion, teacher, friend and chosen deity—remain deathless in that Abode of Peace; for, unwinking Time, My weapon of universal destruction, has no sway over them. 39-40. Devotees who give up desire for this world and the next world, for the subtle body that links one's life in these two spheres, as well as for the physical body which is associated

with wealth, relatives, home etc., in this life—and love and serve Me, the All-pervading Being, with unswerving devotion—are surely released by Me from involvement in the cycle of birth and death. 41. Except from Me, the Lord of Nature and of individual souls, the inner pervading spirit in all and the Supreme Person endowed with every blessed attribute, no one can get relief from the great fear (death) that besets all involved in the cycle of birth and death. 42. For out of fear of Me all Nature moves—the wind blows, the sun shines, Indra rains, fire burns and death consumes all. 43. By devotion supported by knowledge and renunciation, spiritual aspirants attain to My feet, which are a haven where fear is unknown. 44. Man attains to the highest he can in life when he gains one-pointed and unswerving devotion to Me, and when his mind becomes unperturbed by anything because of his total self-surrender to Me.

अथ षड्विंशोऽध्यायः

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् ।
 ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम् ।
 अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः ।
 स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः ।
 गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः ।
 एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् ।
 तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् ।
 कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः ।

यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥ 1॥
 यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम् ॥ 2॥
 प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम् ॥ 3॥
 यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥ 4॥
 विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥ 5॥
 कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥ 6॥
 भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥ 7॥
 भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥ 8॥

Skandha III : Chapter 26

KAPILOPADESA: THE CATEGORIES

Purusha and Prakriti (1-10)

The Lord Kapila said: 1. Now I shall tell you the characteristics of all categories separately. By knowing this, the Spirit (Purusha) gets freed from the Dispositions (Gunas) of Universal Nature (Prakriti). 2. I shall declare to you that spiritual knowledge which destroys the passions of the heart, reveals the higher self of man and liberates him from the bondage of Nature. 3. The Purusha is the beginningless Atman. He is not constituted of the Dispositions (Gunas) of Prakriti (Universal Nature), but is distinct from and superior to Prakriti. While he reveals everything in its distinctiveness, he himself is self-revealing, requiring no other revealer. He has brought the forces of evolution together and set them in motion. 4. The Supreme Spirit, being approached (at His behest) by His own subtle Divine Power (Prakriti, Universal Nature), constituted of the three Gunas (Dispositions called Sattva, Rajas and Tamas), looked at her sportively, as it were, and thereby endowed her with the power of world evolution by impregnating her with his

own emanation as the Jiva or the individual Spirit. 5. Seeing the subtle and divine Prakriti, with its constituents of Sattva, Rajas and Tamas, producing various kinds of material bodies, the Purusha, i.e., the Jiva or Individual Spirit, identifies himself with these bodies due to loss of self-knowledge through infatuation.

6. Thus the Purusha appropriates for himself, through this imaginative identification, the actions of the Gunas of Prakriti and thereby becomes endowed with the feeling that he is the agent. 7. Though the Purusha is, in reality, only the actionless, free, blissful and uninvolved witness (of the movements of the Prakriti), this imaginative identification makes him feel himself to be the agent and enjoyer, subject to Samsara, and its consequent bondage and enslavement. 8. In this complex agent-enjoyer relationship, the sense of agency together with the cause and effect relationship, is derived from Prakriti, whereas the sense of enjoyment, consisting in the experience of both joy and sorrow, is derived from the Purusha. For, the Purusha is the centre of consciousness as distinct

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम । ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥ 9॥

श्रीभगवानुवाच

यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥10॥
 पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ॥11॥
 महाभूतानि पञ्चैव भूरापोऽग्निर्मरुतमः । तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे ॥12॥
 इन्द्रियाणि दश श्रोत्रं त्वग्दृशसननासिकाः । वाक्करौ चरणौ भेदं पायुर्दशम उच्यते ॥13॥
 मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् । चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥14॥
 एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह । सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥15॥
 प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् । अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥16॥

from Prakriti, which is unconscious but dynamic.

Devahuti said: 9. O Lord! Explain to me the characteristics of Purusha and Prakriti, who are the ultimate source of all that exists, manifest or unmanifest.

The Bhagavan said: 10. The description of Prakriti is as follows: It is called Prakriti, because it is the root substance of all objects. It is also known as Pradhana or the Principal Entity, because it is anterior to all distinct objects, which are only its evolutes. It is without distinctions of any kind (Avisesha), yet all distinctions are potential in it (Viseshavat). It is to be distinguished from Brahman (the first cause) in so far as it is constituted of the three Gunas of Sattva, Rajas and Tamas. It is imperceptible, not being apprehended by any organ of knowledge, but it exists eternally, as it provides the basis and substance for all objects in their causal and effectual conditions.

Evolutes of Prakriti and Time (11-18)

11-14. The evolutes of Prakriti are twenty-four as follows: There are the five Great Elements: Earth, Water, Fire, Air and Akasa. There are the five Tanmatras (Subtle elements)—Smell, Taste, Form, Colour, Touch and Sound, which

are so called because they form the subtle condition from which the gross Elements have come. There are the ten organs consisting of five organs of knowledge—those called Ear, Skin, Eye, Tongue, and Nose, as well as the five organs of action—those called Speech, Hands, Feet, and the Organs of Generation and of Excretion. Further there are the four psychological categories of Manas (Mind, with the function of thought), Buddhi (Understanding with the function of determination), Ahankara (Ego-sense with the function of agency) and Chitta (Mind-stuff with the function of conserving impressions).

15. The evolutes of Prakriti constituted of Gunas have thus been described by Me (as twenty-four). Besides the twenty-four categories, there is Time as the twenty-fifth. 16. Some, however, are of the opinion that Time is not included in Prakriti, but rather is a power of Purusha which incites the fear of death in embodied beings who have wrongly become identified with the evolutes of Prakriti and absorbed in the ego-sense, which is one of these evolutes. (For the time-sense of every embodied being is like a line with its two ends marked by birth and death, and all the events crowding it form a continuous flow,

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि ।
 अन्तः पुरुषरूपेण कालरूपेण यो बहिः ।
 दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् ।
 विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः ।
 यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् ।
 स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः ।
 महत्तत्त्वाद्विकुर्वाणाद्भूगवद्वीर्यसम्भवात् ।
 वैकारिकस्तैजसश्च तामसश्च यतो भवः ।
 सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते ।

as it were, from the former to the latter.)
 17. Time is also described as the Bhagavan Himself in His role of starting the initial movement in Prakriti, by virtue of which the equilibrium of the three Gunas of Prakriti (Dispositions of Sattva, Rajas and Tamas) is disturbed, and Prakriti starts evolving from the indiscrete to the discrete condition. 18. The Supreme Being, by virtue of His Divine Power, pervades everything internally as the Indwelling Spirit and externally as Time.

Mahattattva or Hiranyagarbha (19-22)

19. Impelled by the potential Karma (moral efficiencies of past action) of Jivas, Prakriti, which is like a fertile womb with regard to the Supreme Being, was brought into activity. Impregnated by the will of the Supreme Being, Prakriti brought forth her first evolute, the Mahattattva (All-comprehending Entity) of golden hue. It is also known as Hiranyagarbha, the Golden Cosmic Shell, having within it the whole creation in seminal condition. 20. Ready to bring into manifestation the worlds latent in Himself, He, the first shoot of creation, whose wisdom is ever steady and bright, absorbed by his brilliance all the darkness enveloping Him. 21. What is called Mahattattva in the cosmic aspect, has got involved in itself its own individual aspect

चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥17॥
 समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥18॥
 आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम् ॥19॥
 स्वतेजसापिबत्तीवमात्मप्रस्वापनं तमः ॥20॥
 यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥21॥
 वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा ॥22॥
 क्रियाशक्तिरहङ्कारस्त्रिविधः समपद्यत ॥23॥
 मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥24॥
 सङ्कर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥25॥

known as Chitta. Being dominated by Sattvaguna, it is pure, peaceful and suited for the contemplation of the Lord; it is identical with Vāsudeva, the first of the Emanations of Vishnu. 22. Water in its pristine state is free from impurities like tastes, waves, bubbles, foam etc., which are derived from other contactual sources. In the same way Chitta (corresponding to Mahattattva) in its pristine state is pure, unmodified, and peaceful (and is capable therefore of revealing the glory of the Indwelling Spirit).

Ahankara (23-26)

23. Out of Mahattattva, quickened by the will of the Lord, was evolved Ahankara (I-sense), which is characterised by the power of expression in action in three ways. 24. The three expressions of Ahankara are—Vaikārika or that dominated by Sattvaguna, Taijasa or that dominated by Rajoguna, and Tamasa or that dominated by Tamoguna. These three are the sources of Manas (Mind), Indriyas (Senses), and Maha-bhutas (the Great Elements of Earth, Water, Fire, Air and Ether) respectively. 25. This category of Ahankara, which diversified into Mind, Senses and the Great Elements, has, as its presiding Deity, the Lord's Emanation with a thousand heads known as Sankarshana or Ananta. He is not

कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् ।
 वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत ।
 यद्विदुर्हानिरुद्धाख्यं हृषीकाणामधीश्वरम् ।
 तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति ।
 संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च ।
 तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः ।
 तामसाच्च विकुर्वाणाद्भगवद्दीर्यचोदितात् ।
 अर्थाश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च ।

शान्तधोरविमूढत्वमिति वा स्यादहंकृतेः ॥26॥
 यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥27॥
 शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः ॥28॥
 द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥29॥
 स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥30॥
 प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिता ॥31॥
 शब्दमात्रमभूत्स्मान्नमः श्रोत्रं तु शब्दगम् ॥32॥
 तन्मात्रत्वं च नमसो लक्षणं कवयो विदुः ॥33॥

to be considered as separate from the the infinite Supreme Being Himself. 26. The characteristics of Ahankara are the sense of agency, instrumentality and objectivity, and the experiences of peacefulness, ferocity and dullness. (It can be further explained thus: The Jiva experiences the sense of being an agent because of the Sattvika aspect of Ahankara; it feels identity with instruments of knowledge, i.e., the senses, because of the Rajasa aspect of Ahankara; and it considers itself a body due to the Tamasa aspect of it. The Jiva derives peace from Sattva, agitated states from Rajasa, and dullness and stupor from Tamasa aspects of Ahankara.)

Evolutes of Ahankara (27-31)

27. As an evolute of the Sattvika aspect of Ahankara, the category of Mind (Manas) comes into being. Out of the Mind's function called Sankalpa (imaginative identification with the body) and Vikalpa (obsession with objects), desire is born. 28. The category of Manas (Mind) is presided over by the Emanation of the Lord known as Aniruddha. Yogis worship him in devout meditation as of deep blue complexion like an autumnal blue lotus and as controlling the senses. 29. From the Rajasa aspect of Ahankara is evolved Buddhi, through whose functioning thought is enabled to have differ-

ent modes and the senses to function effectively. 30. The several characteristics of Buddhi, as expressed through its several modes of functioning, are the following: to feel doubt about the attributes and nature of things, to have mistaken knowledge of a thing, to have settled and correct understanding of a thing, to have memory of experiences already had, and to be in an inoperative and blank state as in sleep. 31. The ten senses (five pertaining to knowledge and five to action) are also evolved from the Rajasa aspect of Ahankara; for, the organs of knowledge, being the channels for the functioning of the Buddhi, are themselves products of the Buddhi, an evolute of the Rajasa aspect of Ahankara. The organs of action are the products of Prana, to which the power of movement belongs, and Prana too is a product of the Rajasa aspect of Ahankara. Thus the organs of action too are to be traced to this Rajasa aspect of Ahankara.

Tanmatras, Indriyas and Bhutas (32-49)

32. Being stimulated by the Lord's will, the Tamasa aspect of Ahankara comes into being, and from it emerges the matrix (Tanmatra) of Sound, and from this in turn comes the Element Ether. The Ear, evolved from the Rajasa aspect of Ahankara, captures the sensation of Sound. 33. The distinguishing

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च ।
 नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः ।
 मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च ।
 चालनं व्यूहनं प्राप्तिर्नैतृत्वं द्रव्यशब्दयोः ।
 वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत् ।
 द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च ।
 द्योतनं पचनं पानमदनं हिममर्दनम् ।
 रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् ।
 कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा ।
 क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् ।

प्राणेन्द्रियात्मधिष्यत्वं नभसो वृत्तिलक्षणम् ॥34॥
 स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः ॥35॥
 एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्त्वतः ॥36॥
 सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥37॥
 समुत्थितं ततस्तेजश्चक्षू रूपोपलम्भनम् ॥38॥
 तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥39॥
 तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च ॥40॥
 रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः ॥41॥
 भौतिकानां विकारेण रस एको विभिद्यते ॥42॥
 तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥43॥

features of Sound are as follows: It always indicates a source even if invisible, as when a man is shouting from an unseen spot. Hence gross sound has a subtle source and that is its Tanmatra. Next, Sound conveys meanings. It also provides a subtle source for the Element Ether. 34. The signs indicating the various manifestations of Ether are evident in the possibility of divisiveness for objects, enabling each object to exist with interspace separating it from others, in the experience of 'within' and 'without' in reference to objects, and in the accommodation of distinct entities like Prana (vital energy), the Indriyas (organs of senses) and Manas (mind) in living beings.

35. Prompted by the evolutionary urge of Time, the Element Ether, which in its subtle Tanmatra condition is identical with Sound, produces the Tanmatra of Touch, from which has emerged the Element Air. The Skin is the organ that perceives Touch. 36. It is the nature of the Tanmatra of Touch to produce such sensations as softness, hardness, cold, heat, etc. 37. The properties of Air are evident from its various movements outside, by its conveying sound from a distance to the hearer, and by its functioning in the body as the agent

spreading the energy of the organism to all its parts and senses.

38. Through the functioning of Providence, the Element Air, which in its subtle Tanmatra condition is identical with Touch, produces the Tanmatra of Rupa (form or perception), out of which is born the Element Tejas (brilliance, fire). The eye perceives form and colour, which are variations of Tejas. 39. The functions of the Tanmatra of Rupa are: giving forms for objects, manifesting qualities in substances, imparting individuality to objects, and conferring luminosity on entities. 40. The functions of the gross Element Tejas are to light up, to boil water, to dry, and to create thirst, hunger, heat, etc. in the body.

41. From the Element Tejas, which is identical in its subtle Tanmatra condition with Rupa, is generated the Tanmatra of Taste, out of which has sprung the gross Element Water. The organ Tongue apprehends Taste. 42. Due to various contactual transformations, the one entity Taste manifests as bitter, sweet, astringent, hot, sour and their many combinations. 43. The characteristics of the Element Water are liquefying, consolidating, engendering the feeling of satisfaction, enabling life to subsist, quenching thirst,

रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् ।
 करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् ।
 भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् ।
 नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते ।
 तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते ।

भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ॥48॥

परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् ।
 एतान्यसंहृत्य यदा महदादीनि सप्त वै ।
 ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम् ।

गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ॥44॥
 द्रव्यावयववैषम्याद्गन्ध एको विमिश्रते ॥45॥
 सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥46॥
 वायोगुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ॥47॥
 अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।

अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥49॥
 कालकर्मगुणोपेतो जगदादिरूपाविशत् ॥50॥
 उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥51॥

softening things, abating heat, flowing, etc.

44. By the prompting of the Divine evolutionary force, the Element Water, which in its subtle condition is identical with the Tanmatra of Taste, evolved the Tanmatra of Smell. Out of the Tanmatra of Smell emerged the Element Earth. The Nose apprehends Smell. 45. The single entity Smell, due to the inter-mixing of substances, manifests differently as mixed smell, foul smell, sweet smell, soothing smell, exciting smell, etc. 46. The Element Earth has such characteristics as the following: to serve as a medium for making images of God, to subsist in a defined shape by itself by virtue of its solidity, to provide containers with definite boundaries for other substances, and to be the basis for the differences of bodies of all beings. 47. The organ that grasps the special quality of Ether, namely Sound, is called the Ear; and that which grasps the special quality of Air, namely Touch, is called the Skin. 48. The Eye is the organ that perceives Form, the special quality of Fire (Tejas); the Tongue is the organ that apprehends Taste, the special quality of Water; and the Nose is the organ that grasps Smell, the special quality of Earth. 49. Each Element that stands in causal relation to another transmits its special characteristics to that other,

which in turn transmits its characteristics to the next, the qualities now included being all that has been inherited plus its new characteristics. Thus Akasa, the first of the elements, has only Sound as characteristic, as it is the gross expression of the Sound Tanmatra. Air, which has come out of Sound-cum-Akasa, has the property of Sound derived from its earlier state as well as its special property of Touch. Tejas (Fire) emerging from the Air has the earlier properties of Sound and Touch, besides its special property of Form. Water emerging from Tejas has the properties of Sound, Touch and Form, besides its special quality of Taste. Earth, having its source in Water, has all the four characteristics of the other Elements—Sound, Touch, Form and Taste, besides its special quality of Smell. Thus in the Earth the qualities of all the other Elements are seen.

Virat Purusha (50-61)

50. The seven above-mentioned categories starting with Mahat (Mahat, Ahan-kara and the five Elements) remained separate, incapable of coming together to form the worlds and bodies for living beings. Then the Supreme Being, along with Kala (Time), Karma and the Gunas (Dispositions of Prakriti) entered into them. 51. Stimulated by the Power of

एतदण्डं विशेषाख्यं कम्बुद्वैर्दशोत्तरैः ।
 यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥52॥
 हिरण्मयावण्डकोशावृत्याय सलिलेशयात् ।
 निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् ।
 घ्राणाद्वायुरभिद्येतामक्षिणी चक्षुरेतयोः ।
 निर्बिम्बेव विराजस्त्वप्रोमश्मभ्वावयस्ततः ।
 रेतस्तस्मावाप आसन्निरभिद्यत वै गुदम् ।
 हस्तौ च निरभिद्येता बलं ताम्यां ततः स्वराट् ।
 नाड्योऽस्य निरभिद्यन्त ताम्यो लोहितमाभूतम् ।
 क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् ।
 मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः ।

तोयादिभिः परिवृतं प्रधानेनावृतैर्बहिः ।
 तमाविश्य महादेवो बहुधा निर्बिम्बेद खम् ॥53॥
 वाण्या वह्निरथो नासे प्राणोऽतो घ्राण एतयोः ॥54॥
 तस्मात्सूर्यो व्यभिद्येतां कर्णौ श्रोत्रं ततो विशः ॥55॥
 तत ओषधयश्चासन् शिश्नं निर्बिम्बेद ततः ॥56॥
 गुवादपानोऽपानाच्च मृत्युलोकभयङ्करः ॥57॥
 पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः ॥58॥
 नद्यस्ततः समभवन्नुदरं निरभिद्यत ॥59॥
 अथास्य हृदयं मित्रं हृदयान्मन उत्थितम् ॥60॥
 अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् ॥61॥

the Lord, the primordial categories combined and formed the Cosmic Shell, which appeared to be inert. From it came forth the Virat Purusha, the Cosmic Person, who is the substratum of all manifested existence. 52. The Cosmic Shell, also known as Viseshā, is surrounded by seven layers of Earth, Water, Fire, Wind, Sky, I-sense, and Mahat-tattva. Each layer is ten times the extent of the previous one. On this Cosmic Shell (which is identical with Virat Purusha), all the worlds, gross and subtle, are located. They in their totality form the gross body of the Lord.

53. The Great Spirit, dwelling in the golden-hued Shell resting on elemental Water became active, and pierced the Shell, as it were, in several places, to form the sense apertures. 54. The Cosmic Divinity first manifested His face. Out of it Speech came, and out of Speech arose Fire. The deity Fire along with the organ of Speech entered the face. Then His Nose manifested and from it came Smell. The Organ of Smell prompted by Prana entered into the Nose. 55. From Smell emerged the deity of Air. Then the Eyes manifested, and from them was born the organ of Sight and

the deity Sun. His Ear then manifested, and out of it came the organ of Hearing and the deity of the Quarters. 56. The Cosmic Divinity next manifested the Skin, the seat of sensation. Out of it came Hair and vegetation. Next He manifested the Generative Organ. 57. From it Retas (Semen) came, and from it in turn Water. Next the Anal Orifice was formed, and there the vital energy called Apana manifested, from which arose its presiding deity Death, the terror of all the worlds. 58. Next the Hands manifested, and from them came the faculty of Strength, from which its presiding deity, Indra, sprang. Next the Feet were manifested and from them came Movement, giving rise to its presiding deity Hari. 59. Then the Nadis (blood vessels) manifested, and these were filled with blood. From it Rivers came. Next was formed the Stomach. 60. From it arose Hunger and Thirst, and out of them the Seas came. Then Heart (Hridaya) manifested, and out of it came Mind. 61. In Mind its presiding deity, Moon (Chandra), arose. From the Heart arose the Intellect (Buddhi), and from the Intellect, its presiding deity, Brahma. Next the I-sense (Ahankara) arose, and from it,

एते ह्यभ्युत्थिता देवा नैवास्थोत्थापनेऽशकन् ।
 वह्निर्वाचा मुखं भजे नोदतिष्ठत्तदा विराट् ।
 अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्तदा विराट् ।
 त्वचं रोमभिरोषध्यो नोदतिष्ठत्तदा विराट् ।
 गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट् ।
 विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराट् ।
 क्षुत्तृड्भ्यामुदरं सिन्धुर्नोदतिष्ठत्तदा विराट् ।
 बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराट् ।
 चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा ।
 यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः ।
 तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्त्या ।

पुनरादिविशुः खानि तमुत्थापयितुं क्रमात् ॥62॥
 घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट् ॥63॥
 श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्तदा विराट् ॥64॥
 रेतसा शिश्नमापस्तु नोदतिष्ठत्तदा विराट् ॥65॥
 हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट् ॥66॥
 नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराट् ॥67॥
 हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराट् ॥68॥
 रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराट् ॥69॥
 विराट् तदैव पुरुषः सलिलादुदतिष्ठत् ॥70॥
 प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥71॥
 भक्त्या विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत् 72

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये तत्त्वसमाम्नाये षड्विंशोऽध्यायः ॥26॥

its presiding deity, Rudra.

Rousing of the Virat Purusha (62-72)

62. None of these presiding Deities were able to arouse the Cosmic Divinity. So they remained in their respective dwelling-places with a view to rousing Him gradually. 63. The deity Fire (Agni) along with Speech entered the Face, but the Divinity did not arise. The deity Air (Vayu) along with Smell entered the Nose, but the Divinity did not arise. 64. The deity Sun (Aditya) along with Sight entered the Eyes, but the Divinity did not awaken. 65. The deity of Plants (Oshadhi) along with the Hairs entered the Skin, but the Divinity did not stir. The deity of Water along with Retas (Semen) entered the Generative Organ, but the Divinity did not arise. 66. The deity Death, along with the vital energy Apana, entered the Anus, but the Divinity did not arise. Indra, along with Strength entered the Arms, but still the Divinity did not arise. 67. The deity Vishnu, along with Motion, entered the Feet, but the Divinity did not arise. 68. The deity Sea, along with Hunger and Thirst,

entered the Stomach, but the Divinity did not arise. The deity Moon (Chandra) along with mind, entered the Heart, but the Divinity did not awaken. 69. Brahma, along with Buddhi, entered into the Heart, but the Divinity did not arise. The deity Rudra, along with the I-sense, also entered into the Heart, but the Divinity did not arise.

70. But when the principle of Sentiency, Kshetrajna (here Collective Soul), entered the Heart, then the Cosmic Divinity arose from the Waters. 71. Just as an individual person sleeping cannot be awakened merely by the powers of Prana (vital energy), Manas (mind) and Indriyas (senses), but requires the presence of the Jiva (embodied soul), so also it is only in the presence of the Collective Soul (Kshetrajna) of the universe that the Cosmic Divinity functions. 72. Separating that All-pervading Spirit in oneself from the body-mind combination through the practice of inward concentration, let an aspirant commune with Him with the help of devotion, renunciation and enlightened understanding.

अथ सप्तविंशोऽध्यायः

श्रीभगवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः । अविकारादकर्तृत्वाभिर्गुणत्वाज्जलार्कवत् ॥ 1॥
 स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते । अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ 2॥
 तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः । प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु ॥ 3॥
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थगमो यथा ॥ 4॥
 अत एव शनैश्चित्तं प्रसक्तमसतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥ 5॥
 यमादिभिर्योगपथैरभ्यसन् श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च ॥ 6॥
 सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः । ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा ॥ 7॥
 यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ्मुनिः । विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥ 8॥
 सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् । ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥ 9॥

Skandha III : Chapter 27

KAPILOPADESA: THE WAY OF RELEASE

The Purusha's Bondage and Liberation (1-16)

The Bhagavan said: 1. Though the Purusha (Jiva) is subsisting in Prakriti, he is unaffected by Prakriti and its transformations, even as the sun is unaffected by the movements of its reflection in water. For the Purusha is by nature changeless, without volition, and unmoved by the Gunas of Prakriti (Dispositions of Nature). 2. When the Purusha becomes intensely attached to the Gunas of Prakriti by identifying himself with them, he forgets his changeless nature and considers himself as the agent of the movements of Prakriti. 3. Thus through this identification with Prakriti, the Jiva becomes helpless and miserable. Due to the moral effects of action done with such identification, the Jiva gets involved in the cycle of birth and death through embodiment in high, low and middling species of beings according to the nature of these moral effects. 4. The real agent is Prakriti, and not the Purusha, and thus there is no basis for the sense of agency on the part of the Purusha; yet the sense of

identification with Prakriti is enough to involve the Purusha in the cycle of birth and death, just as, for one involved in a dream, identification is enough to give the dreamer experiences of a painful or pleasurable nature. 5. Therefore to gain liberation, the mind has to be slowly drawn away from this involvement with Prakriti and its evolutes (i.e. the objects of the senses) and united with the Supreme Being through the practice of devotion to Him and the cultivation of an extreme repugnance to the objects of the senses.

6-9. The disciplines for the attainment of liberation are as follows: The discipline of Yoga, consisting in the practice of inward concentration along with the control of the senses and the mind, has to be practised with absolute faith in the spiritual destiny of man. One should have genuine devotion to Me and practise the discipline of devout listening to accounts of My deeds and excellences. Equal sympathy and love for all, abstinence from the exploitation of others, non-attachment, continence,

निवृत्तबुद्धचवस्थानो दूरीभूतान्यदर्शनः ।
 मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ।
 यथा जलस्थ आभासः स्थलस्थेनावदृश्यते ।
 एवं त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः ।
 भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया ।
 मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मृषा ।
 एवं प्रत्यवमृश्यासावात्मानं प्रतिपद्यते ।

देवहूतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मन्न विमुञ्चति कर्हिचित् ।

उपलभ्यात्मनाऽऽत्मानं चक्षुषेर्वार्कमात्मदृक् ॥10॥
 सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् ॥11॥
 स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥12॥
 स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥13॥
 लीनेष्वसति यस्तत्र विनिद्रो निरहंक्रियः ॥14॥
 नष्टेऽहङ्कारणे द्रष्टा नष्टवित्त इवातुरः ॥15॥
 साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः ॥16॥

अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥17॥

silence, discharge of duties conscientiously, satisfaction with one's legitimate income, moderation in eating, devotional retreats in solitude, friendliness to all, calmness of disposition, kindness, self-control, absence of attachment to one's body and to one's kith and kin, reflection on the distinction between Purusha and Prakriti—these are some of the disciplines to be followed. 10. Transcending the states of waking, dream and sleep, in which the Buddhi usually dwells, and withdrawing from the perception of the many, the aspirant should experience the Supreme Spirit through his own innermost Essence (Atman), as the eye perceives the sun. (For just as eyesight is of the essence of the sun, the innermost Essence [Atman] of man is a spark of the Divine, and is capable of knowing Him, his original prototype.) 11. The Supreme Non-dual Divinity pervading everything, is to be experienced even in the manifested world, the effect-condition of Prakriti (Asat). As his ultimate source, He is the closest friend of Sat, the Jiva, (and is to be approached in forms of loving relationship as father, mother, child, lover, etc.). He is also the eye, the guide and enliver of Asat—one's own body and the material nature of which it is a part; for it is His consciousness that sustains and reveals every-

thing. 12. The reflection of light on a wall from a pool of water or a glass, diverts a person's attention to the source of that reflection, namely, the pool or the glass. From the reflection in the pool or glass, the sun, its source, shining in the sky, is traced. 13. Even so from the self-consciousness that is reflected in the body-sense-mind combination, their source, the I-sense (Ahankara), is to be traced. The light of self-consciousness in the I-sense is to be traced to the Jiva (Individual self) who, being a ray of self-luminous Truth (Supreme Being), can gain union with Him through devotion. 14. When in deep sleep the consciousness of the body, mind and all the elements of the personality have, as it were, dissolved into nothingness (causal condition), the Atman remains sleepless but without the I-sense and individuality. 15. When the I-sense is absent, it may look as though the self is dissolved. But this view is as false as thinking that a man who has been robbed of his wealth is destroyed. 16. Reflecting in this manner, one arrives at the Atman, which is the support and the enliver of the I-sense in the body-mind combination.

The Finality of Release (17-30)

Devahuti said: 17. O Lord, I cannot

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः ।
अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः ।
क्वचित्तत्त्वावमर्शनं निवृत्तं भयमुल्बणम् ।

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना ।
ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा ।
प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् ।
भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः ।
यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।
एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् ।

अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥18॥
गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥19॥
अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥20॥

तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ॥21॥
तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥22॥
तिरोभविव्री शनकैरग्नेर्योनिरिवारणिः ॥23॥
नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च ॥24॥
स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥25॥
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥26॥

grant that Purusha can ever be free of the hold of Prakriti, because they seem to be mutually interdependent and eternally connected. 18. Just as one cannot experience separate existences for the element Water and its property flavour, so also there is no existence in separation for Prakriti and Purusha (i. e. for body-mind combination and the self). 19. While the body-mind combination, the product of Prakriti, is thus irrevocably operating, how can the Self ever attain to freedom from Karma and its consequences, in spite of the fact that the Self is described as non-agent by nature? 20. It looks as if there is no liberation for the Self (Purusha). For by philosophical reflection one may seem to rise above the sense of bondage for the nonce; but as the cause of bondage, namely the hold of Prakriti on the Purusha, is still there unresolved, bondage can recur.

Bhagavan Kapila said: 21-23. The oppressive bondage of the Purusha by the Prakriti (through body-mind) can be destroyed by Sadhana or spiritual discipline practised with the help of the body-mind itself. As a fire lit with the help of fuel destroys that very fuel, so spiritual discipline practised with the help of the body-mind gradually destroys that very body-mind, the product of

Prakriti, by which the Purusha is held in bondage. Some of these disciplines may be cited as follows: One must perform one's duties (Swadharma) without any motive other than the service of God through it. One must cultivate purity in body and mind. Through hearing, reading and meditating on the Lord's excellences all through life, one must cultivate an intense love for Him. One must seek Knowledge, which is of the nature of actual experience of Truth. One must have intense dispassion for worldly objects and ambitions. One must practise concentration supported by moral disciplines and spiritual aspiration. One must intensely seek absorption in the Divine. 24. The Jiva who has experienced the joys and sorrows provided by Prakriti (body-mind), has abandoned them as utterly worthless, and has established himself in the glory of the Supreme Being, is never again obsessed by Prakriti. 25. The dreams experienced by a sleeping person can cause him much unpleasantness. But when he is awakened, they trouble him no more. 26. In the same way Prakriti cannot harm persons who have known the Truth regarding the unaffected Atman and whose mind is always united with Me and delights in Me, the Supreme Spirit.

यदैवमध्यात्मरतः कालेन बहुजन्मना । सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः ॥27॥
 मद्भुक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा । निःश्रेयसं स्वसंस्थानं कैवल्यार्थं मदाश्रयम् ॥28॥
 प्राप्नोतीहाञ्जसा धीरः स्वदृशाच्छिन्नसंशयः । यद्गत्वा न निवर्तते योगी लिङ्गाद्विनिर्गमे ॥29॥
 यदा न योगोपचितासु चेतो मायासु सिद्धस्य विषज्जतेऽङ्ग ।
 अनन्यहेतुष्वथ मे गतिः स्यादात्यन्तिकी यत्र न मृत्युहासः ॥30॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने सप्तविंशोऽध्यायः ॥27॥

27. Through such absorption in spiritual practices for a very long time, covering several births, the aspirant develops intense dispassion for everything up to and including Brahmaloaka. 28. Then by My unbounded grace, such a devotee becomes aware of the Truth, and attains in this life itself to that state of Blessedness founded in Me called Kaivalya, which consists in the establishment of oneself in one's real nature. 29. Established in absolute certainty through enlightenment, the subtle body also of such a Yogi is destroyed at death, and he never

returns to the life of Samsara again. 30. O Mother, in this advanced state of Yoga, which has Jnana and Bhakti as its aim, the prospect of wonderful psychic powers and heavenly enjoyments comes to the aspirant. If he feels an attraction to them, he will be caught up in their enjoyment until his attraction for them is exhausted. Only when he has risen above all such attraction for powers and enjoyments, will he reach My state, and that alone can save him from being a victim of Death's contemptuous laughter.

अथाष्टाविंशोऽध्यायः

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे । मनो येनैव विधिना प्रसन्नं याति सत्यथम् ॥ 1॥
 स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् । दैवाल्लब्धेन सन्तोष आत्मविचरणार्चनम् ॥ 2॥
 ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा । मितमेध्यादनं शब्दद्विविक्तक्षेमसेवनम् ॥ 3॥

Skandha III : Chapter 28

KAPILOPADESA: DISCIPLINES FOR REALISATION

Ways of Self-purification (1 12)

The Bhagavan said: 1. O Mother! I shall now describe to you the nature of meditation on the formful aspect of the Supreme Being. By practising it the mind is purified and established in the Divine consciousness. 2. An aspirant must abstain from evil ways and perform all his

duties in a spirit of dedication to the Lord. He must serve holy men and feel happy with what he happens to possess. 3. He must shun the ways of the worldlings and develop a deep interest in the ways that lead to spiritual realisation. He should eat only moderately and what is conducive to the health of the body and purity of the mind. He should de-

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।
मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः ।
स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।
एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।
शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।
प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।
मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः ।
प्राणायामैर्देहदोषान्धारणाभिश्च किल्बिषान् ।
यदा मनः स्वं विरजं योगेन सुसमाहितम् ।
प्रसन्नवदनम्भोजं पद्मगर्भरुणेक्षणम् ।

ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ 4॥
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ 5॥
वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः । 6॥
बुद्ध्या युञ्जीत शनैर्कैर्जितप्राणो ह्यतन्द्रितः । 7॥
तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् । 8॥
प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥ 9॥
वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥ 10॥
प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान् गुणान् ॥ 11॥
काष्ठां भगवतो ध्यायेत्स्वनासाप्रावलोकनः ॥ 12॥
नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥ 13॥

velop a love for solitude and should periodically spend time in solitary places. 4. He must abstain from injuring others, exploiting others, talking too much, accumulating property, and indulgence in sexual thoughts, words or deeds. He must be devoted to truth, cleanliness, austerity, scriptural study, and the worship of the Divine. 5. He must be moderate in speech, practise a steady posture of the body suitable for spiritual practice, gradually learn to control the mind, and withdraw the senses from their objects to the heart. 6. He must learn to concentrate the Prana in one of its seats by means of the mind. He must contemplate the excellences and glorious deeds of the Lord, which will generate peace and joy in the mind. 7. By these and other means, the mind, which is beset with evil tendencies and is naturally inclined to yield to instinctive urges, should be brought under control and directed along the spiritual path.

8. At a clean and congenial place the aspirant should establish a seat for meditation. He should practise sitting there motionless and upright for a long time. 9. He should regulate his breath through the three forms of Pranayama known as Puraka, Kumbhaka and Rechaka. Puraka is the drawing in of the

breath. Holding it within is Kumbhaka. Releasing the breath is Rechaka. The practice can be in the reverse order also. Whatever the order, the object of it is the steadying of the mind. 10. The mind of a Yogi who has established control over Prana will soon shed its restless tendency, just as metal subjected to a well-fanned fire is freed from its impurities. 11. By Pranayama the obstacles arising in the human system by the three humours (Vata, Pitta and Kapha) should be overcome: by Pratyahara (in-gathering) of the mind, its tendency to go after sense-objects should be mastered; by Dharana (fixing the mind in inward concentration) the sinful tendencies of the mind should be overcome; and by Dhyana (meditation) man's doubts, scepticism, obsession with physical life and other tendencies contrary to the spiritual pursuit should be overcome. 12. When the aspirant's mind is free from outward-going tendencies and is well-controlled and peaceful, he should meditate on the form of the Lord with eyes partially closed (as if gazing at the tip of the nose).

Meditation on the Divine Form (13-33)

13. Let the aspirant meditate, until his mind is steadied, on the total form of the Lord as described here. The Lord's

लसत्पङ्कजकिञ्जल्कपीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥14॥
 मत्तद्विरेफकलया परीतं वनमालया । परार्ध्यहारवलयकिरीटाङ्गदन्तूपुरम् ॥15॥
 काञ्चीगुणोल्लसच्छोणिं हृदयाम्भोजविष्टरम् । दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥16॥
 अपीच्यदर्शनं शश्वत्सर्वलोकनमस्कृतम् । सन्तं वयसि कैशोरे मृत्यानुग्रहकातरम् ॥17॥
 कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम् । ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः ॥18॥
 स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् । प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥19॥
 तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम् । विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥20॥

सञ्चिन्तयेद्भगवतश्चरणारविन्दं वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम् ।

उत्तुङ्गरक्तविलसन्नखचक्रवालज्योत्स्नाभिराहतमहदधृदयान्धकारम् ॥21॥

यच्छौचनिःसृतसरित्प्रवरोदकेन तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् ।

ध्यातुर्मनःशमलशैलनिसृष्टवज्रं ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥22॥

face resembles a lotus flower in full bloom. His eyes bear a light reddish tinge like the inside of the red lotus. His body resembles a blue lotus in colour. He sports the discus, conch and mace in His hands. 14. His silk robe is bright and yellow like the filaments of a lotus flower. He has as decorations the bright mark of Srivatsa on the chest and the brilliant precious stone named Kaustubha round the neck. 15. Festooned on His body is the floral wreath called Vanamala with buzzing honey-bees hovering about it. His other ornaments consist of a rare and precious necklace of pearls, bracelets. a diadem, armlets and anklets. 16. He has a brilliant girdle encircling His waist. His seat is the heart of His devotees. He is the quintessence of beauty, radiating peace and enthralling the heart and eyes. 17. Superb in His beauty and attracting the adoration of the whole world, He is to be thought of as a youth full of love and sympathy for His devotees. 18. Himself limitless in His fame, He enhances the reputation of His great devotees like Dhruva and Prahlada. 19. He may be meditated upon as standing, moving, seated in any attractive posture,

or as the Light of Consciousness filling the heart. Whatever the form, the mind must be full of devotion and be free from all worldly desires. 20. When the mind has been fixed on the total form, the aspirant should think of the form in its various parts as follows:

21. He should meditate on His feet, particularly concentrating on the marks on the sole—the mark of the thunderbolt which breaks asunder the mountain of sin accumulated by the devotee through the ages; the hook-mark which can restrain the mind as an elephant-hook does a mad elephant; the flag-mark which relieves the threefold woe of men; the lotus-mark which fills the mind with joy; and also on His large, semi-circular, crimson toe-nails whose brilliance is capable of dispersing the intense darkness of ignorance in the heart of the devotee. 22. Let the aspirant meditate long on the holy feet of the Lord—feet so holy that the Ganga, the water flowing from His feet, could make even Siva feel sanctified by allowing it to fall on his head; so holy that the thunderbolt marks on their soles can steady the mind of one meditating on them by the total

जानुद्वयं जलजलोचनया जनन्या लक्ष्म्याखिलस्य सुरवन्दितया विधातुः ।
 ऊर्वोर्निधाय करपल्लवरोचिषा यत्संलालितं हृदि विभोरभवस्य कुर्यात् ॥23॥
 ऊरू सुपर्णभुजयोरधिशोभमानावोजोनिधी अतसिकाकुसुमावभासौ ।
 व्यालम्बिपीतवरवाससि वर्तमानकाञ्चीकलापपरिरम्भि नितम्बबिम्बम् ॥24॥
 नाभिहृदं भुवनकोशगुहोदरस्थं यत्रात्मयोनिधिषणाखिललोकपद्मम् ।
 व्यूढं हरिन्मणिवृषस्तनयोरमुष्य ध्यायेद् द्वयं विशदहारमयूखगौरम् ॥25॥
 वक्षोऽधिवासमृषभस्य महाविभूतेः पुंसां मनोनयननिर्वृतिमादधानम् ।
 कण्ठं च कौस्तुभमणेरधिभूषणार्थं कुर्यान्मनस्यखिललोकनमस्कृतस्य ॥26॥
 बाहूश्च मन्दरगिरेः परिवर्तनेन निर्णिक्तबाहुवलयानधिलोकपालान् ।
 सञ्चिन्तयेद्दशशतारमसह्यतेजः शङ्खं च तत्करसरोरुहराजहंसम् ॥27॥
 कौमोदकीं भगवतो दयितां स्मरेत् दिग्धामरातिभटशोणितकर्दमेन ।
 मालां मधुव्रतवरूथगिरोपघुष्टां चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥28॥
 भृत्यानुकम्पितधियेह गृहीतमूर्तेः सञ्चिन्तयेद्भूगवतो वदनारविन्दम् ।
 यद्विस्फुरन्मकरकुण्डलवलिगतेन विद्योतितामलकपोलमुदारनासम् ॥29॥

destruction of mountains of sin. 23. Meditate on the legs of the Lord, the creator of all, the beginningless Being—the legs which the handsome hands of Lakshmi, the lotus-eyed Mother adored even by Brahma, shampoo, placing them on her lap. 24. Meditate on the shining thighs of the Lord, which are blue and smooth like Atasika flowers, which form the source of all strength and firmness, which are placed astride the neck of His vehicle Garuda, and which are wrapped in His yellow robes that dangle down to the feet and are held in position by his girdle. 25. Meditate on His abdomen, the abode of all the worlds, with its deep navel wherefrom arose the world-lotus with Brahma seated in it, and on His chest which is adorned with shining pearl necklaces that dangle all over and lend a white radiance to His emerald-like breasts. 26. Fix the mind on the Lord's chest, which is the seat of Mahalakshmi and which fills the eyes and minds of votaries with peace and bliss,

and also on His neck which enhances the lustre of the precious diamond called Kaustubha that He is wearing. He is the adored of all the worlds. 27. Meditate on His arms, bearing the arm-bands burnished by friction with the whirling Mandara mountain and affording strength to all the deities, and also on His hands, one holding the multi-faceted discus of incomparable prowess and brilliance, and the other, the white conch that resembles a swan on a red lotus. 28. Meditate on His favourite mace, the Kaumodaki, whose surface has been stained by the blood of many an enemy; on His floral wreath resounding with the humming of honey-bees; and on His neck jewel, Kaustubha, which is the subtle state of the the category of Jiva.

29. One should particularly meditate with deep attention on the face of the Lord, who has assumed this form for the good of devotees. His face has an attractive nose and handsome cheeks reflecting the brilliance of his tremulous

यच्छ्रीनिकेतमलिमिः परिसेव्यमानं मूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् ।
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं ध्यायेन्मनोमयमतन्द्रित उल्लसदश्रु ॥30॥
तस्यावलोकमधिकं कृपयातिघोरतापत्रयोपशमनाय निसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं ध्यायेच्चिरं विपुलभावनया गुहायाम् ॥31॥
हासं हरेरवनताखिललोकतीव्रशोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य भ्रूमण्डलं मुनिकृते मकरध्वजस्य ॥32॥
ध्यानायनं प्रहसितं बहुलाधरोष्ठभासारुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णोर्मत्तयाऽऽर्द्रयापितमना न पृथगिददक्षेत् ॥33॥
एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।
औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमानस्तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते ॥34॥
मुक्ताश्रयं यर्हि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथाचिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥35॥
सोऽप्येतया चरमया मनसो निवृत्त्या तस्मिन्महिम्न्यवसितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयोर्यत्स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ॥36॥

fish-marked ear-rings. 30. Resplendent with its natural grace, surrounded by curly locks and having long eyes and expressive brows, His face far surpasses in beauty a large lotus with honey-bees hovering about and two fish clinging to it on both sides. 31. Long should one meditate in the heart on the kindly, gracious and heartening look of the Lord, lit up with a smile that is comely yet expressive of His deep concern for all creatures involved in the sufferings of Samsara. 32. His compassionate smile is potent enough to dry up the ocean of bitter tears shed by creatures who have taken refuge in Him. His brows, which are the expression of His Vidya Maya (enlightening power), have been formed as a result of the prayer of all spiritual aspirants, so that they might look to the sanctifying movements of these brows for protection from the attacks of Cupid. 33. With the mind unwaveringly concentrated and the heart melting with love, one should meditate on that smiling face of the Lord as occupying the

cavity of one's heart and envisage His pearl-like teeth tinged with the red colour of His lips. Nothing should draw away one's attention from this.

Realisation of the Divine (34-44)

34. Through such meditation the devotee obtains absorbing love for the Lord. His heart melts in the sentiment of devotion and his tears of surpassing joy almost drown Him. The power of devotion then slowly melts the metallic hook of the mind which holds the Purusha in the bondage of Prakriti. 35. Just as a flame gets extinguished when the oil, its sustenance, is exhausted, the mind is extinguished in the Lord, when renunciation deprives it of the sense enjoyments that form its support. Then, being liberated from the current of the Gunas of Prakriti, the Jiva has a direct and unobstructed perception of the Supreme Being, who is the One without a second. 36. Liberated for ever from the hold of the ignorance-tainted mind, the Jiva is established in the transcendent glory

देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
 देवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥37॥
 देहोऽपि दैववशाः खलु कर्म यावत्स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
 तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥38॥

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते । अप्यात्मत्वेनाभिमताद्देहादेः पुरुषस्तथा ॥39॥
 यथोल्मुकाद्विस्फुलिङ्गाद्भूमाद्वापि स्वसम्भवात् । अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ॥40॥
 भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् । आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥41॥
 सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥42॥
 स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते । योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥43॥
 तस्मादिमां स्वां प्रकृतिं देवीं सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥44॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये साधनानुष्ठानं नामाष्टाविंशोऽध्यायः ॥28॥

of the Spirit, which is beyond the relative joys and sorrows of this world. Thus having attained to this spiritual experience, he discovers that the cause of joy and sorrow lies in the ego-sense that arises from the mistaken identification of oneself with the impermanent body-mind combination born of Prakriti.

37. A Jiva who has attained to this state is in his final embodiment, and he lives in complete detachment from the body. Established in his true spiritual self, he perceives the body as something that comes and goes, moves and falls, according to Prarabdha Karma, and cares little for it even as a man inebriated with wine pays no mind to his wearing-cloth. 38. The body, which is subject to Karma, will continue to live so long as the Prarabdha that has brought it into existence lasts. But one who has attained to the state of Samadhi and awakened to the Truth, will not identify oneself with the body and the world of which it is a part, just as one who has awakened from a dream no longer identifies himself with the actor in the dream. 39. Just as a man knows himself to be different from his sons and wealth, however dear these might be to him through close association

with them, even so he is in his true self different from the body-mind combination (with which he is identified in his state of ignorance). 40. Just as in a burning faggot, the fire is different from the faggot as well as from the smoke and sparks coming out of it, so also the Atman is distinct from the body-mind combination and its offshoots, with which one is identified (in the state of ignorance). 41. In the same way the Supreme Spirit, who is called Bhagavan and Brahman, is distinct from all other entities—the Pradhana and all the categories that spring from it, as also from the Jiva (the centre of individual consciousness) in the state of ignorance. He is the witness of all these. 42. Just as all objects in the world are seen in their substantial nature as one with their material elements, so the same Atman should be seen as existing in all beings, and all beings as subsisting in the same Atman. Such is the wisdom of the man of enlightenment. 43. Just as the one fire manifests as many according to the difference of the fuel in which it manifests, so also the one Supreme Spirit abiding in Prakriti manifests differently as innumerable centres of consciousness (Jivas). 44. Following the path of devotion described

' above, the Jiva regains union with the Supreme Being, of whom he is a part (as a spark is of the fire), and overcomes the bondage of Prakriti, which is the

Lord's own power of manifestation represented by the manifold world in its subtle and gross aspects, and which is difficult to overcome except by His grace.

अथैकोनत्रिंशोऽध्यायः

देवहृतिरुवाच

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च । स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम् ॥ 1॥
 यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते । भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ॥ 2॥
 विरागो येन पुरुषो भगवन् सर्वतो भवेत् । आचक्ष्व जीवलोकस्य विविधा मम संसृतीः ॥ 3॥
 कालस्येश्वररूपस्य परेषां च परस्य ते । स्वरूपं वत कुर्वन्ति यद्वेतोः कुशलं जनाः ॥ 4॥
 लोकस्य मिथ्याभिमतेरचक्षुषश्चिरं प्रसुप्तस्य तमस्यनाश्रये ।
 श्रान्तस्य कर्मस्वनुविद्वया धिया त्वमाविरासीः किल योगभास्करः ॥ 5॥

मैत्रेय उवाच

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महामुनिः । आबभाषे कुरुश्रेष्ठ प्रीतस्तां करुणादितः ॥ 6॥
 श्रीभगवानुवाच
 भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते । स्वभावगुणमार्गेण पुंसां भावो विमिद्यते ॥ 7॥

Skandha III : Chapter 29

KAPILOPADESA: SOME DETAILS OF THE PATH OF DEVOTION

Bheda Bhakti contrasted with Nirguna Bhakti (1-14)

Devahuti said: 1-2. You have told me in detail what the Samkhya Yoga says about the real nature of Prakriti, with its evolutes like Mahat and the rest, and of the Purusha, the purpose of such knowledge being the attainment of devotion to the Lord. Please tell me now the details of the path of devotion. 3. Tell me also about the course of the Jiva in Samsara (the cycle of birth and death) and about the joys and sufferings involved in it, by a knowledge of which an aspirant may gain detachment from the worldly life. 4. I also wish to be instructed about the nature of Time, which is the power of Iswara, having sway over even the mightiest of the mighty,

and which (as Death) provides inducement for all to do what is good. 5. Thou art the very sun of Yoga to men who have been long asleep in the darkness of ignorance—men who, without any ultimate support, are entangled in ephemeral objects alluring to the senses and fatigued with a burden of Karma acquired through attachments.

Maitreya said: 6. O thou noble scion of the Kuru clan! Being highly pleased and moved by pity at the intelligent and meaningful words of his mother, the great sage Kapila spoke as follows in appreciation of her words: 7. The practice of Bhakti takes many forms according to differences of traditions. This is necessitated by the fact that people's attitudes and tendencies differ according

अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा ।
 विषयानभिसन्धाय यश ऐश्वर्यमेव वा ।
 कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् ।
 मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये ।
 लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।
 सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
 स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।
 निषेवितेनानिमित्तेन स्वधर्मेण महीयसा ।
 मद्धिण्यदर्शनस्पर्शपूजास्तुत्यभिवन्दनैः ।
 महतां बहुमानेन दीनानामनुकम्पया ।
 आध्यात्मिकानुश्रवणान्नामसङ्कीर्तनाच्च मे ।

to the dominance of particular Gunas of Nature in them. 8. The man dominated by Tamas imagines Me, at the bidding of his cruel nature, as a being entirely in separation (as a tribal deity, a polytheistic god) to be propitiated from motives of vengeance, ostentation, jealousy and other low propensities. 9. The man of Rajasic nature worships Me as an extraneous being in images and the like for worldly enjoyments, wealth and fame. 10. The man of Sattvika nature, while still maintaining the attitude of separateness from Me, performs worship for liberation from the bondage of Karma (i.e. for Moksha), or as an offering to God, or as a scriptural injunction to be obeyed. 11-12. When, by the mere hearing of My excellences, the mind streams forth, like the waters of the Ganges into the sea, unmotivated, unrestricted, and one-pointed towards Me, the Purushottama and the Presence in the hearts of all, that kind of love is called Bhakti that transcends the Gunas. 13. Such devotees do not accept, even when offered, any of the five forms of liberation (Moksha) Sālokya (living in My sphere), Sārshti (having My powers), Sāmipya (living close to Me), Sārūpya (having a form similar to Mine), and

संरम्भी भिन्नदृग्भाव मयि कुर्यात्स तामसः ॥ 8॥
 अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥ 9॥
 यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥ 10॥
 मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥ 11॥
 अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥ 12॥
 दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ 13॥
 येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥ 14॥
 क्रियायोगेन शस्तेन नार्तिहिक्षेण नित्यशः ॥ 15॥
 भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥ 16॥
 मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥ 17॥
 आर्जवेनार्यसङ्गेन निरहङ्कियया तथा ॥ 18॥

Sāyujya (being one with Me). The only thing they want is the opportunity to render loving service to Me. 14. Such is the greatness and glory of this supreme state of Bhakti, that by means of it the Jiva overcomes the hold of the three Gunas of Prakriti and becomes fit for My Divine State.

Some Devotional Disciplines (15-20)

15. The mind attains to such a state by adopting the following disciplines: The duties of life have to be performed with detachment and as an offering to the Divine. Ritualistic worship, promoting devotion and not involving infliction of pain on creatures, should be observed. 16. My images installed in holy places should be worshipped, seen, touched and glorified by hymns and praises capable of stimulating devotion. My presence in all beings should be recognised. The mind should be so disciplined as to have no attachment to worldly objects. 17. Holy men should be honoured; men in distress should be shown sympathy and kindness; and equals should be treated with friendliness and courtesy. Control of the external senses and of the mind should be practised. 18. The Scriptures should be heard and studied

मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः ।
 यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात् ।
 अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा ।
 यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
 द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
 अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे ।
 अर्चादायर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
 आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
 अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
 जीवाः श्रेष्ठा ह्यजीवानां ततः प्राणभूतः शुभे ।

पुरुषस्याञ्जसाम्येति श्रुतमात्रगुणं हि माम् ॥19॥
 एवं योगरतं चेत आत्मानमविकारि यत् ॥20॥
 तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥21॥
 हित्वाऽर्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ॥22॥
 भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥23॥
 नैव तुष्येऽर्चितोऽर्चायां भूतप्राणमावमानिनः ॥24॥
 यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥25॥
 तस्य भिन्नदृशो मृत्युविदग्धे भयमुत्बलणम् ॥26॥
 अर्हयेद्दानमानाम्यां मैत्र्याभिन्नेन चक्षुषा ॥27॥
 ततः सच्चित्ताः प्रवरास्ततश्चेन्द्रियदृतयः ॥28॥

continuously. My names and deeds should be heard and glorified. Straight-forwardness and a selfless attitude should be cultivated. The company of holy men should be sought. 19. A man who practises these spiritual disciplines, making the attainment of God-love the sole object of his life, will gain absolute purity of mind, as a result of which he will have the capacity to constantly remember Me with delight and to be absorbed in Me. 20. As the fragrance carried by the wind swiftly reaches the organ of smell, so the mind freed from worldliness by the disciplines of devotion, learns to go effortlessly to the Supreme Being.

Image Worship versus Seeing God in all (21-27)

21. I abide in all beings as their innermost soul. Disregarding My Presence within them, men make a show of worshipping Me through images. 22. If one disregards Me present in all as their soul and Lord but ignorantly offers worship only to images, such worship is as ineffective as sacrificial offerings made in ashes. 23. A man who persecutes Me residing in others, who is proud and haughty, who looks upon God as the other—

such a person will never attain to peace of mind. 24. If a man disregards and persecutes fellow beings, but worships Me in images with numerous rituals and rich offerings, I am not at all pleased with him for proffering such worship. 25. A man should, however, worship Me in images, side by side with discharging his duties, which include the love of all beings, until he actually realises My Presence in himself and in all beings. 26. As long as man is self-centred and makes an absolute distinction between himself and others (without recognising the unity of all in Me, the Inner Pervader), he will be subject to the great fear of Death (including every form of deprivation of self-interest). 27. So overcoming the separateness of a self-centred life, one should serve all beings with gifts, honour and love, recognising that such service is really being rendered to Me who reside in all beings as their innermost soul.

A Spiritual View of Evolution (28-35)

28. Superior to gross matter, are beings endowed with life; superior to the latter are creatures with breath; superior still, are those endowed with a rudimentary consciousness; still super-

तत्रापि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः ।
 रूपभेदविदस्तत्र ततश्चोभयतोदतः ।
 ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः ।
 अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् ।
 तस्मान्मर्ष्यर्पिताशेषक्रियार्थात्मा निरन्तरः ।

न पश्यामि परं भूतमकर्तुः समदर्शनात् ॥33॥

मनसैतानि भूतानि प्रणमेद्बहु मानयन् ।
 भक्तियोगश्च योगश्च मया मानव्यदीरितः ।
 एतद्भगवतो रूपं ब्रह्मणः परमात्मनः ।
 रूपभेदास्पदं दिव्यं काल इत्यभिधीयते ।
 योऽन्तः प्रविश्य भूतानि भूतैरत्यखिलाश्रयः ।

तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः ॥29॥
 तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात् ॥30॥
 ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः ॥31॥
 मुक्तसङ्गस्ततो भूयानदोग्धा धर्ममात्मनः ॥32॥
 मर्ष्यर्पितात्मनः पुंसो मयि संन्यस्तकर्मणः ।

ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥34॥
 ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥35॥
 परं प्रधानपुरुषं दैवं कर्मविचेष्टितम् ॥36॥
 भूतानां महदादीनां यतो भिन्नदृशां भयम् ॥37॥
 स विष्णवाख्योऽधियज्ञोऽसौ कालः कलयतां प्रभुः 38

ior are those with sense powers. 29. Among them, those endowed with taste like fish are superior to those with the sense of touch only like vegetation; superior still, are those capable of hearing sound. 30. Superior to creatures endowed with the above senses alone, are those that can distinguish colour and form. Still higher are those with teeth; superior to them, are those with many legs; superior to them also, are four-footed creatures; superior to these in turn is two-footed man. 31. Among the two-footed men, there are four Varnas (castes), of which the Brahmana is the superior; among the Brahmanas, those who have studied the Vedas are superior; among them, those who know the meaning of the Vedas also are superior still. 32. Even among them, those who have complete mastery and have no doubts about the meanings of Vedic passages are the highest. Superior to these still, are those who discharge their duties faultlessly. Superior to the latter is the one unattached and not desirous of the fruits of his actions. 33. Superior even to him, is the devotee who has unconditionally surrendered all his actions and their fruits, together with his body and mind, to Me. I do not find any one superior

to such a person who has surrendered his actions and his self along with all his belongings to Me. Such a person sees Me everywhere and is free from the egoistic sense that he is an agent.

34. It is a particle of the Lord that dwells in all beings as the Jiva (indwelling soul). Knowing this, one should salute all beings mentally. 35. O daughter of Manu! I have now finished speaking about the two Yogas—one being the path of devotion and the other, that of knowledge. Man attains to the Supreme by resorting to either one of these.

Time: What It is (36-45)

36. He who is called Bhagavan, Brahman and Paramatman has an aspect called Providence (Daiva) which, though connected with His aspects as Purusha and Prakriti, is distinct from them. It is what sets in motion the cycle of the Jiva's involvement in repeated births and deaths. 37. It is this unique power of the Lord, causing the transformation of beings into different forms, that is called Kala (Time). It gives rise to the fear of death in beings who identify themselves with the evolutes of Prakriti and see a clear-cut difference between themselves and others. 38. Supporting all and

न चास्य कश्चिद्व्यति न द्वेष्यो न च बान्धवः ।
 यद्भूयाद्वाति वातोऽयं सूर्यस्तपति यद्भूयात् ।
 यद्वनस्पतयो भीता लताश्रौषधिभिः सह ।
 स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्यतः ।
 नभो ददाति श्वसतां पदं यन्नियमाददः ।
 गुणामिमानिनो देवाः सर्गादिष्वस्य यद्भूयात् ।
 सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः ।

आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत् ॥39॥
 यद्भूयाद्वर्षते देवो भगणो माति यद्भूयात् ॥40॥
 स्वेस्वे कालेऽभिगृह्णन्ति पुष्पाणि च फलानि च ॥41॥
 अग्निरिन्धे सगिरिभिर्भूतं यज्जति यद्भूयात् ॥42॥
 लोकं स्वदेहं तनुते महान् सप्तभिरावृतम् ॥43॥
 वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम् ॥44॥
 जनं जनेन जनयन्मारयन्मृत्युनान्तकम् ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने एकोनत्रिंशोऽध्यायः ॥29॥

permeating all, it causes the destruction of one combination of elements by another combination. It is none other than Vishnu, the all-pervading being, the master of all worship and the one who draws everything into Himself. 39. He is impartial to all, there being none dear, inimical or related to Him. The unceasing movement of Time consumes all beings who are heedless of the process and are engrossed in their enjoyments and activities. 40-44. Out of fear of Him the wind blows; the sun emits heat and light; the stars shine; clouds rain; trees, plants and creepers yield flowers and fruits in proper season; rivers flow down-

stream; the oceans maintain their level; fire burns; the earth with its mountains remains firm; the sky provides space for life-giving breath to breathe; Prakriti evolves the worlds with seven layers constituting the Universal Body; and the Trimurti (Brahma, Vishnu and Siva in charge of creation, preservation and destruction) performs its cosmic function. 45. Thus Time is limitless. Though itself without beginning or end, it provides a beginning and an end for all entities; it gives origin to all creatures through their parents and determines also their end, including the end of Antaka (king of Death) himself.

अथ त्रिंशोऽध्यायः

कपिल उवाच

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् ।
 यं यमर्थमुपादत्ते दुःखेन सुखहेतवे ।
 यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः ।

काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥ 1॥
 तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥ 2॥
 ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥ 3॥

Skandha III : Chapter 30

KAPILOPADESA: THE DESTINY OF THE SINFUL

Life and Death of the Worldling (1-18)

The Bhagavan said: 1-2. The unwary man, though constantly pushed towards his end by irresistible Time as clouds by the wind, fails to understand his

predicament. Whatever he collects for his enjoyment through painful effort, Time destroys, causing grief to him. 3. Man, with his mind infatuated and indiscriminating, considers house, lands, wealth and other possessions associated

जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत् ।
 नरकस्थोऽपि देहं वै न पुमांस्त्यक्तुमिच्छति ।
 आत्मजायासुतागारंपशुद्रविणबन्धुषु ।
 सन्दह्यमानसर्वाङ्ग एषामुद्रहनाधिना ।
 आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया ।
 गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः ।
 अर्थैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान् ।
 वार्तायां लुप्यमानायामारब्धायां पुनः पुनः ।
 कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः ।
 एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा ।
 तत्राप्यजातनिर्वेदो म्रियमाणः स्वयम्भृतैः ।
 आस्तेऽवमत्योपन्यस्तं गृहपाल इवाहरन् ।

with his physical life as permanent assets, forgetting that his body is itself the most impermanent of things.

4. A Jiva, transmigrating from one body to another, gets the petty enjoyments appropriate to those bodies again and again, but he still fails to be satiated with them. 5. Owing to the spell cast by the Lord's Maya, it is likely that even if consigned to hell, the Jiva, engrossed with the pseudo-satisfactions possible through the hell-body, would not like to part with even that body. 6. Endowed with a healthy body, family, wealth and good connections, a man with his heart deeply attached to them, thinks himself fortunate and happy. 7. But foolish man, prompted by evil tendencies and engaged in the promotion of his worldly interests, suffers untold miseries and commits heinous sins. 8-9. A man, preoccupied with his household, considers himself extremely happy to be engrossed in, and attracted by, the bewitchments of voluptuous women in privacy and by the indistinct speech of infants, and tirelessly engages himself in the painful and crooked practices that have to be adopted for the pre-

तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ॥ 4॥
 नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ॥ 5॥
 निरूढमूलहृदय आत्मानं बहु मन्यते ॥ 6॥
 करोत्यविरतं मूढो दुरितानि दुराशयः ॥ 7॥
 रहो रचितयाऽऽलपैः शिशूनां कलभाषिणाम् । 8॥
 कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही ॥ 9॥
 पुष्णाति येषां पोषेण शेषभुग्यात्यधः स्वयम् ॥ 10॥
 लोभाभिभूतो निःसत्त्वः परार्थं कुरुते स्पृहाम् ॥ 11॥
 श्रिया विहीनः कृपणो ध्यायञ्छ्वसिति मूढधीः ॥ 12॥
 नाद्रियन्ते यथा पूर्वं कीनाशा इव गोजरम् ॥ 13॥
 जरयोपात्तवैरूप्यो मरणाभिसुखो गृहे ॥ 14॥
 आमयाव्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥ 15॥

servation and advancement of his worldly interests. 10. Committing injustices and harming others, he earns wealth from here and there to support his family, and debases himself by eating what is left after the members of the family have been fed (overlooking even his duty to feed guests and the poor). 11. When the business that brings him his livelihood fails even after repeated efforts to save it, he gets restless, and greedily turns his attention to other people's properties. 12. Burdened by too many family responsibilities and dogged by misfortune and failure in all his efforts, he becomes dazed, fatalistic and pitiable, and sighs in despair. 13. When a man has thus become incapable of supporting the family, his wife and other relatives begin to neglect him, as heartless farmers do with their aged draught animals. 14-15. Deformed by old age, with death approaching and yet without any dispassion for worldly enjoyments in his heart, he continues miserably in his home, eating what his children give him disrespectfully, as a dog would do with what is thrown to it. Idleness, loss of appetite, indigestion and extreme weak-

वायुनोत्क्रमतोत्तारः कफसंरुद्धनाडिकः ।
 शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः ।
 एवं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः ।
 यमदूतौ तदा प्राप्तौ भीमौ सरमसेक्षणौ ।
 यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात् ।
 तयोर्निभन्नहृदयस्तर्जनैर्जातवेपथुः ।

क्षुत्तृपरीतोऽर्कदवानलानिलैः सन्तप्यमानः पथि तप्तबालुके ।

कृच्छ्रेण पृष्ठे कशया च ताडितश्चलत्यशक्तोऽपि निराश्रमोदके ॥22॥

तत्र तत्र पतञ्छान्तो मूर्च्छितः पुनरुत्थितः ।
 योजनानां सहस्राणि नर्वति नव चाध्वनः ।
 आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः ।
 जीवतश्चान्त्राभ्युद्धारः श्वगृध्रैर्मसदाने ।
 कृन्तनं चावयवशो गजादिभ्यो भिदापनम् ।
 यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः ।

कासश्वासकृतायासः कण्ठे घुरघुरायते ॥16॥
 वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः ॥17॥
 म्रियते रुदतां स्वानामुरुवेदनयास्तधीः ॥18॥
 स दृष्ट्वा त्रस्तहृदयः शकुन्मूत्रं विमुञ्चति ॥19॥
 नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा ॥20॥
 पथि श्वभिर्मक्ष्यमाण आर्तोऽयं स्वमनुस्मरन् ॥21॥

पथा पापीयसा नीतस्तमसा यमसादनम् ॥23॥
 त्रिभिर्मुहूर्तैर्द्वाम्यां वा नीतः प्राप्नोति यातनाः ॥24॥
 आत्ममांसादनं क्वापि स्वकृतं परतोऽपि वा ॥25॥
 सर्पवृश्चिकदंशाद्यैर्दशद्भिश्चात्मवैशसम् ॥26॥
 पातनं गिरिशृङ्गेभ्यो रोधनं चाम्बुगर्तयोः ॥27॥
 भुङ्क्तेनरो वा नारी वा मिथः सङ्गेन निर्मिताः ॥28॥

ness are his lot. 16. His eye-sight is affected; his throat is congested with phlegm; and he is troubled by cough and respiratory difficulties. 17. Lying on his sickbed, with sorrowing relatives surrounding him, he is not able to respond even when addressed by them, being choked by the rope of death. 18. Thus a man of uncontrolled senses, who is absorbed exclusively in worldly concerns, dies with a mind afflicted and stupefied, and with his relatives standing by, crying with grief.

The Sufferings of Purgatory (19-34)

19. He then sees before him two emissaries of Yama, huge in size and menacing with their terrific eyes. The sight makes him shudder and evacuate in fear. 20. Confining the Jiva in the Yatana-deha (body of punishment) and tying a rope round his neck, they drag him by a long path, as the police do with condemned criminals. 21. Persecuted by the emissaries of Death and bitten by wayside dogs, he walks shivering with fear, and remembering one after another the sins

that have brought him to this end. 22. The way is through burning sands, exposed to the full blaze of the sun and to blowing winds, and there is no water or shelter available for rest and refreshment. Though exhausted by heat, hunger and thirst, he walks along that way, driven by the whips of Yama's men. 23. Now and then falling tired and unconscious, and again rising up, he enters Yama's realm, led along the dark path of the sinful and the wicked.

24. The way to Yama's abode is ninety-nine thousand Yojanas, but it is covered in three Muhurthas (about two and a half hours). Reaching there, the Jiva is tortured for the expiation of his sins. 25-28. Some of these tortures are of the following nature: Sinners are wrapped in cloth and burnt as torches. One is made to eat the flesh cut off from one's own body, either by oneself or by another. Dogs, vultures and other such creatures tear out the entrails from the living body. Snakes, scorpions, hornets etc., sting the sinner causing him terrible pain. His limbs are hacked one after

अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते ।
 एवं कुटुम्बं बिभ्राण उदरम्भर एष वा ।
 एकः प्रपद्यते ध्वान्तं हित्वेदं स्वकलेवरम् ।
 दैवेनासादित तस्य शमलं निरये पुमान् ।
 केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः ।
 अधस्तान्नरलोकस्य यावतीर्यातिनादयः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने कर्मविपाको नाम त्रिंशोऽध्यायः ॥30॥

another. Elephants are made to crush him. He is rolled down from mountain tops, and is also suffocated under water or in caves. Such hellish tortures which men and women without distinction undergo in purgatories known as Tamisra, Andhatamisra and Raurava are the sure rewards of the sinful activities born of their worldly attachments. 29. O Mother! Great men say that there is heaven and hell even here in this world. For we find the sufferings of purgatory here itself. Why not then in the hereafter also? 30. Thus a man who lives his life entirely for the pleasure of his body and for the support of his family is wrenched away from both and subjected to the sufferings of purgatory. 31. The body which a man has nourished by exploiting and inflicting cruelty on other creatures, he

या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥29॥
 विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् ॥30॥
 कुशलेतरपाथेयो भूतद्रोहेण यद् भूतम् ॥31॥
 भुङ्क्ते कुटुम्बपोषस्य हृतवित्त इवातुरः ॥32॥
 याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥33॥
 क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥34॥

will have to abandon here and go alone to hell with the wages of his sins as his sole asset. 32. Just as a man who has been deprived of all his belongings is dazed and resigns himself to his fate without doing anything to save himself, the confirmed sinner does nothing to redress the baneful effects of his sins, and fatalistically succumbs to the sufferings that are in store for him. 33. A man who lives in this world merely for supporting himself and his family by thoroughly unrighteous means will certainly reach Andhatamisra, the hell of utter darkness. 34. Then attaining again to this world, he passes through various animal bodies one after another as a part of his punishment until, having paid for his sins, he is purified. He is then born again as a man.

अथैकत्रिंशोऽध्यायः

श्रीभगवानुवाच

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।
 कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।

स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥ 1॥
 दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम् ॥ 2॥

Skandha III : Chapter 31

KAPILOPADESA: THE JIVA'S CYCLE OF BIRTHS AND DEATHS

The Foetus in the Womb (1-11)

The Bhagavan said: 1. After the expiation of his sins in hell and in animal embodiments, Providence directs the ig-

norant Jiva again to a human birth suited to the nature of his residuary Karma. He finds entry into a woman's womb through the seed of man. 2. In

मासेन तु शिरो द्वाभ्यां बाह्वङ्गधाद्यङ्गविग्रहः ।
 चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तुद्भुवः ।
 मातुर्जग्धाभ्रपानाद्यैरेषद्वातुरसम्मते ।
 कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् ।
 कटुतीक्ष्णोष्णलवणरूक्षाम्लादिभिरुत्खणैः ।
 उल्बेन संवृतस्तस्मिन्मन्त्रैश्च बहिरावृतः ।
 अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।

स्मरन्दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते ॥ 9॥

आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः ।
 नाथमान ऋषिर्भीतः सप्तवध्रिः कृताञ्जलिः ।

नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः 3
 षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥ 4॥
 शेते विष्णुत्रयोरर्गते स जन्तुर्जन्तुसम्मवे ॥ 5॥
 मूर्च्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मृदुः ॥ 6॥
 मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥ 7॥
 आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ॥ 8॥
 तत्र लब्धस्मृतिर्देवात्कर्म जन्मशतोद्भवम् ।

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयाऽऽत्तनानातनोर्भुवि चलच्चरणारविन्दम् ।

सोऽहं ब्रजामि शरणं ह्यकुतोभयं मे येनेदृशी गतिरदर्शयसतोऽनुरूपा ॥12॥

one day the male and female elements are combined into one unit called Kalala. In five days it is formed into a disc-like body, called Budbuda. In ten days it becomes a hard body in the shape of a brinjal, and is called Karkura. In one month it becomes a lump called Pesi. 3. In one month it develops a head, in two months the rudiments of arms and legs, in three months nails, hair, bones, skin and a genital opening. 4. By the fourth month it develops the seven bodily Dhatus (basic substances like flesh, blood etc.); and by the fifth month, hunger and thirst. In the sixth month it is covered by the thin membrane called the placenta and its movements come to be felt on the right side of the mother. 5. Now due to the absorption of the nutrition from the mother's food, the foetus grows, but finds itself in a very unpleasant place in the midst of bodily filth, breeding worms. 6. He now often swoons, his tender skin being bitten and wounded by hungry worms growing there. 7. He also suffers intensely from the contact of the pungent, salty and burning substances eaten by the

mother. 8. Covered first by the placenta, and then by the intestines of the mother, he rests in the womb with his back, neck and head curled up. 9. He cannot move his limbs, as even a bird in a cage can do. By the divine will he now remembers all the actions he had done in his past lives. What happiness can he have in that uncomfortable place, where he is made to think continuously over his acts, unable even to breathe! 10. From the seventh month he is conscious, but cannot remain still, being pushed by the winds of the womb. Being so pushed, he wriggles like his brother worms born in the dirt of the womb along with himself. 11. The frightened foetus, bound to the body by the seven basic bodily substances (Dhatus) and completely identified with it, now indistinctly praises with joined hands, the Lord by whose will he is in the womb.

The Foetus in Praise of the Lord (12-21)

The Jiva says: 12. I seek shelter at the feet of the Lord who assumes at will the forms of various Divine Incarn-

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
 आस्ते विशुद्धमविकारमखण्डबोधमातप्यमानहृदयेऽवसितं नमामि ॥13॥
 यः पञ्चभूतरचिते रहितः शरीरेच्छन्नो यथेन्द्रियगुणार्थचिदात्मकोऽहम् ।
 तेनाविकुण्ठमहिमानमृषि तमेनं वन्दे परं प्रकृतिपूरुषयोः पुमांसम् ॥14॥
 यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन् सांसारिके पथि चरंस्तदमिश्रमेण ।
 नष्टस्मृतिः पुनरयं प्रवृणीत लोकं युक्त्या कया महदनुग्रहमन्तरेण ॥15॥
 ज्ञानं यदेतददधात्कतमः स देवस्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
 तं जीवकर्मपदवीमनुवर्तमानास्तापत्रयोपशमनाय वयं भजेम ॥16॥
 देहान्यदेहविवरे जठराग्निनासृग्विष्मूत्रकूपपतितो भृशतप्तदेहः ।
 इच्छन्नितो विवसितुं गणयन् स्वमासान्निर्वास्यते कृपणधीर्भगवन् कदा नु ॥17॥
 येनेदृशीं गतिमसौ दशमास्य ईश संग्राहितः पुरुदयेन भवादृशेन ।
 स्वेनैव तुष्यतु कृतेन स दीननाथः को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥18॥
 पश्यत्ययं धिषण्या ननु सप्तवध्रिः शारीरके दमशरीर्यपरः स्वदेहे ।
 यत्सृष्ट्याऽऽसं तमहं पुरुषं पुराणं पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ॥19॥

ations and walks this earth in order to protect and redeem its inhabitants. It is by His grace alone that an iniquitous creature like myself has come to this most deserving state. 13. I, whose spiritual nature has been covered up by the forces of Karma, sit here bound by a body of material substances that are the products of the Cosmic Power—I, the Jiva, salute Him who is pure, unchanging and indivisible Consciousness, but is none the less present in my distressed heart too, being the indweller in everything. 14. I salute that Supreme Being who is superior to Purusha and Prakriti (soul and matter), who, unlike myself, is without a body of five elements, whose consciousness is not subject to the deluding influence of the senses and their objects engendered by Prakriti, and who is therefore of unlimited power and wisdom. 15. It is Maya, the power of the Lord, having Karma as its binding cord, that has brought me to this state of bondage whose innumerable woes have completely effaced the memory of my spiritual nature. There is no other

way for me to regain my spiritual status except through His grace. 16. It is the Lord, by whom the whole universe is pervaded, that has given me the memory of my past, present and future. I pray in adoration of that Being for relief from the suffering arising from my entanglement in Karma as a Jiva. 17. I am lying in the cavity of another body covered with bodily fluids and tortured by the heat generated in it. Very much distressed in mind, I am counting the days before I shall be released from here. O Lord, when shall that day of release come? 18. O Lord! Thou hast out of Thy infinite mercy bestowed on me, in my tenth month, an awareness of my situation. The satisfaction of having done such a gracious act is the only offering that Thou, the most merciful One, can get in return for it. For a humble Jiva in entanglement that I am, I can offer nothing in return except my repeated salutations. 19. Other Jivas like animals (in my predicament) are aware only of their bodily instincts, joys and discomfort. But by virtue of the higher

सोऽहं वसन्नपि विभो बहुदुःखवासं गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
 यत्रोपयातमुपसर्पति देवमाया मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥20॥
 तस्मादहं विगतविक्लव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।
 भूयो यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः ॥21॥

कपिल उवाच

एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः ।
 तेनावसृष्टः सहसा कृत्वावाक् शिर आतुरः ।
 पतितो भुव्यसृङ्मूत्रे विष्ठाभूरिव चेष्टते ।
 परच्छन्दं न विदुषा पुष्यमाणो जनेन सः ।
 शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजद्रूपिते ।
 तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः ।
 इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च ।
 सह देहेन मानेन वर्धमानेन मन्युना ।

understanding given to me, I am naturally conscious of moral values like self-control and the like, and I am aware of that ancient Being within my heart and without, just as I am aware of the physical body centring on my I-sense. 20. O Lord, though my stay in the womb is very uncomfortable, I do not wish to come out of it into the pit of entrapment that the world outside is. For when I am out, I shall not have the present consciousness but be overcome again by identification with the body and all the other entanglements of Samsara that follow it. 21. As there is thus the chance of my losing spiritual consciousness on being freed after birth from my present sufferings, I shall in every way make a conscious endeavour to prevent the recurrence of future births in numerous wombs by the remembrance of the Supreme Being, who is the friend and well wisher of all. Becoming a devotee of the Lord and worshipping His holy feet, may I never again have physical embodiment!

*The Failure of the Jiva to learn
 by Experience (22-31)*

सद्यः क्षिपत्यवाचीनं प्रसूत्य सृतिमारुतः ॥22॥
 विनिष्क्रामति कृच्छ्रेण निरुच्छवासो हतस्मृतिः ॥23॥
 रोह्यति गते ज्ञाने विपरीतां गतिं गतः ॥24॥
 अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥25॥
 नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने ॥26॥
 रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ॥27॥
 अलब्धामीप्सितोऽज्ञानादिद्वन्द्वः शुचापितः ॥28॥
 करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ॥29॥

Kapila said: 22. In the tenth month, the foetus in the womb, who has made the above resolution and has been engaged in the contemplation and praise of the Lord, is pushed out of the womb, head downwards, into the world by uterine contractions. 23. Being thus pushed forcefully, he comes out with great difficulty, senseless, breathless, and deprived of memory. 24. Cast amidst blood and urine on the floor, he writhes therein like an intestinal worm. Having lost his spiritual consciousness and being overcome by the body-sense, he cries aloud. 25. He is nourished by people who do not understand his needs, and he himself is incapable of expressing his disapproval when he is dealt with in a way he dislikes. 26. Unable to sit up or move or even to scratch, he has to lie on unclean cots full of sweat-born insects. 27. As worms attack worms, these insects and mosquitoes puncture his tender skin. 28-29. Passing through such sufferings of infancy and childhood, he gradually enters the stage of youth, by which time the body-consciousness has been firmly established. Unable to satisfy all his desires, he is provoked

भूतैः पञ्चभिरारब्धे देहे देहानुबोधोऽसकृत् ।
तदर्थं कुरुते कर्म यद्वद्धो याति संसृतिम् ।
यद्यसद्भिः पथि पुनः शिशनोदरकृतोद्यमैः ।
सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्यर्थशः क्षमा ।
तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु ।
न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः ।
प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः ।
तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान् ।
बलं मे पश्य सायायाः स्त्रीमय्या जयिनो दिशाम् ।

सङ्गं न कुर्यात्प्रमदासु जातु
मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या

अहंमेत्यसद्ग्राहः करोति कुमतिर्मतिम् ॥30॥
योऽनुयाति ददत्क्लेशमविद्याकर्मबन्धनः ॥31॥
आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥32॥
शमो दमो भगश्चेति यत्सङ्गाद्याति संक्षयम् ॥33॥
सङ्गं न कुर्याच्छोच्येषु योषित्कीडामृगेषु च ॥34॥
योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥35॥
रोहिद्भूतां सोऽन्वधावदृक्षरूपी हतत्रपः ॥36॥
ऋषिं नारायणमृते योषिन्मय्येह मायया ॥37॥
या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम् ॥38॥

योगस्य पारं परमारुक्षुः ।
निरयद्वारमस्य ॥39॥

to anger at those standing in his way without knowing that it is his own Karma that is responsible for his enjoyments and sufferings. His pride and pugnacity keep pace with the growth of his body, and he comes into violent conflict with his competitors with disastrous results for both. 30. The ignorant man is firmly established in the false sense of identification with the physical body, and growing intensely attached to it, comes to think of 'I' and 'mine' in physical terms. 31. The body is in itself the cause of misery, yet to support it men perform still more actions and thus compound their involvement in this cycle of birth and death.

Causes of Spiritual Degradation (32-42)

32. By following the path of evil ones, which consists in the pursuit of the demands of the stomach and sex organ, the Jiva prepares himself for the life of hell once again. 33-34. The Jiva loses all good and noble spiritual endowments like truth, purity, kindliness, restraint in speech, intelligence, attractiveness, modesty, reputation, patience, sense-control, mind-control and the rest by close contact and association with evil-minded men who are tossed about

by passions, devoid of discrimination, obsessed with the body-consciousness, and behave like the mere pet animals of their womenfolk. Association with such persons is therefore forbidden. 35. Though there may be many kinds of associations that can cause spiritual degeneration, there is none that can infatuate and bind the mind of man so powerfully as sensual association with women or with people who are engrossed with their sexual charms. 36. It is said that even Prajapati, charmed by an offspring of his, pursued her shamelessly in the form of a stag, as she ran away from him in the shape of a female deer. 37. Among the creations of the offspring of this Prajapati, that is, among all embodied beings consisting of gods, men and other species of beings, who is there except Rishi Narayana (another incarnation) that can stand the onslaught of Maya in the shape of woman? 38. Behold the power of My Maya in the shape of woman! She subjugates even the world's conquerors by a mere movement of her eye-brows. 39. Those who by holy contacts are established in the path of the Atman and who want to attain to the ultimate goal of spiritual striving, should not have associations with sensu-

योपयाति शनैर्माया योषिदेवविनिमिता ।
 यां मन्यते पतिं मोहान्मन्मायामृषभायतीम् ।
 तामात्मनो विजानीयात्पत्यपत्यगृहात्मकम् ।
 देहेन जीवभूतेन लोकाल्लोकमनुव्रजन् ।
 जीवो ह्यस्यानुगो देहो भूतेन्द्रियमनोमयः ।
 द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा ।
 यथाक्षणोर्द्रव्यावयवदर्शनायोग्यता यदा ।
 तस्मान्न कार्यः संत्रासो न कार्पण्यं न सम्भ्रमः ।

ous women (Pramada); for they are said to be the gate-way to hell for man. 40. An aspirant should consider the approach and services of such women—a veritable trap of Maya devised by the Creator—as a well, camouflaged with green grass, liable to bring him immediate death if walked over without knowing the hidden danger.

41-42. Just as a woman is a danger to a man desiring progress on the spiritual path, so is a man to woman. It is the man who is uxorious and engrossed too much with women, that gets a woman's body in the next birth. Having become a woman, and being unaware that it is My binding power of Maya, as dictated by her Karma, that approaches her as husband offering her wealth, children and home, she succumbs to these attractions of Maya without knowing that they mark her spiritual doom, even as a male deer meets with its death at the hands of the hunter who attracts it by his musical call imitating the mating cry of the female.

The Meaning of Death (43-48)

43. This transmigration of the Jiva is rendered possible because besides the gross body, it has a subtle body called Linga Sarira. The Jiva is the Purusha (individual spirit) associated with the Linga Sarira. Clothed in the Linga Sarira, which does not perish with the physical

तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् ॥40॥
 स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् ॥41॥
 दैवोपसादितं मृत्युं मृगयोर्गायनं यथा ॥42॥
 भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ॥43॥
 तन्निरोधोऽस्य मरणमाविर्भावस्तु सम्भवः ॥44॥
 तत्पञ्चत्वमहंभानादुत्पत्तिर्द्रव्यदर्शनम् ॥45॥
 तदैव चक्षुषो द्रष्टुर्द्रष्टृत्वायोग्यतानयोः ॥46॥
 बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ॥47॥

body, the Jiva migrates from one sphere to another according to the nature of his past actions, and while enjoying their fruits, generates new Karma that becomes the seed of future births. 44. The Linga Sarira, which is the essential feature of the Jiva, is constituted of the subtle elements (Tanmatras), Manas (thought), Indriyas (senses) etc. In itself it cannot perform actions, but requires the gross body as an instrument. When it loses a gross body it is called death, and when it gains a new gross body it is called birth. Thus birth and death are only of the gross body and not of the Jiva (which is Purusha clothed in Linga Sarira). 45. When the eyeballs are affected and sight obstructed, then both the physical eye and the power of sight itself are said to be affected. When both these are affected, then the Jiva is said to be affected. But in truth the sense power continues to exist. It is only in this way that the loss of the gross body or any affectation of the subtle body can be said to influence the Jiva. 46. When the Linga Sarira becomes incapable of experiencing objects due to the decay of its instrument of contact, namely the gross body, that state is called death. When this capacity is restored to the I-sense by the provision of a proper instrument, i. e. a physical body, it is called birth. 47. Therefore a man should not fear or tremble at

सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्त्या । मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥48॥
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने जीवगतिर्नामैकात्रिंशोऽध्यायः ॥31॥

the thought of death; for he is not destroyed by death. Nor should he consider himself a pitiable creature at the mercy of fortuitous circumstances; for he is the maker of his destiny. Reflecting on the real nature of the Jiva and the way of its progress, he should try to live a life of detachment. 48. With a truth-orient-

ed understanding, developed through dispassion and spiritual practice, he should live in this world, the expression of the Divine Power, detaching himself from the obsessive body-consciousness with the thought that the body is only a product of Karma.

अथ द्वात्रिंशोऽध्यायः

कपिल उवाच

अथ यो गृहमेधीयान्धमनिवावसन् गृहे । काममर्थं च धर्मान् स्वान् दोग्धि भूयः पिर्पति तान् ॥
स चापि भगवद्धर्मात्काममूढः पराङ्मुखः । यजते क्रतुभिर्देवान् पितंश्च श्रद्धयान्वितः ॥ 2॥
तच्छ्रद्धयाक्रान्तमतिः पितृदेवव्रतः पुमान् । गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति ॥ 3॥
यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः । तदा लोका लयं यान्ति त एते गृहमेधिनाम् ॥ 4॥
ये स्वधर्मान्नि दुहन्ति धीराः कामार्थहेतवे । निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धचेतसः ॥ 5॥

Skandha III : Chapter 32

KAPILOPADESA: THE SPIRITUAL GOAL

Attainment of Perishable Worlds (1-4)

The Bhagavan said: 1. Most men living the life of the householder care only for the three Purusharthas—Dharma, Artha and Kama (duty, wealth and pleasure). (Dharma consists in the performance of Vedic rituals and charitable acts with a view to gaining felicity in higher worlds; Artha, in the acquisition of wealth; and Kama, in the pursuit of pleasure.) Men pursue these ends time and again without satiation. 2. Being full of self-centred desires, a man is insensitive to the Bhāgavata-dharma—the path of devotion to the Supreme Being. His faith is in Devas and Pitris, and he adores them with the performance of sacrifices dedicated to them.

3. A man who is strong in such faith and is devoted to the Devas and the Pitris goes to the lunar sphere after death, enjoys the rare delights of that sphere, and when the fruits of his good Karmas are exhausted, returns to this world. 4. All these heavenly regions attainable through Karma are perishable; they last so long as Mahavishnu rests on his serpent-bed awake, but they dissolve into their rudimentary condition (Pralaya) when He goes to sleep.

The Attainment of Brahmaloка (5-15)

5. In contrast to the above are persons who follow the Bhāgavata-dharma. They do not look upon or utilise their Swadharma (spiritual and secular duties),

निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः । स्वधर्माख्येन सत्त्वेन परिशुद्धेन चेतसा ॥ 6॥
 सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् । परावरेण प्रकृतिमस्योत्पत्त्यन्तभावनम् ॥ 7॥
 द्विपराद्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचिन्तकाः ॥ 8॥
 क्षमाम्भोजनलानिलवियन्मनइन्द्रियार्थभूतादिभिः परिवृतं प्रतिसञ्जिहीर्षुः ।
 अव्याकृतं विशति र्यहं गुणत्रयात्मा कालं पराख्यमनुभूय परः स्वयम्भूः ॥ 9॥
 एवं परेत्य भगवन्तमनुप्रविष्टा ये योगिनो जितमरुन्मनसो विरागाः ।
 तेनैव साकममृतं पुरुषं पुराणं ब्रह्म प्रधानमुपयान्त्यगताभिमानाः ॥ 10॥
 अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयम् । श्रुतानुभावं शरणं ब्रज भावेन मामिनि ॥ 11॥
 आद्यः स्थिरचराणां यो वेदगर्भः सहर्षभिः । योगेश्वरैः कुमाराद्यैः सिद्धैर्योगप्रवर्तकैः ॥ 12॥
 भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥ 13॥
 स संसृत्य पुनः काले कालेनेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥ 14॥
 ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिमित्तम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥ 15॥

as a means for attaining self-centred objects like power, pleasure and heavenly felicity. Being devoid of desires for worldly pleasures and attainments, they work without attachment, dedicating the fruits of their actions to the Lord. They are calm and pure-minded. 6. They are devoted only to spiritual values, having abandoned all self-centred and egoistic objectives. Through the performance of Swadharma with detachment and dedication, they attain to purity of being (Sattvaguna). 7. After death they go through the Path of the Sun and attain to Satyaloka, the world of Brahma, who has all this manifested universe as his form, who is the master of all that is high and low, and who is the instrument of the Supreme Lord in His acts of world-manifestation and dissolution. 8. At the end of a Dviparardha, which marks the span of a Brahma's life, the dissolution of Brahma into the Supreme Being (Brahma-pralaya) takes place. Until that time these votaries of the personal conception of God continue to reside in Satyaloka devoting themselves to the attainment of Knowledge and to the adoration of the Lord. 9.

At the end of the creative cycle of Dviparardha, Brahma, the self-created one, in identification with Prakriti, withdraws himself into his formless aspect, the Avyakta, and all the manifested universe—consisting of combinations of the Great Element, Manas, and the Indriyas and their objects—that makes up his body is simultaneously dissolved. 10. Along with Brahma, all those Yogis who have attained to Brahmaloка through self-control, concentration and spiritual practice (without however attaining full enlightenment), also enter into the timeless Supreme Person, having their narrow self-centred individuality now completely dissolved through devotion and knowledge. 11. Therefore, O Mother, seek shelter with whole-hearted love and devotion at the feet of that Supreme Being who is present in the hearts of all and about whose greatness you have heard from Me.

12-15. As there is a trace of ego-sense, a feeling of agency in separation from the Lord, in spite of all works having been done without attachment, even Brahma, the creator of all, along with the Rishis, the great Yogis,

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः ।
 रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः ।
 त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः ।
 नूनं दैवेन विहता ये चाच्युतकथासुधाम् ।
 दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते ।
 ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति ।
 तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् ।
 वासुदेवे भगवति भक्तियोगः प्रयोजितः ।

Kumaras, Siddhas and other associates of his in his creative activity, after becoming one with the Supreme Being in whom the Gunas of Prakriti are in abeyance, will come again into manifestation when Time, the power of the Lord, gives rise to the agitation and the combination of the Gunas of Prakriti at the beginning of a new Kalpa. So also those Jivas who by virtue of their meritorious deeds had attained to the bliss of Brahma's realm but have not abandoned their ego through devotion and enlightenment, receive embodiment again in the world of men at the beginning of the new cycle, according to the Karmic tendencies they had developed in the previous Kalpa. Thus even those exalted beings who have attained to high positions by their works, will be deprived of those positions and powers when the good deeds that made them eligible for them are exhausted. They too are obliged to be born again at the beginning of the new cycle.

Fruits of the Life of Attachment (16-21)

16. Then there are those who are intensely attached to the fruits of actions but are endowed with faith in the dictates of the scriptures and who perform all the ritualistic works enjoined by them. 17. Agitated by Rajas (the disposition of passion), full of desire, devoid of sense-control and intensely attached to

कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः ॥16॥
 पितॄन् यजन्त्यनुदिनं गृहेष्वभिरताशयाः ॥17॥
 कथायां कथनीयोरुविक्रमस्य मधुद्विषः ॥18॥
 हित्वा शृण्वन्त्यसद्गाथाः पुरीषमिव विड्भुजः ॥19॥
 प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ॥20॥
 पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः ॥21॥
 तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥22॥
 जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ॥23॥

the felicities of domestic life, they worship the Pitris everyday. 18. They are interested only in three values of life: Dharma (duty), Artha (wealth), and Kama (pleasure). They do not care for Mukti and Bhakti, and therefore disregard the devotional accounts of the Lord and His glories, which are potent enough to eradicate the evil of Samsara and which form the most fitting material for literary composition and discourses. 19. It is indeed their accursed fate that makes them neglect the nectarine accounts of the Lord's excellences and feel interested in vulgar stories like worms exulting in filth. 20. Persons who thus live their lives on earth doing all the prescribed ritualistic works with desire, go, after death, by the Southern Path to the world of Aryama known as Pitriloka (the world of the Manes). 21. When the effect of these good works is exhausted by enjoyments there, the custodian deities of these realms expel them from there, and they come helplessly again to the world of men for a new embodiment.

The Bhagavan as the One Goal of all Aspirants (22-33)

22. Therefore, O Mother, cultivate devotion, which is engendered by contemplating the attributes of the Lord, and practise complete resignation to Him. 23. Practice of devotion to Vāsudeva generates the spirit of renunciation very

यदास्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः ।
 स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् ।
 ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् ।
 एतावानेव योगेन समप्रेणेह योगिनः ।
 ज्ञानमेकं पराचीनैरिन्द्रियैर्ब्रह्म निर्गुणम् ।
 यथा महानहंरूपस्त्रिवृत्यञ्चविधः स्वराट् ।
 एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः ।
 इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् ।
 ज्ञानयोगश्च मन्त्रिष्ठो नैर्गुण्यो भक्तिलक्षणः ।
 यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः ।

न विगृह्णाति दैवम्यं प्रियमप्रियमित्युत ॥24॥
 हेयोपादेयरहितमारूढं पदमीक्षते ॥25॥
 दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते ॥26॥
 युज्यतेऽभिमतो ह्यर्थो यदसङ्गस्तु कृत्स्नशः ॥27॥
 अवभात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा ॥28॥
 एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥29॥
 समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ॥30॥
 येनानुबुद्धयते तत्त्वं प्रकृतेः पुरुषस्य च ॥31॥
 द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥32॥
 एको नानेयते तद्ब्रह्मवान् शास्त्रवर्त्मभिः ॥33॥

soon and also knowledge and experience of Brahman. 24-26. When a man ceases to distinguish objects, which are really neutral in their value, as desirable and undesirable, according to the estimate of his senses—then he experiences that supreme state of the Atman who is unattached, equal to all, and beyond acceptance and rejection. It is only the Bhagavan, the Pure Consciousness, who is variously called Parabrahman, Paramatma, Parameswara, and Purusha, who has manifested Himself as the world of objects, the individual seers in it and the instruments through which they see. 27. The complete detachment and non-affectedness in the midst of this world manifestation (which such a perception brings), is the one goal that all spiritual disciplines have in view.

28-29. It is the one Pure Consciousness, called Brahman beyond the Gunas of Prakriti, that is seen by the outward-going senses as various objects and interpreted due to delusion in a distorted way as sound, touch and other sensations. That same Pure Consciousness has manifested as the Mahat, Ahankara (I-sense), its threefold expressions, the eleven senses, the five elements, and the self-conscious Jiva. They form the

Cosmic Shell constituting His body, of which all the worlds are parts. 30. This truth is perceived by one who is endowed with Sraddha (faith), Bhakti (devotion), an unrelenting practice of spiritual disciplines, self-control, detachment and dispassion.

31. O venerable Mother! I have expounded the doctrine that leads to the realisation of Brahman. By grasping this, the truth about Prakriti and Purusha will be gradually understood. 32. What is known as Bhagavan is the common object sought by those who follow the discipline of knowledge based on the scriptures, and by those who follow the discipline of whole-hearted and unmotivated devotion to Me (Nirguna-bhakti). 33. Just as one object with various attributes is seen differently through the different senses (say, a flower fragrant to the nose, soft to the touch, and beautiful to the eye),—even so the one Bhagavan is viewed and interpreted differently by different philosophies and scriptural writings in the light of their particular traditions. (He is one and the same, but each religion or philosophy seeks to interpret Him in consonance with its own tradition and concepts.)

क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः ।
 योगेन विविधाङ्गेन भक्तियोगेन चैव हि ।
 आत्मतत्त्वावबोधेन वैराग्येण दृढेन च ।
 प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम् ।
 जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मिताः ।
 नैतत्त्वलायोपदिशेन्नाविनीताय कर्हिचित् ।
 न लोलुपायोपदिशेन्न गृहारूढचेतसे ।
 श्रद्धधानाय भक्ताय विनीतायानसूयवे ।
 बहिर्जातविरागाय शान्तचित्ताय दीयताम् ।

आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ॥34॥
 धर्मेणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान् ॥35॥
 ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ॥36॥
 कालस्य चाव्यक्तगतेर्योऽन्तर्धावति जन्तुषु ॥37॥
 यास्वङ्गं प्रविशन्नात्मा न वेद गतिमात्मनः ॥38॥
 न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च ॥39॥
 नाभक्ताय च मे जातु न मद्भक्तद्विषामपि ॥40॥
 भूतेषु कृतमैत्राय शुश्रूषाभिरताय च ॥41॥
 निर्मत्सराय शुचये यस्याहं प्रेयसां प्रियः ॥42॥

Stages of Spiritual Development (34-43)

34. There are three stages of spiritual growth. The first stage is that of pious householders following the Vedic injunctions. It consists in performance of Vedic rituals and sacrifices, in works of charity, in the study of the scriptures and reflection on their meaning, in practising control of the mind and the senses, and in the discharge of one's duties as an offering to God. 35. The second state is that of those who follow a way of life that combines both Pravritti (secular life characterised by works) and Nivritti (exclusively spiritual pursuits). They follow the specific ninefold discipline of Bhakti supported by disciplines of work and concentration. 36. The third is that of advanced spiritual aspirants who have intense dispassion for the self-centred life and devote themselves exclusively to the realisation of the Atman. It is the Bhagavan, the supreme principle of Self-awareness, who is both Saguna (in association with the Gunas of Prakriti) and Nirguna (without such association or transcendent) that all these aspirants worship and ultimately reach.

37. O Mother! I have spoken to you of the four expressions of devotion (Bhakti)—devotion with desire for enjoyments (Sakama Bhakti), devotion con-

sisting in the surrender of the fruits of all actions to the Lord (Nishkama Bhakti), practice of the specific ninefold devotional disciplines (Bhakti Yoga or Saguna Bhakti), and practice of spontaneous loving devotion (Nirguna Bhakti or Prema Bhakti). I have also instructed you in the nature of Time, whose progress is imperceptible to the senses but which pervades all things as the determinant of their life-span. 38. Further I have described to you how the Jiva, having come under the influence of Avidya (or ignorance of one's spiritual nature) and of Karma (or the actions born of such ignorance), becomes completely forgetful of his true nature and transmigrates along the different paths to hell, heaven and earthly life. 39-40. These teachings are not to be imparted to persons who are wicked, haughty, barbarous, foul in conduct, hypocritical, given to sensuous indulgences, interested exclusively in their worldly concerns, who are without devotion to Me or who persecute My devotees. 41-42. It may be imparted to persons who are endowed with faith, devotion, humility, goodwill to all, renunciation of sense-objects, and the spirit of service—to these who are by nature peaceful, uncarping, free from jealousy, pure, and who love Me above

य इव शृणुयादम्ब श्रद्धया पुरुषः सकृत् । यो वामिधत्ते मन्त्रितः स ह्येति पदवीं च मे ॥43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्या संहितायां तृतीयस्कन्धे कापिलेये द्वात्रिंशोऽध्यायः ॥32॥

all things. 43. O Mother! Whoever hears mind concentrated on Me, attains to
or teaches this with faith and with a My state.

अथ त्रयस्त्रिंशोऽध्यायः

मैत्रेय उवाच

एवं निशम्य कपिलस्य वचो जनित्री सा कर्मस्य दयिता किल देवहूतिः ।
बिलस्तमोहपटला तमभिप्रणम्य तुष्टाव तत्त्वविषयाङ्कितसिद्धिमूमिम् ॥ 1॥

देवहूतिरुवाच

अथाप्यजोऽन्तःसलिले शयानं भूतेन्द्रियार्थात्ममयं वपुस्ते ।
गुणप्रवाहं सवशेषबीजं दध्यौ स्वयं यज्जठराब्जजातः ॥ 2॥
स एव बिभ्वस्य भवान् बिभत्ते गुणप्रवाहेण विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथामिसन्धिरात्मेश्वरोऽतर्क्यसहस्रशक्तिः ॥ 3॥

स त्वं भूतो मे जठरेण नाथ कथं नु यस्योदर एतवासीत् ।
बिभ्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः ॥ 4॥
त्वं देहतन्त्रः प्रशमाय पाप्मनां निवेशमाजां च विभो विभूतये ।
यथावतारास्तव सुकरावयस्तथायमप्यात्मपथोपलब्धये ॥ 5॥

Skandha III : Chapter 33

KAPILOPADESA : CONCLUSION

Devahuti's Hymn to Kapila (1-8)

Maitreya said: 1. Hearing the words of her son Kapila, Devahuti, the wife of Kardama, had the covering of ignorance pulled away from her mind. She then circumambulated Kapila, made prostrations before him, and sang his praise as follows: 2. Even Brahma, born of Thy navel-lotus, could only meditate in his mind on that unique form of Thine stretched on the Cosmic Waters—the Form which is the seed of the world-manifestation and the source of Nature's powers, and in which the whole of Nature is involved in latency. It is indeed a wonder that

such a Being could be born in my womb! 3. With Thy power diversified in the process of Nature's evolution, Thou—the unperturbed, the Truth-willed, the Lord of all Jivas, the insurmountable One with powers and attributes that appear contradictory—dost manifest this whole universe. 4. O mystery of mysteries! That such a Being who holds the entire universe in His abdomen should be borne by me in my womb! But these contradictions are not contradictions in Thee. For didst Thou not appear as an infant sucking Thy toe, lying on a banyan leaf that came floating on the Cosmic Waters of the universal deluge? 5. O

यन्नामधेयश्रवणानुकीर्तनाद् यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।
 श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात् ॥ 6॥
 अहो बत श्रपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
 तेपुस्तपस्ते जुहुवुः सस्नुरार्या ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ 7॥
 तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्श्रोतस्यात्मनि संविभाव्यम् ।
 स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम् ॥ 8॥

मैत्रेय उवाच

ईडितो भगवानेवं कपिलाख्यः परः पुमान् । वाचाविक्लवयेत्याह मातरं मातृवत्सलः ॥ 9॥

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे । आस्थितेन परां काष्ठामचिरादवरोत्स्यसि ॥ 10॥
 श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः । येन मामभवं याया मृत्युमृच्छत्यतद्विदः ॥ 11॥

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् । स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥ 12॥
 सा चापि तनयोक्तेन योगादेशेन योगयुक् । तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ॥ 13॥

All-pervading Being! Assumption of a body by Thee is for the suppression of evil and the advancement of holy living. This also is an Incarnation of Thine like the Cosmic Boar, the purpose of this Incarnation being the revelation of the path leading to the realisation of the Atman. 6. By hearing Thy name, by singing Thy glory, by prostrating before Thee—nay, even by thinking of Thee once—the greatest of sinners is transformed into a righteous man worthy of performing sacrificial rites. What then can Thy blessed vision not achieve! 7. O how wonderful! However low-born a man might be, if he has Thy name on his lips, he is indeed elevated by that! For those who take Thy name with faith must have already practised austerities, performed fire-sacrifices, bathed in holy waters, and studied the Vedas. They indeed are the worthy men! 8. Salutations to Brahman, the Supreme Person, Mahavishnu incarnate as Kapila, who is fit to be meditated upon by all contemplative souls, who outshines all the splendours of Nature's forces, and

who is the source of the wisdom of the Veda's!

The After-life of Devahuti and Kapila
(9-37)

Maitreya said: 9. Being thus praised, Kapila, the Divine Incarnate and the loving son of his mother, said to Devahuti in a grave and imposing tone. *Kapila said:* 10. O Mother! I have given you a kind of spiritual discipline that is easy for you to practise. By practising it you can easily become liberated in life. 11. Bestow serious attention on this doctrine expounded by Me. It has been the support of all seekers of Brahman. By following it, one will attain to My state from which there is no return to Samsara. Those who do not follow it return to the world of birth and death again and again.

Maitreya said: 12. Having thus imparted the truth about Himself to His mother, Kapila now departed from that place, with the permission of his illumined mother. 13. Seated in her Ashrama, which was like a floral wreath on the river Saraswati, Devahuti concentrated her

अभीक्ष्णावगाहकपिशान् जटिलान्कुटिलालकान् ।
 प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् ।
 पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।
 स्वच्छस्फटिककुड्येषु महामारकतेषु च ।
 गृहोद्यानं कुमुमितै रम्यं बह्वमरद्रुमैः ।
 यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः ।
 हित्वा तदीप्सिततममप्याखण्डलयोषिताम् ।
 वनं प्रव्रजिते पत्यावपत्यविरहातुरा ।
 तमेव ध्यायती देवमपत्यं कपिलं हरिम् ।
 ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् ।
 भक्तिप्रवाहयोगेन वैराग्येण बलीयसा ।
 विशुद्धेन तदाऽऽत्मानमात्मना विश्रुतोमुखम् ।
 ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये ।

आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम् ॥14॥
 स्वगार्हस्थ्यमनौपम्यं प्रार्थ्य वैमानिकैरपि ॥15॥
 आसनानि च हेमानि सुस्पर्शास्तरणानि च ॥16॥
 रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः ॥17॥
 कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम् ॥18॥
 वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम् ॥19॥
 किञ्चिच्चकार वदनं पुत्रविश्लेषणातुरा ॥20॥
 ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला ॥21॥
 बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥22॥
 सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥23॥
 युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥24॥
 स्वानुभूत्या तिरोभूतमायागुणविशेषणम् ॥25॥
 निवृत्तजीवापत्तित्वात्क्षीणक्लेशाऽऽप्तनिर्वृतिः ॥26॥

mind on the Supreme Being as instructed by her son. 14. By bathing at the three Sandhyas of the day, her hair became coppery, short and matted. Dressed in tree-bark cloth, her body became very slender owing to the rigours of her austere practices. 15-20. Devahuti had sometime back abandoned her household conjured up by the power of the Tapas and Yoga of the Prajapati—a household that was unparalleled in grandeur and an attraction even for the Devas. It had clean milk-white beds, furniture of gold and ivory, golden stools, soft pillows; it had walls of pure crystal and emerald panels, on which shone lamps made of diamonds held by female figurines; it had courtyards with flowering plants and heavenly trees, wherein the delightful cooing of birds in pairs and the humming of inebriated honey-bees could be heard. In the garden, there were lakes whose waters were fragrant with the sweet smell of lotuses, and in which she had frequently bathed her superbly handsome body, the object of Kardama Prajapati's endearments and of the panegyrics of heavenly singers. She had aban-

doned all these blessings of a glamorous household, the envy of even celestial women, and subjected herself to strenuous austerities. And now that her son had left her, her face was overcast by a shade of sorrow.

21. The separation from her son, following on the heels of the departure of the husband, who adopted the ascetic life, plunged Devahuti into grief, in spite of her knowledge of spiritual verities, just as a cow is afflicted when its offspring is removed from her. 22. Thanks to her grief, she thought constantly of her son Kapila who was none but Hari, and her mind was consequently freed from every kind of worldly attachment, including that to her splendid home. 23. As instructed by her son she meditated on the form of the Lord, on each of His parts individually and on all parts together, on that One whose face is calm and perceivable through intense meditation. 24-26. By an unbroken flow of love towards Him, by the practice of intense dispassion, by the observance of strict discipline in eating and other matters of daily life, by acquiring know-

नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा ।
 तद्देहः परतःपोषोऽप्यकृशश्चाध्यसम्भवात् ।
 स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् ।
 एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् ।
 तद्वीरासीत्युण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् ।
 तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित् ।
 कपिलोऽपि महायोगी भगवान् पितुराश्रमात् ।
 सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः ।
 आस्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः ।
 एतन्निगदितं तात यत्पृष्टोऽहं तवानघ ।

न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥27॥
 बभौ मलैरवच्छन्नः सधूम इव पावकः ॥28॥
 दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ॥29॥
 आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ॥30॥
 नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥31॥
 स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥32॥
 मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ॥33॥
 स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥34॥
 त्रयाणामपि लोकानामुपशान्त्यै समाहितः ॥35॥
 कपिलस्य च संवादो देवहूत्याश्च पावनः ॥36॥

ledge on spiritual matters; by the experience of the All-inclusive Being with its veil of Maya, which is removed by constant contemplation of Him with a pure mind; by the elimination of individuality that is attained through the fixing of the mind on Bhagavan, who is none else but Brahman and who is the support of the Jiva,—by means of such disciplines she attained to Supreme Peace, having removed all the obstacles to the dawn of this Knowledge. 27. As she was in the state of Samadhi continually and had transcended the sphere of experiences bound up with the Gunas of Prakriti, she did not feel any identification even with her body, just as a man awakened from a dream feels no identification with the dream body. 28. In spite of this elimination of bodily consciousness, her body survived as it was fed by others. Being without mental worries, she did not look famished, although, covered with filth for want of a bath and proper dressing, she looked like a fire covered with smoke. 29. Her mind having penetrated into Vasudeva and her body having been transformed by the power of Yoga and Tapas, she survived merely by the

power of Prarabdha. With her hair dishevelled and clothes thrown to the winds, she hardly knew that she had a body. 30. Thus following the path shown by Kapila, she attained to that Self who is called Paramatman, Brahmanirvana and Bhagavan. 31. Where Devahuti realised this supreme attainment, that place became a holy spot famous in all the three worlds as Siddhapada. 32. O Vidura! Her body purified by Yoga was converted into that best of holy rivers which aids the dawn of Enlightenment and which came to be resorted to by many enlightened ones.

33. Kapila, the Divine incarnate as a great Yogi, having somehow consoled his mother, left his father's Ashrama at Bindusaras and travelled towards the north-east. 34-35. Praised and hymned by Siddhas, Charanas, Munis and Apsaras, and welcomed by the masters of philosophy, he established his residence at a place respectfully offered by the Lord of the Seas where he is still said to remain in spiritual absorption for the welfare of all the worlds. 36. O pure-minded one! With this I have finished narrating to you the sacred conversation between

य इवमनुशृणोति योऽभिधत्ते कपिलमुनेर्मतमात्मयोगगुह्यम् ।
 भगवति कृतधीः सुपर्णकेतावुपलभते भगवत्पदारविन्दम् ॥३७॥

इति श्रीमद्भूगवते महापुराणे वैयासिक्यामष्टावशसाहस्रकां पारमहंस्यां संहितायां तृतीयस्कन्धे कपिलेयोपाख्याने
 त्रयस्त्रिंशोऽध्यायः ॥३३॥

इति तृतीयः स्कन्धः समाप्तः ।

हरिः ॐ तत्सत्

Kapila and Devahuti, about which you questioned me. 37. Whoever hears or teaches with faith and devotion this most profound exposition of the sage

Kapila's views on the doctrine of the Atman, will acquire unshakable devotion to the feet of Lord Vishnu and ultimately attain to His feet.

END OF THE THIRD SKANDHA

Skandha Four

PROLOGUE

The fourth Skandha with thirty-one chapters is supposed to deal with Visarga, while the third one, as stated before, is said to deal with Sarga. It will be remembered that the distinction between these expressions is this: Sarga is natural evolution or pre-creative evolution of the categories. Visarga is bringing into existence the various species of Jivas inhabiting them. Now a study of the 3rd Skandha would show that while Sarga is described in two places, especially in Kapilopadesa in great detail, an equal or greater part of that Skandha is occupied with Brahma's creative activity also, and the Skandha can therefore be very well considered as dealing with Sarga and Visarga both. Similarly in this fourth Skandha too Visarga in the sense of Brahma's creation finds very little place. From what we could understand, with the creation of Swayambhuva Manu and Satarupa, Brahma's creation stops, as sexual reproduction comes in from then. The fourth Skandha is dealing more with Vamsanucharita, the dynasties of pious kings, than with Visarga. It is only the schematic mentality of the commentators that sees such a regularity of treatment. The whole scheme of the Puranas is so amorphous that the ten characteristics attributed to these writings are found scattered in different Skandhas without much regularity.

The Skandha opens with the life of Swayambhuva Manu and his wife Satarupa, who were born from Brahma's body as man and woman. They became hus-

band and wife, the first human beings of the two sexes to bring forth issue by sexual reproduction. They had three daughters, Akuti, Prasuti and Devahuti, and two sons, Uttanapada and Priyavrata. The first man, Swayambhuva, created by Brahma, seems to be a Kshatriya, and he was the first king to rule over the whole earth. The conception of the earth of the Pauranikas is dealt with in the next Skandha. The daughters of several Manus were married to Prajapatis who were directly descended from Brahma's will or body as his associates in creation, and belonged to the order of Brahmanas. The story of Devahuti, married to Kardama Prajapati, has been told in the third Skandha. The fourth Skandha deals mainly with the other daughters and their progeny and also with Uttanapada and his progeny. Many of them had numerous progeny, and the multiplication of the species went on to the satisfaction of Brahma.

Swayambhuva had three daughters, Akuti, Prasuti and Devahuti. Of these daughters of Swayambhuva, the story of Devahuti, who became the wife of Kardama, and mother of Kapila, has already been told in the third Skandha. Her nine daughters were married to several Prajapatis like Marichi, whose issue went to fill the world. Swayambhuva's first daughter Akuti, married to Prajapati Ruchi, had a son and a daughter, Yajna and Dakshina. They were considered divine. It is significant to note that this brother and sister became husband and wife, and had twelve issue, who became Devas

pertaining to the Manvantara of Swayambhuva Manu. It should be noted that a Manvantara is the period of rule of a Manu extending over 311,040,000 human years, and each Manvantara has its own Devas, Saptarshis, Manu, Manu-putras, Indra and divine incarnations especially pertaining to that age. In the lifetime of each Brahma, there are fourteen Manvantaras.

One of the very important episodes in the Skandha originates from Prasuti, one of Swayambhuva's daughters, married to Daksha Prajapati, to whom Brahma had given the leading place among Prajapatis. Daksha had sixteen daughters who were married to important Prajapatis and divinities, the last one, Sati, being wedded to Rudra. Out of a feud between Daksha and Rudra, the destruction of the Yajna of Daksha by Rudra takes place. Several chapters of the Skandha deal with this subject.

Another long episode dealt with in five following chapters is the story of Dhruva. Dhruva was the son of Swayambhuva's son, Uttanapada. Taunted by his step-mother, the boy is touched to the quick, goes into self-exile, meditates on Mahavishnu, gains His blessing, returns to his father, becomes the ruler after his time, and becomes one of the noted devotee-kings in Hindu tradition. His many exploits are described. It seems, after his father's retirement he ruled for thirty-six thousand years. It may be that he lived in the very early years of a Kalpa when men had much greater span of life. But those who take all statements made in the Purana on the basis of such chronology to be history as understood today, should remember that they are on very slippery ground.

In the next eleven chapters the circumstances leading to the advent of a great

devotee King Prithu, classed as an incarnation, and his rule devoted to the spread of the gospel of Bhakti, is described. His immediate predecessor Vena was a tyrant who was deposed. The great work of Prithu was to restore prosperity to the land that had been reduced to the state of famine by the misrule of Vena. It is also stated that the organisation of the country into villages and towns was started first by Prithu. The story of his numerous Aswamedha sacrifices and confrontation with Indra are vividly described. He was great as an administrator and as a devotee.

In the next eight chapters the story of Prachinabarhis, the grandson of Prithu, and that of his sons known by the group name of Prachetas, is described. Prachinabarhis was deeply devoted to Vedic ritualism, but the sage Narada made him follow the devotional path. It may look sometimes self-contradictory to see that while the *Bhagavata* in places extols the sacrificial performances of great kings like Dhruva, Prithu and several others, it simultaneously criticises and decries them as in Narada's sermon to Prachinabarhis here as also in other places. This is an indication of a historic process that was taking place—the replacement of the Vedic sacrificial ritualism by the advent of Bhagavata Dharma and the Agamic rituals of worship of Pauranika Deities based on the *Pāncharatra* and such texts of devotional ritualism. But the *Bhagavata* is not heterodox like the Buddhists and the Jains, and does not decry the sacrificial rites. In another place it calls Vedic ritualism and its promises as Paroksha-vada, a kind of an indirect approach, to bring men full of worldly desires into the Divine path gradually, as children are persuaded to take medicines through sugarcandy and use of syrup.

Narada's advice marks this transition. In the course of Narada's advice, is developed the grand allegory of Puranjana. All the foibles of worldly attachments and the pitfalls they lead to are vividly illustrated through the career of an imaginary character called Puranjana, and an eloquent exhortation is given to man to adopt the disciplines of devotional life.

The story of Prachetas is particularly interesting because it resolves the antagonism noticed sometimes between the followers of Siva and Vishnu. Siva acts as Guru to the Prachetas and teaches them the invocation of Mahavishnu and His worship. They are also told by Siva

that the devotees of Vishnu are his devotees too, and his (Siva's) devotees are Vishnu's devotees also.

The Skandha is specially important because it gives a vivid account of the life and character of several devotee kings—how they fulfilled their onerous duties of State and at the same time lived a full devotional life. It is in the life and behaviour of great devotees in critical situations that we see divinity in operation, and their lives are therefore as important and holy as that of incarnations in bringing the gospel of devotion to the heart of man. This is the relevance of the treatment of their reigns and achievements in the Purana.

श्रीमद्भागवतम् चतुर्थस्कन्धः अथ प्रथमोऽध्यायः

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे ।
आकूर्ति रुचये प्रादादपि भ्रातृमतीं नृपः ।
प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् ।
यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् ।
आनित्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम् ।
तां कामयानां भगवानुवाह यजुषां पतिः ।
तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः ।
तुषिता नाम ते देवा आसन् स्वायम्भुवान्तरे ।
प्रियव्रतस्तानपादौ मनुपुत्रौ महौजसौ ।
देवहूतिमदात्तात कर्दमायात्मजां मनुः ।

आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥ 1॥
पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥ 2॥
मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना ॥ 3॥
या स्त्री सा दक्षिणा भूतेरंशमूतानपायिनी ॥ 4॥
स्वायम्भुवो मुवा युक्तो रुचिर्जग्राह दक्षिणाम् ॥ 5॥
तुष्टायां तोषमापन्नोऽज्जनयद् द्वादशात्मजान् ॥ 6॥
इध्मः कविर्विभुः स्वहः सुदेवो रोचनो द्विषद् ॥ 7॥
मरीचिमिश्रा ऋषयो यज्ञः सुरगणेश्वरः ॥ 8॥
तत्पुत्रपौत्रनप्तृणामनुवृत्तं तदन्तरम् ॥ 9॥
तत्सम्बन्धि श्रुतप्रायं भवता गदतो मम ॥ 10॥

Skandha IV : Chapter 1

THE LINES OF SWAYAMBHUVA'S OTHER DAUGHTERS

Yajna and Dakshina (1-11)

Maitreya said: 1. Manu Swayambhuva had three well-known daughters—Akuti, Devahuti and Prasuti. 2. The Manu gave his first daughter in marriage to Prajapati Ruchi according to the rite known as Putrika Dharma, the understanding in it being that the sons born of that marriage will go to the father of the girl. To this the Manu's wife Satarupa also agreed. 3. Ruchi, radiant with his Brahmanic lustre, begot in her, while fully absorbed in Divine contemplation, a pair of twins, a boy and a girl. 4. Of these, the boy was none other than Mahavishnu incarnate as Yajna, while the girl, Dakshina by name, was a part of Sri Devi, the consort of Vishnu, who accompanies Him whenever He incarnates. 5. According to the stipulation made earlier, the Manu brought to his house

Yajna, a boy of great spiritual lustre, while the girl Dakshina was retained by Ruchi as his daughter. 6. Yajna married Dakshina, who was in love with him, and begot in her twelve issue to the great joy of both. 7. Their names were: Tosha, Pratosha, Santosha, Bhadra, Santi, Idaspati, Idhma, Kavi, Vibhu, Svahra, Sudeva and Rochana. 8. During the Swayambhuva Manvantara (period of rule as Manu), these twelve, who were collectively known as Tushitas, became Devas. Marichi and the others were the Saptarshis, and Yajna was the Indra then. 9. The very powerful Priyavrata and Uttanapada, the sons of the Manu, were the kings during his period as Manu. And these two had many sons, grandsons and great grandsons in that Manvantara. 10. O dear one! The Manu gave his second daughter Devahuti to Kardama Prajapati. This part of the

दक्षाय ब्रह्मपुत्राय प्रसूतिं भगवान्मनुः ।
 याः कर्दममुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः ।
 पत्नी मरीचेस्तु कला सुषुवे कर्दमात्मजा ।
 पूर्णिमासूत विरजं विश्वगं च परंतप ।
 अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान् ।

विदुर उवाच

अत्रेर्गृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः ।

मैत्रेय उवाच

ब्रह्मणा नोदितः सृष्टावत्रिर्ब्रह्मविदां वरः ।
 तस्मिन् प्रसूनस्तबकपलाशाशोककानने ।
 प्राणायामेन संयम्य मनो वर्षशतं मुनिः ।
 शरणं तं प्रपद्येहं य एव जगदीश्वरः ।
 तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना ।
 अप्सरोमुनिगन्धर्वसिद्धविद्याधरोरगैः ।

प्रायच्छद्यत्कृतः सर्गस्त्रिलोक्यां विततो महान् ॥11॥
 तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे ॥12॥
 कश्यपं पूर्णिमानं च ययोरुपूरितं जगत् ॥13॥
 देवकुल्यां हरेः पादशौचाद्याभूत्सरिदिवः ॥14॥
 दत्तं दुर्वाससं सोममात्मे शब्रह्मसम्भवान् ॥15॥

किञ्चिच्चिकीर्षवो जाता एतदाख्याहि मे गुरो ॥16॥

सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः ॥17॥
 वार्ष्णिः स्रवद्भिरुदधुष्टे निर्विन्ध्यायाः समन्ततः ॥18॥
 अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः ॥19॥
 प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥20॥
 निर्गतेन मुनेर्मूर्ध्निः समीक्ष्य प्रभवस्त्रयः ॥21॥
 वितायमानयशसस्तदाश्रमपदं ययुः ॥22॥

story has already been narrated to you.

11. The holy Manu gave his third daughter to Daksha Prajapati, a son of Brahma. The progeny of Daksha and Prasuti multiplied beyond measure in the world.

The Line of Kardama Prajapati (12-15)

12. I had spoken to you about the nine daughters of Kardama Prajapati, who were given in marriage to nine Brahmarshis. Hear from me the list of their children and grandchildren. 13. Kardama's daughter Kalā, whom Marichi married, gave birth to a son Kasyapa and a daughter Purnima. Their descendants filled the earth. 14. Purnima gave birth to two sons, Virya and Visvaga, and a daughter, Devakulya. This Devakulya, being bathed with the water with which Sri Hari's feet were washed, became in another birth the heavenly Ganga. 15. Anasuya, the wife of Atri, gave birth to three famous children, Dattatreya, Durvāsas and Soma, who were partial incarnations of Vishnu, Siva and Brahma.

Atri's Issue (16-33)

Vidura said: 16. O great teacher! Please tell me why these great divinities, Brahma and others, who perform cosmic functions like creation, were born as the children of Atri. *Maitreya said:* 17. Commanded by Brahma to engage himself in procreation, Atri, who was a knower of Brahman, went with his wife to Riksha, one of the mountains of great sanctity for the practice of austerities. 18-19. Then at the spot where the reverberations of the waterfall of the Nirvindhya fill the air, where trees like Asoka and Palasa laden with clusters of flowers abound, Atri, with his mind controlled through Pranayama, stood on one foot without any food for a hundred years, concentrating his mind on the Lord. 20. He performed austerities, praying: I seek shelter in the Lord. May I have a son equal to Him. 21-22. When the fire that was emerging from Atri's head, as a result of his Pranayama and concentration, threatened to engulf the uni-

तत्प्रादुर्भावसंयोगविद्योतितमना मुनिः । उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षमान् ॥23॥
 प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः । वृषहंसमुपर्णस्थान् स्वैः स्वैश्चिह्नैश्च चिह्नितान् ॥24॥
 कृपावलोकने हसद्वदनेनोपलम्भितान् । तद्रोचिषा प्रतिहृते निमील्य मुनिरक्षिणी ॥25॥
 चेतस्तत्प्रवर्णं युञ्जन्मस्तावीत्संहताञ्जलिः । श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः ॥26॥

अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विगृहीतदेहाः ।
 ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं वस्तेभ्यः क एव भवतां म इहोपहृतः ॥27॥
 एको मयेह भगवान् विविधप्रधानश्चित्तीकृतः प्रजननाय कथं नु यूयम् ।
 अत्रागतास्तनुभृतां मनसोऽपि दूराद् ब्रूत प्रसीदत महानिह विस्मयो मे ॥28॥

मैत्रेय उवाच

इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः । प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमृषि प्रभो ॥29॥
 देवा ऊचुः
 यथा कृतस्ते सङ्कल्पो भाव्यं तेनैव नान्यथा । सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ॥30॥
 अथास्मदंशभूतास्ते आत्मजा लोकविभृताः । भवितारोऽङ्गः मद्रं ते विलम्प्यन्ति च ते यशः ॥31॥
 एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः । समाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः ॥32॥

verse, Brahma, Vishnu and Maheswara, the Trimurti, appeared at Atri's place of austerity, accompanied by numerous celestial singers, Devas and Munis. 23. Exalted with delight at the arrival of these great divinities, Atri received them, still standing on only one foot. 24. Before these Divinities, Brahma, Vishnu and Maheswara—each seated on his respective vehicle, Swan, Eagle and Bull, and with other appropriate paraphernalia—, Atri threw himself in prostration, and worshipped their feet with offerings of flowers and other materials. 25-26. Their benign looks and smiling faces indicated that they were highly pleased with him (Atri). Closing his eyes that were dazed with their brilliance, and concentrating his whole mind on them within, Atri now recited a hymn in his sweet voice on these great Divinities, joining his palms in salutation:

27. You three constitute the one Deity who has made Himself into three according to the Gunas of Maya assumed by you for purposes of creation, pre-

servation and destruction of the universe. To you, Brahma, Vishnu and Maheswara, my salutations! I would like to know which of you three is the Supreme Being invoked by me. 28. It is on the Supreme Lord that I have been meditating and praying to for obtaining progeny. How then have you, the three Divinities who preside over creation, preservation and destruction, and who are far away from the ken of men, come here? Great is my wonder at this. Please be gracious enough to explain it to me.

Maitreya said: 29. The Triune Divinity then spoke the following sweet words with a smile: 30. The resolution of one like you who is truth-willed, must necessarily come to pass. It cannot be otherwise. The three of us constitute that one Supreme Being you meditate upon. 31. O dear one! You will have three sons, each being born of an aspect of one of us. They will be world-famous and they will spread your name everywhere. 32. Bestowing on the couple the boon they sought, and accepting their

सोमोऽभूद्ब्रह्मणोऽंशेन दत्तो विष्णोस्तु योगवित् ।
 श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः ।
 तत्पुत्रावपरावास्तां ख्यातौ स्वरोचिषेऽन्तरे ।
 पुलस्त्योऽजनयत्पत्न्यामगस्त्यं च हविर्भुवि ।
 तस्य यक्षपतिर्देवः कुबेरस्त्वडविडामुतः ।
 पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान् ।
 क्रतोरपि क्रिया भार्या वालखिल्यानसूयत ।
 ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परंतप ।
 चित्रकेतुः सुरोचिश्च विरजा मित्र एव च ।
 चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम् ।
 भृगुः ख्यात्यां महाभागः पत्न्यां पुत्रानजीजनत् ।
 आर्यान्ति निर्यान्ति चैव मुते मेरुस्तयोरदात् ।
 मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः ।

दुर्वासाः शङ्करस्यांशो निबोधाङ्गिरसः प्रजाः ॥33॥
 सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा ॥34॥
 उत्थ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः ॥35॥
 सोऽन्यजन्मनि दह्नाग्निर्विश्रवाश्च महातपाः ॥36॥
 रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ॥37॥
 कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते ॥38॥
 ऋषीन् षष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥39॥
 चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥40॥
 उल्बणो वसुभृद्यानो द्युमाञ्छक्त्यादयोऽपरे ॥41॥
 दध्यञ्चमश्वशिरसं भृगोर्वशं निबोध मे ॥42॥
 धातारं च विधातारं श्रियं च भगवत्पराम् ॥43॥
 ताभ्यां तयोरभवतां मृकण्डः प्राण एव च ॥44॥
 कविश्च भार्गवो यस्य भगवानुशना सुतः ॥45॥

worship, the Divinities disappeared even as they looked on. 33. Out of Brahma, Chandra (Moon) was born as their son; out of Vishnu, Datta, the master of Yoga, was born; and out of Maheswara, Durvasas. Now I shall enumerate the issue of Angiras. Listen.

The Line of Angiras (34-46)

34. Sraddha, the wife of Angiras, gave birth to four daughters—Sinivālī, Kuhu, Raka and Anumati. 35. In Svarochishamanvantara, Angiras begot also two sons—the high-souled Utathya and Brihaspati, a great knower of Brahman. 36. Pulastya begot in his wife Havirbhu a son named Agastya, who in a former birth was Jādhārāgni (the gastral fire). He also begot another son named Visravas, who became a famous ascetic. 37. Visravas had by his wife, Idavida, a son named Kubera, who became famous as the leader of the Yakshas. By another wife he had three sons named Ravana, Kumbhakarna and Vibhishana. 38. Gati, the wife of Pulaha, gave birth to three

sons named Karmajyeshtha, Variyan and Sahishnu. 39. Kriya, the wife of Kratu, gave birth to sixty thousand Rishis of great spiritual powers, known as Balakhilyas. 40. Vasishtha's wife Ūrja gave birth to Chitraketu and others who in later times became Saptarshis. 41. The seven sons born in Ūrja are—Chitraketu, Surochi, Viraja, Mitra, Ulbana, Vasubhridyana and Dyuman. In another wife he had other sons like Sakti. 42. Chitti, the wife of Atharva, gave birth to two sons, Dadhichi and Asvasiras, noted for observance of orthodox ways. Now hear from me about the descendants of Bhrigu. 43. O noble one! Bhrigu begot in his wife Khyati two sons named Dhāta and Vidhāta, and a daughter named Sri who was an aspect of Lakshmi. 44. Mahameru married his two daughters, Ayati and Niyati, to Dhāta and Vidhāta, and they had as progeny a son each, Mrikanda and Prana. 45. Mrikanda had a famous son named Markandeya; and Prana another, Vedasiras by name. Bhrigu also had another son named Kavi, of whom was born the all-knowing Maharshi

त एते मुनयः क्षत्तलोकान् सर्गैरभावयन् । एष कर्दमदौहित्रसन्तानः कथितस्तव ।

शृण्वतः श्रद्धाधानस्य सद्यः पापहरः परः ॥46॥

प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः । तस्यां ससर्ज दुहितुः षोडशामललोचनाः ॥47॥

त्रयोदशादादुर्माय तथैकामग्नये विभुः । पितृभ्य एकां युक्तेभ्यो भवयैकां भवच्छिदे ॥48॥

श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य पत्नयः ॥49॥

श्रद्धासूत शुभं मैत्री प्रसादमभयं दया । शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ॥50॥

योगं क्रियोन्नतिर्धर्मस्य बुद्धिरसूयत । मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रश्रयं सुतम् ॥51॥

मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणावृषी ॥52॥

ययोर्जन्मन्यदो विश्वमभ्यनन्दत्सुनिर्वृतम् । मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ॥53॥

दिव्यवाद्यन्त तूर्याणि पेतुः कुसुमवृष्टयः । मुनयस्तुष्टुदुस्तुष्टा जगुर्गन्धर्वकिन्नराः ॥54॥

नृत्यन्ति स्म त्रियो देव्य आसीत्परममङ्गलम् । देवा ब्रह्मादयः सर्वे उपतस्थुरभिष्टवैः ॥55॥

देवा ऊचुः

यो मायया विरचितं निजयाऽऽत्मनीदं खे रूपभेदमिव तत्प्रतिचक्षणाय ।

एतेन धर्मसदने ऋषिर्मातिनाद्य प्रादुश्चकार पुरुषाय नमः परस्मै ॥56॥

Sukra. 46. O Vidura! All these Rishis multiplied the population of the world by their issue. With this I have finished the description of the progeny of Kardama Prajapati's daughters.

Daksha Prajapati's Line (47-52)

47. One who hears about the above-described line of Prajapati with faith and devotion will have his sins washed away. Now turning to other matters, Brahma's son Daksha Prajapati married Prasuti (a sister of Devahuti and daughter of Swayambhuva Manu). 48. Daksha had sixteen daughters of exquisite beauty by her. Of these, he gave thirteen in marriage to Dharma Prajapati. Of the remaining, one he married to Agni. 49-50. Of the others, he gave one to all the Pitris together, and the last he gave to Sri Rudra, who is a Divinity that destroys man's bondage. The names of Daksha's daughters given as wives to Dharma are: Sraddha, Maitri, Daya, Santi, Tushti, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hri and Murti. Of them, Sraddha gave birth to a son

Subha; Maitri, to Prasada; and Daya, to Abhaya. 51-52. Santi gave birth to Sukha; Tushti, to Moda; Pushti, to Smaya; Kriya, to Yoga; Unnati, to Darpa; Buddhi, to Artha; Medha, to Smriti; Titiksha, to Kshema; and Hri to Prasraya. The highly virtuous Murti begot the great Rishis Nara-Narayana.

Nara-Narayana Incarnation (53-59)

53. The whole world greeted this twin Incarnation by putting on a very joyous appearance. The hearts of good men, the quarters, the winds, the rivers, the mountains—all became calm and peaceful. 54. In the heavens, the Tūrya and other percussion instruments were sounded. Gandharvas and Kinnaras sang. 55. The heavenly women danced with joy. Thus auspicious signs were observed everywhere. Brahma and other Devas recited the following hymn in praise of Nara-Narayana:

56. He who by His inherent Power produced in Himself the universe as a man builds castles in the air,—to reveal the nature of that Being hast

सोऽयं स्थितिव्यतिकरोपशमाय सृष्टान् सत्त्वेन नः सुरगणाननुमेयतत्त्वः ।

दृश्याददभ्रकरुणेन विलोकनेन यच्छ्रीनिकेतममलं क्षिपतारविन्दम् ॥57॥

| | |
|---|--|
| एवं सुरगणैस्तात भगवन्तावभिष्टुतौ । | लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् ॥58॥ |
| ताविमौ वै भगवतो हरेरंशाविहागतौ । | भारव्ययाय च भुवः कृष्णौ यदुकुरुद्वहौ ॥59॥ |
| स्वाहाभिमानिनश्चाग्नेरात्मजांस्त्रीनजीजनत् । | पावकं पवमानं च शुचिं च हुतभोजनम् ॥60॥ |
| तेभ्योऽग्नयः समभवन् चत्वारिंशच्च पञ्च च । | त एवैकोनपञ्चाशत्साकं पितृपितामहैः ॥61॥ |
| वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः । | आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते ॥62॥ |
| अग्निष्वात्ता बर्हिषदः सौम्याः पितर आज्यपाः । | साग्नयोऽग्नयस्तेषां पत्नी दाक्षायणी स्वधा ॥63॥ |
| तेभ्यो दधार कन्ये द्वे वयुनां धारिणीं स्वधा । | उभे ते ब्रह्मवादिन्यौ ज्ञानविज्ञानपारगे ॥64॥ |
| भवस्य पत्नी तु सती भवं देवमनुव्रता । | आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥65॥ |
| पितर्यप्रतिरूपे स्वे भवायानागसे रुषा । | अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता ॥66॥ |

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्रथमोऽध्यायः ॥ 1॥

Thou now incarnated Thyself as a Rishi in the house of Dharma. 57. May we, the Devas, who have been created out of Sattva to prevent the breach of Thy divine law, receive the shower of Thy merciful looks, which set at naught the beauty of a lotus, and which are beyond the imagination of the world-bound soul. 58. The divine twins, Nara and Narayana, after being thus hymned and worshipped by the Devas who were delighted at the sight of them, resorted to the mountain, Gandhamadana. 59. It is these two, who are aspects of Sri Hari, that are now incarnated as Krishna and Arjuna for relieving the earth of her burdens.

Some other Lines of Rishis (60-66)

60. Svāha, the wife of Agni, gave birth to three sons—Pāvaka, Pavamāna and Suchi, who consume the offering. 61. Of them, forty-five Devas of the nature of Agni were born. Thus these

forty-five together with their three fathers and one grandfather make up the forty-nine Agnis. 62. When the Yajnas and other Vedic rituals are performed by the Rishis versed in Vedic lore, these are the names invoked at the sacrifices connected with the fire. 63. The Pitris are of diverse categories—Agnishvāttas, Barhi-shadas, Soumyas, Ajyapas, Sāgnayas and Anagnayas. Daksha's daughter Swadha was the wife of them all. 64. Swadha bore them two daughters named Vayunā and Dharini. Both of them were versed in the Vedas and endowed with the knowledge and experience of the Spirit. 65. But Sri Rudra's wife Sati, though serving her husband who was well-matched with her in virtues and conduct, did not have any issue. 66. For she happened to abandon her body by the power of Yoga early in life because she was hurt by a feud that her father Daksha developed against her innocent husband, Sri Rudra.

अथ द्वितीयोऽध्यायः

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः । विद्वेषमकरोत्कस्मादनावृत्यात्मजां सतीम् ॥ 1॥
 कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् । आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् ॥ 2॥
 एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च । विद्वेषस्तु यतः प्राणांस्तत्त्यजे दुस्त्यजान् सती ॥ 3॥

मैत्रेय उवाच

पुरा विश्वसृजां सत्रे समेताः परमर्षयः । तथामरगणाः सर्वे सानुगा मुनयोऽजनयः ॥ 4॥
 तत्र प्रविष्टमृषयो वृष्टार्कमिव रोचिषा । भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सवः ॥ 5॥
 उदतिष्ठन् सदस्यास्ते स्वधिष्येभ्यः सहाग्नयः । ऋते विरिभ्यं शर्वं च तद्भ्रासाऽऽक्षिप्तचेतसः ॥ 6॥
 सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः । अजं लोकगुरुं नत्वा निषसाद तदाज्ञया ॥ 7॥
 प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः । उवाच वामं चक्षुर्भ्यामभिबीक्ष्य दहन्निव ॥ 8॥
 श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्नयः । साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् ॥ 9॥
 अयं तु लोकपालानां यशोघ्नो निरपत्रपः । सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥ 10॥

Skandha IV : Chapter 2

CONFRONTATION BETWEEN RUDRA AND DAKSHA

The Satra of the Prajapatis (1-26)

Vidura said: 1. For what reason did Daksha, who loved his daughter very much, transgress that love and come into confrontation with the high-souled Sri Rudra (Bhava). 2. Who would come into confrontation with such a great being as Sri Rudra, who is a world teacher, not inimical to anyone, peaceful by nature, and ever engrossed in the bliss of the Atman? 3. How did such great enmity arise between the father-in-law and the son-in-law? Why did Sati Devi give up her life, which no one does lightly?

Maitreya said: 4. Once there was a great Satra (a sacrifice lasting for many years) of the Prajapatis, at which all the Rishis and the Devas, Munis and Agnis had assembled with their followers. 5-6. Dazzling by his presence that assembly, Daksha Prajapati, luminous like the sun, came into the sacrificial

hall, and all in that assembly except Sri Rudra and Brahma got up from their seats automatically, impelled, as it were, by the Prajapati's aura. 7. Worshipped duly by all the assembled, Daksha made obeisance to Brahma, the creator of the world, and directed by him, took his seat. 8. Seeing that Sri Rudra, who was already seated there, did not show any gesture of recognition or cordiality towards him, Daksha became wild with rage and spoke, with a slanting look of his eyes that seemed to burn everything before it: 9. O Brahmarshis, Devas and Agnis! Be a witness to what I speak. It is neither ignorance nor antagonism that prompts me to speak in this way, but what I know about the conduct of good men. 10. This Rudra is a blot on the reputation of the guardian deities of the quarters. He is shameless. By not observing the rules of propriety recognised by worthy men, this incorrigible fellow is guilty of the de-

एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् । पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् ॥11॥
 गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः । प्रत्युत्थानामिवादार्हं वाचाप्यकृत नोचितम् ॥12॥
 लुप्तक्रियायाशुचये मानिने भिन्नसेतवे । अनिच्छन्नप्यदां बालां शूद्रायेवोशर्तौ गिरम् ॥13॥
 प्रेताबासेषु घोरेषु प्रेतैर्मृतगणैर्वृतः । अटत्युन्मत्तवन्ननो व्युप्तकेशो हसन् रुदन् ॥14॥
 चितामस्मकृतस्नानः प्रेतलङ्घनस्थिभूषणः । शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः ।

पतिः प्रमथभूतानां तमोमात्रात्मकात्मनाम् ॥15॥

तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदे । दत्ता बत मया साध्वी चोदिते परमेष्ठिना ॥16॥

सैत्रेय उवाच

विनिन्द्यैव स गिरिशमप्रतीपमवस्थितम् । दक्षोऽथाप उपस्पृश्य क्रुद्धः शप्तुं प्रचक्रमे ॥17॥

अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्मवः । सह भागं न लभतां देवैर्देवगणाधमः ॥18॥

निषिध्यमानः स सदस्यमुख्यैर्दक्षो गिरित्राय विसृज्य शापम् ।

तस्माद्विनिष्क्रम्य विवृद्धमन्युर्जगाम कौरव्य निजं निकेतनम् ॥19॥

विज्ञाय शापं गिरिशानुगाग्रणीर्नन्दीश्वरो रोषकषायदूषितः ।

दक्षाय शापं विससर्ज दारुणं ये चान्वमोदंस्तदवाच्यतां द्विजाः ॥20॥

separation of the norms of the good life. 11. Having married my noble and virtuous daughter before the sacred fire and holy Brahmanas, he has become my disciple. 12. This fellow with a monkey's eyes has married my daughter with the beautiful eyes of a deer. He, who ought to stand up before me, did not care even to utter a word of welcome. 13. To this Rudra, who is devoid of good conduct, wretched, indecent, and a violator of the codes of Dharma, I have, alas, given my daughter, though unwillingly, like one who teaches the Vedas to a Sudra. 14. He generally lives and moves about in weird places like cremation grounds, attended by goblins and ghosts, and dances there shamelessly, naked and dishevelled, sometimes laughing, sometimes crying, like one deranged. 15. He covers himself with the ashes of cremated bodies. He wears as his ornaments the bones of dead bodies and garlands of filthy things given by ghosts. He is wrongly called Siva (the auspicious one), but he is in fact Asiva (the most inauspicious one). Him-

self intoxicated, he is the darling of all who have lost their senses by taking intoxicants. He is a Lord of ghosts and goblins who are mere formations of the forces of darkness. 16. Alas! To this Rudra, who is unclean, cruel-hearted, and master of intoxicated beings, I have given my very virtuous daughter at the command of Brahma.

Maitreya said: 17. After thus insulting Rudra, who had done him no harm, Daksha purified his hands, sipped water ceremonially, and pronounced the following curse on him: 18. May this Rudra, the most depraved among the Devas, cease to receive any portion of Yajna as his share, unlike Indra, Upendra and the other Devas. 19. Though warned by many important personages from among the assembled, Daksha would not refrain from pronouncing the curse. In great anger, he cursed Rudra, left the sacrificial hall and returned home.

20. Infuriated at Daksha's curse, Nandiswara, the leader of Rudra's retinue, pronounced a fiercer counter-curse on Daksha and those few Brahmanas

य एतन्मर्त्यमुद्दिश्य भगवत्प्रतिद्रुहि ।
 गृहेषु कूटधर्मेषु सक्तो ग्राम्यसुखेच्छया ।
 बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः ।
 विद्याबुद्धिरविद्यायां कर्ममय्यामसौ जडः ।
 गिरः श्रुतायाः पुष्पिण्या मधुगन्धेन भूरिणा ।
 सर्वभक्षा द्विजा वृत्त्यै धृतविद्यातपोव्रताः ।
 तस्यैवं ददतः शापं श्रुत्वा द्विजकुलाय वै ।
 भवव्रतधरा ये च ये च तान् समनुव्रताः ।
 नष्टशौचा मूढधियो जटाभस्मास्थधारिणः ।
 ब्रह्म च ब्राह्मणांश्चैव यद्ययं परिनिन्दथ ।
 एष एव हि लोकानां शिवः पन्थाः सनातनः ।

who supported Daksha's conduct. *He said:* 21. May this ignorant person, entrenched in his self-esteem, who is prepared to insult even a Divinity who has done him no harm—may he lose his understanding of the Truth. 22. Attached to the false values of household life and the vulgar pleasures it affords, may his mind be at sea in the eulogistic passages of the Vedas and become addicted to ritualism. 23. By constantly thinking of the body, may this Daksha lose spiritual consciousness completely, and become animal-like and engrossed with women. May his face be soon turned into that of a goat. 24. This Daksha who mistakes ignorance-born ritualism as knowledge is, indeed, dull-witted. Whosoever insults Sri Rudra, following the footsteps of Daksha, may they also continue to be entangled endlessly in Samsara. 25. May these haters of Hara (Rudra) become completely insensitive to Truth, being overpowered and excited by the powerful intoxication of the flowery words of Vedic ritualism. 26. Eating anything and everything without any restriction, viewing learning, Tapas and the observance of disciplines merely as a means for their livelihood, let them be turned into votaries of wealth, the

द्रुह्यत्यज्ञः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् ॥21॥
 कर्मतन्त्रं वितनुते वेदवादविपन्नधीः ॥22॥
 स्त्रीकामः सोऽस्त्वतितरां दक्षो बस्तमुखोऽचिरात् 23
 संसरन्तिवह ये चामुमनु शर्वावमानिनम् ॥24॥
 मथ्ना चोन्मथितात्मानः सम्मुह्यन्तु हरद्विषः ॥25॥
 विसदेहेन्द्रियारामा याचका विचरन्तिवह ॥26॥
 मृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं वुरत्ययम् ॥27॥
 पाण्डिणस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥28॥
 विशन्तु शिवदीक्षायां यत्र देवं सुरासवम् ॥29॥
 सेतुं विधारणं पुंसामतः पाण्डमाश्रिताः ॥30॥
 यं पूर्वं चानुसंतस्थुर्यत्प्रमाणं जनार्दनः ॥31॥

body and the senses; let them be reduced to hapless wanderers in Samsara.

Bhrigu's Curse (27-35)

27. When Bhrigu, the high priest, heard this curse being pronounced on the families of Brahmanas, he retaliated with the following irresistible weapon of a Brahmana's curse: 28. Those men who have taken special vows with regard to Sri Rudra's adoration and those who follow such teachers will be considered atheists and unbelievers, and they will become hostile to the Veda and other authentic scriptures. 29. Unclean, brainless and habituated to smearing the body all over with ashes—wearing matted locks and garlands of bones—may these resort to Siva worship wherein the means of adoration are liquor and other kinds of intoxicants. 30. You are atheists inasmuch as you have insulted the Veda and its custodians, the Brahmanas. They protect men by their wise counsel, and it is the Veda that shows man what is Dharma and what should form the bounds of our conduct in life. 31. The Veda is the eternal guide for man in following the good path. It is the path laid down by the Veda that all the good and great men of the past followed.

तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम् । विगह्यो यात पाखण्डं दैवं वो यत्र भूतराट् ॥32॥
 मैत्रेय उवाच
 तस्यैवं वदतः शापं भृगोः स भगवान् भवः । निश्चक्राम ततः किञ्चिद्विमना इव सानुगः ॥33॥
 तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान् । संविधाय महेष्वास यत्रेज्य ऋषभो हरिः ॥34॥
 आप्लुत्यावभृथं यत्र गङ्गा यमुनयान्विता । विरजेनात्मना सर्वे स्वं स्वं धाम ययुस्ततः ॥35॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दक्षशापो नाम द्वितीयोऽध्यायः ॥ 2॥

The authority of the Veda springs from God Himself. 32. Abandoning the Vedic way of life, noble, pure and resorted to by good men at all times, may you turn to the path of atheism adoring the Lord of the Bhutas as the deity.

Maitreya said: 33. When Bhrigu delivered this curse, Rudra left the place with his followers in a grim mood.

34-35. Then all the Prajapatis continued the performance of that Satra, which consists of sacrifice to Sri Hari, for a thousand years. At the end of it they had their final sacrificial bath (Ava-bhritha-snana) at the place where the Ganga and Yamuna join, and then went home with their hearts purified by the sacrifice.

अथ तृतीयोऽध्यायः

मैत्रेय उवाच

सदा विद्विषतोरेवं कालो वै ध्रियमाणयोः । जामातुः श्वशुरस्यापि सुमहानतिचक्रमे ॥ 1॥
 यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना । प्रजापतीनां सर्वेषामाधिपत्ये स्मयोऽभवत् ॥ 2॥
 इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च । बृहस्पतिसवं नाम समारेभे क्रतूत्तमम् ॥ 3॥
 तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः । आसन् कृतस्वस्त्ययनास्तत्पत्यश्च सभर्तृकाः ॥ 4॥
 तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम् । सती दाक्षायणी देवी पितुर्यज्ञमहोत्सवम् ॥ 5॥
 व्रजन्तीः सर्वतो दिग्भ्य उपदेववरस्त्रियः । विमानयानाः सप्रेष्ठा निष्ककण्ठीः सुवाससः ॥ 6॥
 दृष्ट्वा स्वनिलयाभ्याशे लोलाक्षीर्मृष्टकुण्डलाः । पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत ॥ 7॥

Skandha IV : Chapter 3

SATI DEVI'S DESIRE TO VISIT DAKSHA'S SACRIFICE

Sati Devi's Address to Sri Rudra (1-14)

Maitreya said: 1. Many years passed in this way with the father-in-law and son-in-law in confrontation. 2. When Brahma, the supreme ruler, appointed Daksha as the leader of all Prajapatis, the latter's ego became terribly swollen. 3. Without caring at all for those establish-

ed in the knowledge of Brahman, he finished the preliminary sacrifice Vājapeya and started the performance of Bhrihas-patisava. 4. In that assembly, all Brahmarshis, Devarshis, Pitris, and Devas were present with their wives in their festive dress. 5-7. Sati Devi now heard from the large numbers of Devas passing by her residence at Kailasa, about the

सत्युवाच

प्रजापतेस्ते भृशस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल ।
 वयं च तत्राभिसराम ते यद्यथितामी विबुधा व्रजन्ति हि ॥ 8॥
 तस्मिन् भगिन्यो मम भर्तृभिः स्वकैर्ध्रुवं गमिष्यन्ति सुहृद्दिक्षवः ।
 अहं च तस्मिन् भवताभिकामये सहोपनीतं परिवर्हमहितुम् ॥ 9॥
 तत्र स्वसूमे ननु भर्तृसम्मिता मातृष्वसृः क्लिन्नधियं च मातरम् ।
 द्रक्ष्ये चिरोत्कण्ठमना महर्षिभिरुन्नीयमानं च मृडाध्वरध्वजम् ॥ 10॥
 त्वय्येतदाश्चर्यमजात्ममायया विनिर्मितं भाति गुणत्रयात्मकम् ।
 तथाप्यहं योषिदतत्त्वविच्च ते दीना दिदृक्षे भव मे भवक्षितिम् ॥ 11॥
 पश्य प्रयान्तीरभवान्ययोषितोऽप्यलङ्कृताः कान्तसखा वरूथशः ।
 यासां व्रजद्भिः शितिकण्ठ मण्डितं नभो विमानैः कलहंसपाण्डुभिः ॥ 12॥
 कथं सुतायाः पितृगेहकौतुकं निशम्य देहः सुरवर्यं नेङ्गते ।
 अनाहुता अप्यभियन्ति सौहृदं भर्तुर्गुरोर्देहकृतञ्च केतनम् ॥ 13॥
 तन्मे प्रसीदेदममर्त्यं वाञ्छितं कर्तुं भवान् कारुणिको बतार्हति ।
 त्वयाऽऽत्मनोऽर्धेऽहमदभ्रचक्षुषा निरूपिता मानुगृहाण याचितः ॥ 14॥

sacrificial festival that was going on in her father's house, and also saw that many of these Devas were going along with their wives, who were decorated with necklaces, ear-rings and silken dresses, in their aerial vehicles to her father's palace to attend the function. Seeing all this, she said as follows to her Lord, the master of the Bhutas, with great enthusiasm:

8. O Lord! A great Yajna has already been started by your father-in-law, Daksha Prajapati. If it pleases you, both of us shall attend it. As these Devas are still bound for it, we can be sure that it is not over. 9. It is certain that my sisters with their husbands will be going there, as it will give them an opportunity to meet all their friends and relatives together at one time. Along with you, I too desire to take part in these festivities. 10. I shall see there my sisters with their well-matched husbands, my aunties and my beloved mother, all of whom I have been desiring to see for a long time. Besides, my Lord, I can also wit-

ness the great sacrificial rite that will be performed by reputed Maharshis. 11. O Divine Being! This wonderful world constituted of the three Gunas of Prakriti has been brought into existence and is being sustained by you. Therefore nothing in it can evoke wonder in you. But it is not so with me, a mere woman without any knowledge of the Truth. I intensely desire to see the place of my birth. 12. O Birthless One! See how even strange ladies unrelated to us are going there in numbers with their husbands, bedecked with all their finery. Their numerous milk-white aerial vehicles above make one feel that the sky is filled with white swans. 13. Under these circumstances how can a daughter remain at home and not go to her father's place? If the objection is that there has been no invitation, it is well-known that good men go to the houses of their friends even without an invitation. So also they go to the house of a husband, a teacher, or a father. 14. O Divine Being! Be

ऋषिरुवाच

एवं गिरित्रः प्रिययाभिभाषितः प्रत्यभ्यधत्त प्रहसन् सुहृत्प्रियः ।
संस्मारितो मर्मभिदः कुवागिषून् यानाह को विश्वसृजां समक्षतः ॥15॥

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्म्यमदेन मन्युना ॥16॥
विद्यातपोवित्तवपुर्वयःकुलैः सतां गुणैः षड्भिरसत्तमेतरैः ।
स्मृतौ हतायां भूतमानदुर्दृशः स्तब्धा न पश्यन्ति हि धाम भूयसाम् ॥17॥
नैतादृशानां स्वजनव्यपेक्षया गृहान् प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधियाभिचक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः ॥18॥
तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्दिताङ्गो हृदयेन दूयता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः ॥19॥
व्यक्तं त्वमुत्कृष्टगतेः प्रजापतेः प्रियाऽऽत्मजानामसि सुभ्रु सम्मता ।
अथापि मानं न पितुः प्रपत्स्यसे मदाश्रयात्कः परितप्यते यतः ॥20॥
पापच्यमानेन हृदाऽऽतुरेन्द्रियः समृद्धिभिः पूरुषबुद्धिसाक्षिणाम् ।
अकल्प एषामधिरोढुमञ्जसा पदं परं द्वेष्टि यथासुरा हरिम् ॥21॥

gracious to me. It behoves you to fulfil my request. Though all-knowing, have you not assumed me as a half of your body and thus become Ardha-nariswara (a Deity who is half-woman and half-man)? So please grant me this prayer.

Rudra advising her not to attend the Yajna (15-25)

Maitreya said: 15. Sri Rudra, the Lord of Mountains, on being thus addressed by his wife, recalled to his mind all the heart-piercing words of abuse that Daksha had spoken in the assembly of Prajapatis, and replied smilingly to her: 16. O good-natured lady! That good people visit the homes of their relatives even uninvited is true, where one is sure that they are not people who would find imaginary faults and wrongs in others, at the dictation of their own excessively egoistic and violent disposition. 17. Learning, austerity, wealth, a healthy body, youth, and noble birth—though these shine as virtues in basic-

ally good people, they assume a contrary nature in evil-minded ones. These develop in them an overweening pride and egoism which make them insensitive to the goodness and power in spiritual personages. 18. There are perverted people who frown and cast unwelcome looks at their guests. Never should one even look at their houses under the mistaken notion that they are relatives. 19. The sufferings of one wounded by the arrows of an enemy are nothing compared to what a man subjected day and night to the taunting and heart-piercing words of relatives has got to stand. 20. I know very well that among his daughters, you are the dearest to that leader of Prajapatis. Yet I am sure he will not give you a cordial welcome or extend the consideration due to a daughter, because he abhors your relationship with me. 21. There is a type of self-important and worldly-minded man whose heart aches with jealousy and hatred at great ones established in spiritual consciousness, because he

प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।
 प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाशयायैव न देहमानिने ॥22॥
 सत्त्वं विशुद्धं वसुदेवशब्दितं यदीयते तत्र पुमानपावृतः ।
 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥23॥
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विद् तदनुव्रताश्च ये ।
 यो विश्वसृग्यज्ञगतं वरोरु मामनागसं दुर्वचसाकरोत्तिरः ॥24॥
 यदि व्रजिष्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।
 सम्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते ॥25॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुस्कन्धे उमास्वरसंवादे तृतीयोऽध्यायः ॥ 3॥

cannot obtain the status and recognition that the latter get. It is just like the hatred of Asuras towards Sri Hari. 22. O good lady! When wise men make salutations, greetings and offerings among themselves, they have in mind the indwelling spirit, and not the body-conscious, ego-centred man. 23. The word 'Vāsudeva' indicates pure Sattva. For it is in pure Sattva that the Bhagavan reveals Himself. (He therefore dwells in all as the Buddhi, which is constituted of Sattva.) I am therefore ever engaged mentally in saluting Him, who is mani-

fest in the hearts of all (and therefore there is no need to salute anyone individually). 24. Though Daksha is your father, neither he nor any of his satellites deserves to be visited by you; for he is a persecutor of mine, having insulted me with bad words at the Yajna of the Prajapatis, although I had never done any harm to him. 25. It will not be for your good if you reject my advice and go there; for insult from relatives may even cause death to a person who is accustomed to respectful treatment.

अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

एतावदुक्त्वा विरराम शंकरः पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।
 सुहृद्दृक्षुः परिशङ्किता भवान्निष्कामती निर्विशती द्विधाऽऽस सा ॥ 1॥
 सुहृद्दृक्षाप्रतिघातदुर्मनाः स्नेहाद्रुदत्यश्रुकलातिविह्वला ।
 भवं भवान्यप्रतिपूरुषं रुषा प्रधक्ष्यतीवैक्षत जातवेपथुः ॥ 2॥

Skandha IV : Chapter 4

THE DEATH OF SATI DEVI

Insult of Sati at Daksha's Sacrifice (1-9)

1. Having said that much, Rudra did not say or do anything more about it, knowing that she would meet with death,

whether she was restrained from going or allowed to go. And Sati, caught between her eagerness to see her relatives and the resentment of Rudra, wavered for some time. 2. Trembling with sorrow

ततो विनिःश्वस्य सती विहाय तं शोकेन रोषेण च दूयता हृदा ।
 पित्रोरगात्त्रैणविमूढधीर्गृहान् प्रेम्णाऽऽत्मनो योऽर्धमदात् सतां प्रियः ॥ 3॥
 तामन्वगच्छन्द्रुतविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः ।
 सपार्षदयक्षा मणिमन्मदादयः पुरोवृषेन्द्रास्तरसा गतव्यथाः ॥ 4॥
 तां सारिकाकन्दुकदर्पणाम्बुजश्वेतातपत्रव्यजनस्रगादिभिः ।
 गीतायनैर्दुन्दुभिश्चङ्खवेणुभिर्वृषेन्द्रमारोप्य विटङ्किता ययुः ॥ 5॥
 आब्रह्मघोषोजितयज्ञवैशसं विप्रर्षिजुष्टं विबुधैश्च सर्वशः ।
 मृदार्चयःकाञ्चनदर्भचर्मभिर्निसृष्टभाण्डं यजनं समाविशत् ॥ 6॥
 तामागतां तत्र न कञ्चनाद्रियद्विमानितां यज्ञकृतो भयाज्जनः ।
 ऋते स्वसृर्वै जननीं च सादराः प्रेमाश्रुकण्ठ्यः परिष्वजुर्मुदा ॥ 7॥
 सौदर्यसम्प्रश्नसमर्थवार्तया मात्रा च मातृष्वसृभिश्च सादरम् ।
 दत्तां सपर्यां वरमासनं च सा नादत्त पित्राप्रतिनन्दिता सती ॥ 8॥
 अरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभौ ।
 अनादृता यज्ञसदस्यधीश्वरी चुकोप लोकानिव धक्ष्यती रुषा ॥ 9॥

and disappointment at the objection raised against her meeting her relatives, and intensely agitated and tearful out of love for them, Sati now looked at Bhava, the matchless one, in extreme anger, as if to burn him up. 3. Sri Rudra, dear to the hearts of all good men, had out of love for his wife gifted half of his body to her, but unmindful of his solicitude, Sati, moved by a woman's perverse will, and prompted by a heart stricken with intense grief and anger, left the place for her parental home. 4. Seeing the Devi hurrying away alone, Sri Rudra's fearless attendants, like Maniman and Mada, with a long retinue of Yakshas and the great Bull, followed her apace. 5. Those emissaries, themselves well-attired, seated the Devi on the Bull, graced her with paraphernalia such as a parrot, a ball, mirrors, lotuses, the ceremonial umbrella, chowries and garlands, and sounded musical and percussion instruments like the Dundubhi, the conch and the flute.

6. The Devi entered the sacrificial

hall, where animal sacrifices were underway accompanied by Vedic chants, where Brahmanas and Devarshis had assembled in large numbers, and where there was an array of various kinds of sacrificial vessels made of earth, timber, gold, Darbha grass, skin, etc. 7. Except her mother and sisters, none offered any welcome to her out of fear of Daksha, the master of the sacrifice, with whom she was persona non grata. Her mother and sisters, however, embraced her with tears in their eyes. 8. Though her mother, sisters, and other close relatives extended a warm welcome to her with loving enquiries, conversation, accommodation, etc., she did not accept any of these, as her father did not show even a sign of recognition. 9. Besides thus meeting with scant welcome in the assembly, the Devi saw that the sacrifice was without the portion allotted to Sri Rudra, which implied a great insult to that Deva. Provoked to great anger by all this, it looked as if she was going to burn all the world in the flames of that anger.

जगर्हं सामर्षविपन्नया गिरा शिवद्विषं धूमपथश्रमस्मयम् ।
स्वतेजसा भूतगणान् समुत्थितान् निगृह्य देवी जगतोऽभिभृश्वतः ॥10॥

श्रीदेव्युवाच

न यस्य लोकोऽस्त्यतिशायनः प्रियस्तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके ऋते भवन्तं कतमः प्रतीपयेत् ॥11॥
दोषान् परेषां हि गुणेषु साधवो गृह्णन्ति केचिन्न भवादृशा द्विज ।
गुणांश्च फलगून् बहुलीकरिष्णवो महत्तमास्तेष्वविदुःखानघम् ॥12॥
नाश्रयमेतद्यदसत्सु सर्वदा महद्विनिन्दा कुणपात्मवादिषु ।
सेष्यं महापूरुषपादपांसुभिर्निरस्ततेजःसु तदेव शोभनम् ॥13॥
यद् द्वचक्षरं नाम गिरेरितं नृणां सकृत्प्रसङ्गादघमाशु हन्ति तत् ।
पवित्रकीर्तिं तमलङ्घ्यशासनं भवानहो द्वेष्टि शिवं शिवेतरः ॥14॥
यत्पादपद्मं महतां मनोऽलिभिर्निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिनस्तस्मै भवान् द्रुह्यति विश्वबन्धवे ॥15॥

Sati Devi's Criticism of Daksha's Conduct (10-17)

10. The Bhuta and goblin attendants of hers now prepared to attack Daksha and his party but the Devi restrained them from such a move by the exercise of her own will. Moved to great anger, she uttered before the whole world the following words of criticism of the conduct of Daksha, who hated Siva and whose ego had swollen incredibly owing to his adherence to Vedic ritualism.

The Devi said: 11. He than whom there is nothing greater anywhere; he who, being the dear self of all, is neither friend nor foe to anyone; he who is the self of all and free from enmity—who except you would feel antagonistic towards such a personage? 12. O fault-finder! Persons like you see only evil in the noble characteristics of another. There are others of a middling sensibility who distinguish the good and the bad features in others. They are indeed good men. But the sign of a great man, a Sadhu, is that he sees only the good side and not the bad traits in another.

Not only that, the most exalted of them see even the slightest trace of another's good quality in an exaggerated and magnified form. But alas! It is in just such an exalted being that you are finding faults. 13. This habit of heaping insults on exalted personages is not in anyway astonishing in evil-minded persons. But though these exalted ones may put up with such insults on account of their extreme forbearance, the very dust of their feet (i.e. those who respect and serve them) will angrily retaliate against such traducers and deprive them of their prowess and position. Such will be their reward. 14. Alas! You are insulting him, of whose name even the casual utterance by a person would free him from all sins immediately! You, the concentration of all inauspiciousness, are insulting the centre of all auspiciousness, the repository of spotless fame, the wielder of irresistible might! 15. Alas! You add insult to the injury you have done to that one whose lotus-feet are resorted to by great devotees, honey-bees, as it were, in quest of the nectar of Brahmic bliss,—on that one who is the friend

किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये ब्रह्मादयस्तमवकीर्य जटाः श्मशाने ।
 तन्माल्यमस्मनृकपाल्यवसत्पिशाचैर्ये मूर्धभिर्दधति तच्चरणावसृष्टम् ॥16॥
 कर्णौ पिधाय निरयाद्यदकल्प ईशे धर्मावितर्यसृणिभिर्नृभिरस्यमाने ।
 छिन्धात्प्रसह्य रुशतीमसतीं प्रभुश्चेज्जिह्वामसूनपि ततो विसृजेत्स धर्मः ॥17॥
 अतस्तद्योत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हणः ।
 जग्धस्य मोहाद्धि विशुद्धिमन्धसो जुगुप्सितस्योद्धरणं प्रचक्षते ॥18॥
 न वेदवादाननुवर्तते मतिः स्व एव लोके रमतो महामुनेः ।
 यथा गतिर्देवमनुष्ययोः पृथक् स्व एव धर्मे न परं क्षिपेत्स्थितः ॥19॥
 कर्म प्रवृत्तं च निवृत्तमप्यृतं वेदे विविच्योभयलिङ्गमाश्रितम् ।
 विरोधि तद्यौगपदैककर्तरि द्वयं तथा ब्रह्माणि कर्म न चर्च्छति ॥20॥
 मा वः पदव्यः पितरस्मदास्थिता या यज्ञशालासु न धूमवर्त्मभिः ।
 तदन्नतृप्तैरसुभृद्भिरीडिता अव्यक्तलिङ्गा अवधूतसेविताः ॥21॥

and benefactor of all and who showers every kind of blessing on those who seek it from him. 16. Do you think that none but you know the truth about that auspicious one (Siva) who looks inauspicious (Asiva), having his residence in the cremation grounds amidst goblins, with his matted hair dishevelled, and with the garlands of flowers and ashes and skulls of the cremation ground as his decorations! Those like Brahma, who know him truly, wear on their heads the flowers and ingredients of worship offered at his feet. 17. In a situation like this where a holy personage and protector of Dharma is being abused wantonly by irresponsible, lawless and evil men, one should close one's ears and run away from the place; or if one is strong enough, one should cut off the evil and abusing tongue of that man and afterwards kill oneself.

Sati declares her Decision to die (18-23)

18. Therefore I cannot bear to continue in this body born of you, a hater of noble Siva, who even drank poison to save the worlds and therefore came to be known as Nilakantha. For one who has mistakenly taken impure food,

the only means of purification, according to the wise, is to vomit that food. 19. An inward-looking sage is not subject to the prohibitions and commandments of the letter of the Veda. His ways and the conventional ways are poles apart, like those of Devas and men. So one who is following one's own Dharma should not condemn another following his. 20. Basing itself on the two contradictory tendencies in man, one for cultivating attachments and longing for worldly enjoyments and the other for detachment and renunciation of them, the Vedas have laid down the paths of Pravritti (work with desires) and of Nivritti (renunciation and introspection). For a person who follows one of these paths, the other has no bearing. But in regard to Brahman, with whom Siva is identical, neither of these paths nor their rules have any relevance. 21. Do not entertain the false notion that you are rich and all-powerful, and Rudra is only an insignificant being. You have not those spiritual potencies that rest in us. For they are not to be had by persons who spend their lives in sacrificial halls, eating the food available there and breathing the smoke that fills the place. They are the quest

नैतेन देहेन हरे कृतागसो देहोद्भवेनालमलं कुजन्मना ।
 व्रीडा ममाभूत्कुजनप्रसङ्गतस्तज्जन्म धिग्यो महतामवद्यकृत् ॥22॥
 गोत्रं त्वदीयं भगवान् वृषध्वजो दाक्षायणीत्याह यदा सुदुर्मनाः ।
 व्यपेतनर्मस्मितमाशु तद्वचहं व्युत्स्रक्ष्य एतत्कुणपं त्वदङ्गजम् ॥23॥

मैत्रेय उवाच

इत्यध्वरे दक्षमनूद्य शत्रुहन् क्षितावुदीचीं निषसाद शान्तवाक् ।
 स्पृष्ट्वा जलं पीतदुकूलसंबृता निमील्य दृग्योगपथं समाविशत् ॥24॥
 कृत्वा समानावनिलौ जितासना सोदानमुत्थाप्य च नाभिचक्रतः ।
 शनैर्हृदि स्थाप्य धियोरसि स्थितं कण्ठाद् भ्रुवोर्मध्यमनिन्दितानयत् ॥25॥
 एवं स्वदेहं महतां महीयसा मुहुः समारोपितमङ्कुमादरात् ।
 जिहासती दक्षरुषा मनस्विनी दधार गात्रेष्वनिलाग्निधारणाम् ॥26॥
 ततः स्वभर्तुश्चरणाम्बुजासवं जगद्गुरोश्चिन्तयती न चापरम् ।
 ददर्श देहो हतकल्पषः सती सद्यः प्रजज्वाल समाधिजाग्निना ॥27॥
 तत्पश्यतां खे भुवि चाद्भुतं महद्हाहेति वादः सुमहानजायत ।
 हन्त प्रिया दैवतमस्य देवी जहावसून् केन सती प्रकोपिता ॥28॥

of exalted knowing ones, whose presence cannot be seen or inferred, as the knowing ones never exhibit their powers.

22. Enough, enough of life in this despicable body born of you, the traducer of holy Siva. Great shame has befallen me because of my relationship with such an atrocious person as you. A body derived from a traducer of great ones is to be abandoned as worthless. 23. If the bull-emblemmed Bhagavan Siva happens to call me by my parental name 'O Dakshāyani', I shall be cast into the depths of dejection and shame, without the capacity to put on even a pretended smiling response. Therefore I shall certainly abandon this body born of you, which I consider to be a veritable corpse.

Sati burns up her Body in Yogic Fire (24-34)

Maitreya said: 24. O Vidura! Having said this much to Daksha in the sacrificial assembly, the Devi, who was dressed in yellow robes, became quiet. After taking a purificatory sip of water, she

sat on the northern side, closed her eyes, and entered Yogic concentration. 25. After establishing herself in a firm and steady sitting posture, that most venerated lady regulated and brought about equilibrium in the functioning of the vital airs, Prana and Apana, then raised the Udana from the region of the navel and established it in the heart along with the determinative faculty (Buddhi), and from there raised it through the neck region to the middle of the brows. 26. That lady of firm determination, now invoked air and fire in her body by concentration, bent as she was, out of anger against Daksha, to get rid of her body—the very body that was often seated on the lap of Rudra and fondled by him, the greatest among great ones. 27. Sati Devi, who was without the least taint of sin, concentrated her mind entirely on the sacred feet of her husband, Sri Rudra, the world-teacher, and knew nothing else, while the body was burnt by the fire generated by the power of Yoga. 28. Alas! Alas!

अहो अनात्म्यं महदस्य पश्यत प्रजापतेर्यस्य चराचरं प्रजाः ।
 जहावसून् यद्विमताऽऽत्मजा संती मनस्विनी मानमभीक्ष्णमर्हति ॥29॥
 सोऽयं दुर्मर्षहृदयो ब्रह्मधृक् च लोकेऽपकीर्तिं महतीमवाप्स्यति ।
 यदङ्गजां स्वां पुरुषद्विदुद्यतां न प्रत्यषेधन्मृतयेऽपराधतः ॥30॥
 वदत्येवं जने सत्या दृष्ट्वा सुत्यागमद्भुतम् । दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्तुदायुधाः ॥31॥
 तेषामापततां वेगं निशाम्य भगवान् भृगुः । यज्ञघ्नघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ॥32॥
 अध्वर्युणा हूयमाने देवा उत्पेतुरोजसा । ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः ॥33॥
 तैरलातायुधैः सर्वे प्रमथाः सहगुह्यकाः । हन्यमाना दिशो भेजुरुशद्विर्ब्रह्मतेजसा ॥34॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे सतीदेहोत्सर्गो नाम चतुर्थोऽध्यायः ॥ 4॥

came the tumultuous cries of all who watched that extraordinary occurrence from the sky and the earth. Sati, the wife of the all-powerful Rudra has abandoned her body, roused to great ire by Daksha's insult! 29. Look at the heartless conduct of the Prajapati Daksha, whose offspring the whole world is! Insulted by him, his own daughter has been forced to end her life. That great lady deserves indeed the respect of all. 30. Hard-hearted and godless, this Daksha will attain to limitless infamy in the whole world. A traducer of Siva, he did not even move his little finger to prevent the death of his own daughter, caused by the insults he himself heaped upon her! 31. While the people were thus expressing their horror at this unique

demise of Sati, her attendants now got up with weapons in hand to attack and slay Daksha. 32. Seeing the quick move of these attacking attendants, the sage Bhrigu made oblation in Dakshinagni to the accompaniment of the particular Mantras of Yajurveda for the annihilation of forces that come to desecrate a Yajna. 33. When Bhrigu, who was the chief priest of the Yajna, performed this oblation, there came from the region of Soma a large host of Devas called Ribhus, who are beings that have attained to that region by their Tapas. 34. With flaming torches in hand, these Devas possessed of Brahmic brilliance, charged and drove away these emissaries of Rudra and their allies, the Guhyakas.

अथ पञ्चमोऽध्यायः

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापतेरसृक्कृताया अवगम्य नारदात् ।
 स्वपार्षदसैन्यं च तदध्वरभुभिर्विद्रावितं क्रोधमपारमादधे ॥ 1॥

Skandha IV : Chapter 5

THE DESTRUCTION OF DAKSHA

The Emergence of Virabhadra (1-6)

Maitreya said: 1. Rudra was roused to terrible anger when informed by Narada

that Sati Devi had perished because of her being insulted by Prajapati Daksha, and that all her retinue consisting of his attendants had been put to flight

क्रुद्धः सुदष्टोष्ठपुटः स धूर्जटिर्जटां तडिद्वह्निसटोग्रोचिषम् ।
 उत्कृत्य रुद्रः सहस्रोत्थितो हसन् गम्भीरनादो विससर्ज तां भुवि ॥ 2॥
 ततोऽतिकायस्तनुवा स्पृशन्दिवं सहस्रबाहुर्धनरुक् त्रिसूर्यदृक् ।
 करालदंष्ट्रो ज्वलदग्निमूर्धजः कपालमाली विविधोद्यतायुधः ॥ 3॥
 तं किं करोमीति गृणन्तमाह बद्धाञ्जलिं भगवान् भूतनाथः ।
 दक्षं सयज्ञं जहि मद्भूतानां त्वमग्रणी रुद्र भटांशको मे ॥ 4॥
 आज्ञप्त एवं कुपितेन मन्युना स देवदेवं परिचक्रमे विभुम् ।
 मेने तदाऽऽत्मानमसङ्गरंहसा महीयसां तात सहः सहिष्णुम् ॥ 5॥
 अन्वीयमानः स तु रुद्रपार्षदैर्भृशं नदद्भिर्व्यनदत्सुभैरवम् ।
 उद्यम्य शूलं जगदन्तकान्तकं स प्राद्रवद् घोषणभूषणाङ्घ्रिः ॥ 6॥
 अर्थत्वजो यजमानः सदस्याः ककुभ्युदीच्यां प्रसमीक्ष्य रेणुम् ।
 तमः किमेतत्कुत एतद्रजोऽभूदिति द्विजा द्विजपत्न्यश्च दध्युः ॥ 7॥
 वाता न वान्ति न हि सन्ति दस्यवः प्राचीनबर्हिर्जोवति होग्रदण्डः ।
 गावो न काल्यन्त इदं कुतो रजो लोकोऽधुना किं प्रलयाय कल्पते ॥ 8॥
 प्रसूतिमिश्राः स्त्रिय उद्विग्नचित्ता ऊर्चुविपाको वृजिनस्यैष तस्य ।
 यत्पश्यन्तीनां दुहितृणां प्रजेशः सुतां सतीमवदध्यावनागाम् ॥ 9॥

by the Ribhus invoked at that Yajna. 2. That Dhurjati Rudra, biting his lips in anger, plucked one of his matted locks, emitting rays like lightning and fire, stood up and dashed it on the ground with a terrific roar. 3. There emerged from that matted lock the formidable form of Virabhadra. His head touched the skies; his body was black like a rain-cloud; he had a thousand arms; his three eyes resembled three suns; he had fierce-looking fangs; his hair was flaming like fire; and he wore a garland of skulls. 4. With hands folded, he asked Bhagavan Rudra: What do you wish me to do? Asked thus, Bhagavan Rudra said: Go and destroy Daksha along with his Yajna, O fierce warrior! You are the chief of my soldiers. You are a part of my own being. 5. Being thus ordered by the furious Sri Rudra, Virabhadra circumambulated him and made prostrations before him. He now felt that he was irresistible in might and that there was none whose strength he

could not overcome. 6. Then, giving out a terrific roar followed by the resounding war-cries of Rudra's retinue, he ran with clanging anklets on his feet and an uplifted trident in an arm powerful enough to destroy the god of Death himself.

The Evil Portents at the Site of Daksha's Yajna (7-12)

7. Soon, far away in the northern direction a cloud of dust was sighted by the people assembled at Daksha's sacrifice—the sacrificial priest, the sacrificer, the Brahmanas and their wives. They began to cogitate among themselves: Why this darkness, why this cloud of dust? 8. There is no storm raging. No bands of robbers can be expected now when the powerful King Prachinabarhis is ruling. Nor are there any herds of cattle being driven nearby. Is it then an evil portent, indicating the dissolution of the world? 9. This is the consequence of Daksha insulting his innocent daughter

यस्त्वन्तकाले व्युप्तजटाकलापः स्वशूलसूच्यपितदिग्गजेन्द्रः ।
 वितत्य नृत्यत्युदितास्त्रदोर्ध्वजानुच्चाट्टहासस्तनयित्नुभिन्नदिक् ॥10॥
 अमर्षयित्वा तमसह्यतेजसं मन्युप्लुतं दुर्विषहं भ्रुकुट्या ।
 करालदंष्ट्राभिरुदस्तभागं स्यात्स्वस्ति किं कोपयतो विधातुः ॥11॥
 बह्वेवमुद्विग्नदृशोच्यमाने जनेन दक्षस्य मुहुर्महात्मनः ।
 उत्पेतुरुत्पाततमाः सहस्रशो भयावहा दिवि भूमौ च पर्यक् ॥12॥
 तावत्स रुद्रानुचरैर्मखो महान्नानायुधैर्वामनकैरुदायुधैः ।
 पिङ्गैः पिशङ्गैर्मकरोदराननैः पर्याद्रवद्भिर्विदुरान्वरुध्यत ॥13॥
 केचिद्वभञ्जुः प्राग्वंशं पत्नीशालां तथापरे । सद आग्नीध्रशालां च तद्विहारं महानसम् ॥14॥
 रुजुर्यज्ञपात्राणि तथैकेऽग्नीननाशयन् । कुण्डेष्वमूत्रयन् केचिद्विभिदुर्वेदिमेखलाः ॥15॥
 अबाधन्त मुनीनन्य एके पत्नीरतर्जयन् । अपरे जगृहुर्देवान् प्रत्यासन्नान् पलायितान् ॥16॥
 भृगुं बबन्ध मणिमान् वीरभद्रः प्रजापतिम् । चण्डीशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत् ॥17॥
 सर्व एवार्तिवजो दृष्ट्वा सदस्याः सदिवौकसः । तैरर्घ्यमानाः सुभृशं ग्रावभिर्नैकधाद्रवन् ॥18॥
 जुह्वतः खुवहस्तस्य इमश्रूणि भगवान् भवः । भृगोर्लुलुञ्चे सदसि योऽहसच्छमश्रु दर्शयन् ॥19॥

in the presence of his other daughters; so said Daksha's wives such as Prasuti and others, trembling with fear. 10-11. How can good befall one, even if it be Brahma, who enrages him who performs his wild dance of destruction at the cosmic dissolution with his hair dishevelled, his hands uplifted like flag-staffs and holding terrific arrows and a sharp trident on which the Dig-gajas (elephants guarding the quarters) are impaled; who gives out thundering roars that split the quarters; who is possessed of irresistible puissance; and who presents a terrific appearance with his brows curved by the anger sweeping his frame? 12. While the fear-stricken people were speaking in this way, there appeared many portents in the sky and on the earth, generating fear even in so powerful a person as Daksha Prajapati.

The Destruction of the Yajna (13-26)

13. O Vidura! By that time that great sacrifice began to be disturbed and obstructed by the host of Rudra's followers who streamed in, equipped with various

weapons, some of the dwarfs holding missiles in their uplifted hands, others red and yellow in complexion, and still others having bellies and faces shaped like those of a fish. 14. Some of them cut the beams and other parts of the superstructure; some attacked the inner apartments of women; some the fire-place; some the halls; some the kitchen. 15. Some broke the sacrificial vessels; some put out the sacred fires; some urinated on the sacrificial hearths; and still others broke the boundaries of the sacrificial enclosures. 16. Some bound the assembled Munis with cords; some threatened and abused their wives; and some chased and caught hold of the Devas who were found running away to escape. 17. Maniman caught and bound Bhṛigu; Virabhadra, Prajapati Daksha; Chandisa, Pushan; and Nandiswara, Bhaga. 18. Seeing all this and being hit with stones, all the sacrificial priests, the Devas and the assembled guests ran away in all directions. 19. Virabhadra pulled off the hairs of the moustache of Bhṛigu, the priest who made the sacrificial offer-

भगस्य नेत्रे भगवान् पातितस्य रुषा भुवि ।
 पूष्णश्चापातयद्दन्तान् कालिङ्गस्य यथा बलः ।
 आक्रम्योरसि दक्षस्य शितधारेण हेतिना ।
 शस्त्रैरस्त्रान्वितैरेवमभिन्नत्वचं हरः ।
 दृष्ट्वा सञ्जपनं योगं पशूनां स पतिर्मखे ।
 साधुवादस्तदा तेषां कर्म तत्तस्य शंसताम् ।
 जुहावैतच्छिरस्तस्मिन् दक्षिणाग्नावर्षितः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां

ings with Sruva in hand, because this Bhrigu had ridiculed Sri Rudra, twirling his moustache. 20. He plucked out the eyeballs of Bhaga, whom he had in great anger thrown down to the earth; for it was with those eyes that he had encouraged Daksha to insult Sri Rudra. 21. Just as Balarama knocked out the teeth of the king of Kalinga, he knocked out the teeth of Pushan stretched on the ground; for it was with the display of those teeth that he laughed when Sri Rudra was insulted and cursed by Daksha. 22. Standing on the chest of Daksha, Virabhadra tried to sever his head with a sharp sword, but failed to do so. 23. He found it impossible to cut even the skin of

उज्जहार सदःस्थोऽक्ष्णा यः शपन्तमसूचत् ॥20॥
 शप्यमाने गरिमणि योऽहसद्दर्शयन्दतः ॥21॥
 छिन्दन्नपि तदुद्धर्तुं नाशक्नोत् त्र्यम्बकस्तदा ॥22॥
 विस्मयं परमापन्नो दध्यौ पशुपतिश्चिरम् ॥23॥
 यजमानपशोः कस्य कायात्तेनाहरच्छिरः ॥24॥
 भूतप्रेतपिशाचानामन्येषां तद्विपर्ययः ॥25॥
 तद्देवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम् ॥26॥

चतुर्थस्कन्धे दक्षयज्ञविध्वंसो नाम पञ्चमोऽध्यायः ॥ 5॥

Daksha with any of his divine weapons. Astonished at it, he thought deeply to solve the mystery. 24. He then came to understand that the sacrificial method of slaughtering the victim had to be adopted here, and so he beheaded Daksha Prajapati in that way, making him the sacrificial animal. 25. At that time there was the tumultuous sound of Bhutas, Pretas and Pisachas acclaiming the act: there were also cries of protest from others. 26. The terrific Virabhadra made an offering of Daksha's severed head in the sacrificial fire called Dakshinagni. Then he set fire to the whole campus where the Yajna was being held, and returned to Kailasa.

अथ षष्ठोऽध्यायः

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः ।
 संचिन्नभिन्नसर्वाङ्गाः सत्त्विकसभ्या भयाकुलाः ।
 उपलभ्य पुरैवैतद्भगवानब्जसम्भवः ।

शूलपट्टिशनिस्त्रिशगदापरिधमुद्गरैः ॥ 1॥
 स्वयंभुवे नमस्कृत्य कात्स्न्येनैतन्न्यवेदयन् ॥ 2॥
 नारायणश्च विश्वात्मा न कस्याध्वरमीयतुः ॥ 3॥

Skandha IV : Chapter 6

PROPITIATION OF SRI RUDRA

Devas resorting to Brahma (1-7)

Maitreya said: 1-2. Thus the Devas were utterly defeated by Rudra's host. Wounded all over their bodies with the weapons of the latter, weapons like the

trident, Pattisa, sword, mace, shield and hammer, they, along with the sacrificing Rishis, approached the self-born Brahma and informed him of the situation. 3. The lotus-born Brahma, and Lord Narayana, the soul of the world.

तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि । क्षेमाय तत्र सा भूयान्न प्रायेण ब्रूषताम् ॥ 4॥
 अथापि यूयं कृतकिल्बिषा भवं ये बर्हिषो भागभाजं परादुः ।
 प्रसादयध्वं परिशुद्धचेतसा क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् ॥ 5॥
 आशासाना जीवितमध्वरस्य लोकः सपालः कुपिते न यस्मिन् ।
 तमाशु देवं प्रियया विहीनं क्षमापयध्वं हृदि विद्धं दुरुक्तैः ॥ 6॥
 नाहं न यज्ञो न च यूयमन्ये ये देहभाजो मुनयश्च तत्त्वम् ।
 विदुः प्रमाणं बलवीर्ययोर्वा यस्यात्मतन्त्रस्य क उपायं विधित्सेत् ॥ 7॥
 स इत्थमादिश्य सुरानजस्तैः समन्वितः पितृभिः सप्रजेशैः ।
 ययौ स्वधिष्ण्यान्निलयं पुरद्विषः कैलासमद्रिप्रवरं प्रियं प्रभोः ॥ 8॥
 जन्मौषधितपोमन्त्रयोगसिद्धैर्नरेतरैः । जुष्टं किन्नरगन्धर्वैरप्सरोग्भिर्वृतं सदा ॥ 9॥
 नानामणिमयैः शृङ्गैर्नानाधातुविचित्रितैः । नानाद्रुमलतागुल्मैर्नानामृगगणावृतैः ॥ 10॥
 नानामलप्रस्रवणैर्नानाकन्दरसानुभिः । रमणं विहरन्तीनां रमणैः सिद्धयोषिताम् ॥ 11॥
 मयूरकेकाभिरुतं मदान्धालिविर्मूर्च्छितम् । प्लावितै रक्तकण्ठानां कूजितैश्च पतत्त्रिणाम् ॥ 12॥
 आह्वयन्तमिवोद्धस्तैर्द्विजान् कामदुर्घैर्द्रुमैः । व्रजन्तमिव मातङ्गैर्गन्तमिव निर्झरैः ॥ 13॥

had abstained from attending that Yajna, in which there was no place for Rudra, as they knew what was going to happen. 4. On hearing their representation, Brahma told the Devas that generally even attempts to retaliate the wrongs done by persons of great puissance are likely to come to grief. Then what to say about the consequences when, without reason, wanton insult is heaped on such persons! 5. You, who have wantonly offended Sri Rudra by withholding the portion of the sacrifice to which Sri Rudra is fully entitled, have now got to approach him with a contrite heart, fall at his lotus-feet and beseech his pardon. He is easy to please. 6. Sri Rudra's anger can destroy the whole world with its protecting deities. If you want to revive the Yajna and complete it, you must now quickly seek pardon of him, whose heart has been wounded by the death of his consort and the harsh words used against him. 7. He is one about whose true nature, power and strength none of us, including myself, Indra, yourself and other creatures,

have any inkling. What else but asking his pardon can we do to propitiate such a being who is self-sufficient and depends on no one else for anything?

Description of Kailasa (8-22)

8. Instructing the Devas thus, he, Brahma, accompanied by these Devas, Pitris and Prajapatis, left his abode for Kailasa, the chief of mountains and the favourite abode of Sri Rudra. 9. Kailasa is the resort of superhuman beings who have attained to Siddhis by birth, or through Mantras, potent herbs, austerity, or Yoga, and it is always thronged by Kinnaras, Gandharvas and Apsaras. 10-11. It has peaks full of precious gems, and it shines in different colours on account of its metallic composition. Trees, creepers, bowers and animals of several kinds abound there. Waterfalls, caves and spacious mountain slopes add to its beauty. The Siddhas and their wives find it an exciting place for their love sports. 12-13. The musical sound of peacocks, the humming of inebriated honey-bees, and the protracted cooing

मन्दारैः पारिजातैश्च सरलैश्चोपशोभितम् ।
 चूतैः कदम्बैर्नीपैश्च नागपुन्नागचम्पकैः ।
 स्वर्णार्णशतपत्रैश्च वररेणुकजातिभिः ।
 पनसोदुम्बराश्वत्थप्लक्षान्यग्रोधहिङ्गुभिः ।
 खर्जूराभ्रातकाम्राद्यैः प्रियालमधुकेज्जुदैः ।
 कुमुदोत्पलकल्लारशतपत्रवर्द्धभिः ।
 मृगैः शाखामृगैः क्रोडैर्मृगेन्द्रैर्ऋक्षशल्यकैः ।
 कर्णान्त्रैकपदाश्वास्यैर्निर्जुष्टं वृकनाभिभिः ।
 पर्यस्तं नन्दया सत्याः स्नानपुण्यतरोदया ।
 ददृशुस्तत्र ते रम्यामलकां नाम वै पुरीम् ।
 नन्दा चालकनन्दा च सरितौ बाह्यतः पुरः ।
 ययोः सुरस्त्रियः क्षत्तरवरुह्य स्वधिष्यतः ।
 ययोस्तत्स्नानविभ्रष्टनवकुङ्कुमपिञ्जरम् ।

तमालैः शालतालैश्च कोविदारासनार्जुनैः ॥14॥
 पाटलाशोकबकुलैः कुन्दैः कुरबकैरपि ॥15॥
 कुब्जकैर्मल्लिकामिश्र माधवीमिश्र मण्डितम् ॥16॥
 भूर्जैरोषधिभिः पूगै राजपूगैश्च जम्बुभिः ॥17॥
 द्रुमजातिभिरन्यैश्च राजितं वेणुकीचकैः ॥18॥
 नलिनीषु कलं कूजत्वग्द्वन्द्वोपशोभितम् ॥19॥
 गवयैः शरभैर्व्याघ्रै रुरुभिर्महिषादिभिः ॥20॥
 कदलीषण्डसंरुद्धनलिनीपुलिनश्रियम् ॥21॥
 विलोक्य भूतेशगिरिं विबुधा विस्मयं ययुः ॥22॥
 वनं सौगन्धिकं चापि यत्र तन्नाम पङ्कजम् ॥23॥
 तीर्थपादपदाम्भोजरजसातीव पावने ॥24॥
 क्रीडन्ति पुंसः सिञ्चन्त्यो विगाह्य रतिकर्शिताः ॥25॥
 वितृषोऽपि पिबन्त्यम्भः पाययन्तो गजागजीः ॥26॥

of Kokilas and other sweet-singing birds fill the place. The waving branches of tall fruit-trees seem to invite the birds. As elephants move through the woods, the movement of the tree-tops makes one feel that the trees are moving, while the sound of the waterfall from unseen sources makes one think that the forest is speaking. 14-16. It is beautified by flowering trees like Mandara, Parijata, Sarala, Tamala, Sala, Tala, Kovidara, Asana, Arjuna, Chuta, Kadamba, Nipa, Punnaga, Champaka, Patala, Asoka, Bakula, Kunda, Kurabaka. Satapatra, Varare-nuka, Malati, Mallika and jasmine. 17-18. Its attractiveness is further enhanced by the presence of various trees like jack, Udumbara, Aswattha, mango, Priyala, Madhukam, Ingudam, bamboo, sugarcane and many others. 19. The place is made attractive by the cooing and chirping birds that flutter over the water lilies, lotuses and other kinds of flowers abounding in its lakes. 20-22. It has lakes that are surrounded by forests of plantain trees and frequented by animals like deer, monkeys, wild boars, lions,

wild cattle, tigers, wild buffaloes, wolves, musk deer and several other species. And the whole region is surrounded by the river Nanda, whose waters were sanctified by Sati when she bathed in them. The Devas and other followers of Daksha were astonished to see the sublimity of the region.

Description of Alakapuri and Saugandhika Forest (23-31)

23. There they saw the most attractive city called Alakapuri, where there is a forest of Saugandhikas, a kind of flower belonging to the species of lotus. 24. Alakapuri is surrounded by the two rivers Nanda and Alakananda, which are sanctified by the dust of Sri Rudra's feet. 25. O Vidura! The women of Indra's heaven, exhausted by amorous indulgences, come down into these rivers and engage themselves in water-sports with their consorts. 26. The water of these rivers, red with the saffron from the bodies of these bathing beauties, is being drunk by the male elephants after they

तारहेममहारत्नविमानशतसंकुलाम् ।
 हित्वा यक्षेश्वरपुरीं वनं सौगन्धिकं च तत् ।
 रक्तकण्ठखगानीकस्वरमण्डितषट्पदम् ।
 वनकुञ्जरसंघट्टहरिचन्दनवायुना ।
 वैदूर्यकृतसोपाना वाप्य उत्पलमालिनीः ।
 स योजनशतोत्सेधः पादोनविटपायतः ।
 तस्मिन् महायोगमये मुमुक्षुशरणे सुराः ।
 सनन्दनाद्यैर्महासिद्धैः शान्तैः संशान्तविग्रहम् ।
 विद्यातपोयोगपथमास्थितं तमधीश्वरम् ।
 लिङ्गं च तापसाभीष्टं भस्मदण्डजटाजिनम् ।
 उपविष्टं दर्भमय्यां वृक्ष्यां ब्रह्म सनातनम् ।
 कृत्वोरौ दक्षिणे सव्यं पादपद्मं च जानुनि ।

जुष्टां पुण्यजनस्त्रीभिर्यथा खं सतडिद्धनम् ॥27॥
 द्रुमैः कामदुर्घैर्हृद्यं चित्रमाल्यफलच्छदैः ॥28॥
 कलहंसकुलप्रेष्ठं खरदण्डजलाशयम् ॥29॥
 अधि पुण्यजनस्त्रीणां मुहुरन्मथयन् मनः ॥30॥
 प्राप्ता किम्पुरुषैर्दृष्ट्वा त आराद्दृशुर्वटम् ॥31॥
 पर्यक्कृताचलच्छाद्यो निर्नीडस्तापवर्जितः ॥32॥
 ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम् ॥33॥
 उपास्यमानं सख्या च भर्त्रा गुह्यकरक्षसाम् ॥34॥
 चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम् ॥35॥
 अङ्गेन सन्ध्याभ्ररुचा चन्द्रलेखां च बिभ्रतम् ॥36॥
 नारदाय प्रवोचन्तं पृच्छते शृण्वतां सताम् ॥37॥
 बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया ॥38॥

have helped their females to drink. 27. Spread all over are residential pavilions inlaid with gold and silver and studded with diamonds, which look like a sky with sombre clouds illumined by streaks of lightning.

28-31. Passing through Alakapuri, they saw the Saugandhika forest, which is beautified with trees having various kinds of flowers, fruits and leaves; where the sweet sounds of the Kokila make the humming of the honey-bees merely tolerable by contrast; where the lakes teem with that type of lotus flower of which royal swans are most fond; where the sandalwood trees, crushed by the rubbing of wild elephants, emit an inebriating fragrance that agitates the minds of all the womenfolk there; which has bathing tanks with plenty of lotuses and steps made of precious metals and stones; and which forms the favourite haunt of Kimpurushas. Far away from all this, they sighted a banyan tree.

Rudra under the Banyan Tree (32-38)

32. That banyan tree was one hundred Yojanas in height, with branches seventy-five Yojanas in length extending on all

sides. There was perpetual shade all around it, and the tree was free of birds. 33. Underneath that tree, bathed in a spiritual atmosphere, and affording shelter to all seekers of liberation, sat Sri Rudra. To the Devas he looked like the god of death, with all his anger spent. 34. Sanandana and other sages of calm demeanour, as well as Kubera, the chief of the Guhyakas, were attending on Siva, a veritable abode of peace. 35. Friend of the whole world that he was, he always engaged himself out of love in the practice of worship, concentration and Samadhi for the good of all. 36. He wore all the emblems of an ascetic—ashes, a staff, matted locks and the like. The crescent moon peeped from his body that had the tint of the evening clouds. 37. Seated on a bed of Darbha grass, he was imparting knowledge regarding the eternal Brahman to Narada and other sages, who were questioning him and listening to his words with great reverence. 38. He sat there with his left leg on the right thigh and his left hand on the left knee, with a Japa-mala on his left wrist, and the other hand held in the teaching pose.

तं ब्रह्मनिर्वाणसमाधिमाश्रितं व्युपाश्रितं गिरिशं योगकक्षाम् ।
 सलोकपाला मुनयो मनूनामाद्यं मनं प्राञ्जलयः प्रणेमुः ॥39॥
 स तूपलभ्यागतमात्मयोनिं सुरासुरेशैरभिवन्दिताङ्घ्रिः ।
 उत्थाय चक्रे शिरसाभिवन्दनमर्हत्तमः कस्य यथैव विष्णुः ॥40॥
 तथापरे सिद्धगणा महर्षिभिर्ये वै समन्तादनु नीललोहितम् ।
 नमस्कृतः प्राह शशाङ्कशेखरं कृतप्रणामं प्रहसन्निवात्मभूः ॥41॥

ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनिबीजयोः । शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् ॥42॥
 त्वमेव भगवन्नेतच्छिवशक्तयोः सरूपयोः । विश्वं सृजसि पास्यसि क्रीडन्नूर्णपटो यथा ॥43॥
 त्वमेव धर्मार्थदुघाभिपत्तये दक्षेण सूत्रेण ससर्जिताध्वरम् ।
 त्वयैव लोकेऽवसिताश्च सेतवो यान् ब्राह्मणाः श्रद्धते धृतव्रताः ॥44॥
 त्वं कर्मणां मङ्गल मङ्गलानां कर्तुः स्म लोकं तनुषे स्वः परं वा ।
 अमङ्गलानां च तमिस्रमुल्बणं विपर्ययः केन तदेव कस्यचित् ॥45॥
 न वै सतां त्वच्चरणापितात्मनां भूतेषु सर्वेष्वभिपश्यतां तव ।
 भूतानि चात्मन्यपृथग्दिदृक्षतां प्रायेण रोषोऽभिभवेद्यथा पशुम् ॥46॥
 पृथग्धियः कर्मदृशो दुराशयाः परोदयेनापितद्द्रुजोऽनिशम् ।
 परान् दुरुक्तैर्वितुदन्त्यरुन्तुदास्तान् मा वधीद्वैववधान् भवद्विधः ॥47॥

Hymn to Rudra (39-53)

39. Seeing Rudra as described above, all the guardian angels of the quarters and the sages saluted him, the first of the Manus, who is ever absorbed in the intuition of Brahman and established in the way of Yoga. 40. Sri Rudra who was an object of adoration for both Devas and Asuras, rose from his seat when he saw Brahma and prostrated himself before him as Vamana, the Divine incarnate, did before his father Kasyapa Prajapati. 41. The Siddhas and Maharshis who were sitting around Rudra also got up and made prostrations to Brahma. After being adored by all including Rudra, Brahma began to speak to Rudra as follows:

42. I know you to be that Brahman, the Lord of all—supreme over Sakti and Siva, the womb and the seed of the worlds. 43. You, the Lord Supreme,

do verily start as undivided Siva-Sakti, projecting and withdrawing the universe as the spider does its web. 44. For the protection of the Veda which gives man virtue and wealth, you ordained Yajna through the instrumentality of Daksha. The codes of morality and other disciplines were ordained by you. Brahmanas observe these commandments of yours sincerely. 45. You alone award heaven or the worlds of bliss to those who do good in life, and hell to those who do the contrary. How then can what is contrary to this law happen, as in the case of Daksha, who was performing a holy sacrifice for the strengthening of the Vedic teachings? 46. Even those holy men who have surrendered themselves at your feet and who therefore see you in everything and all things as one with you, the Atman, are not generally overcome by anger like animals. 47. Therefore great personages like you

यस्मिन् यदा पुष्करनाभमायया दुरन्तया स्पृष्टधियः पृथग्दृशः ।
 कुर्वन्ति तत्र ह्यनुकम्पया कृपां न साधवो दैवबलात्कृते क्रमम् ॥48॥
 भवांस्तु पुंसः परमस्य मायया दुरन्तयास्पृष्टमतिः समस्तदृक् ।
 तया हतात्मस्वनुकर्मचेतःस्वनुग्रहं कर्तुमिहार्हसि प्रभो ॥49॥
 कुर्वध्वरस्योद्धरणं हतस्य भोस्त्वयासमाप्तस्य मनो प्रजापतेः ।

न यत्र भागं तव भागिनो ददुः कुयज्विनो येन मखो निनीयते ॥50॥

जीवताद्यजमानोऽयं प्रपद्येतामिणी भगः । भृगोः श्मश्रूणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ॥51॥
 देवानां भग्नगात्राणामृत्विजां चायुधाश्मभिः । भवतानुगृहीतानामाशु मन्योस्त्वनातुरम् ॥52॥
 एष ते रुद्र भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै । यज्ञस्ते रुद्रभागेन कल्पतामद्य यज्ञहन् ॥53॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे रुद्रसाल्त्वनं नाम षष्ठोऽध्यायः ॥ 6॥

should never retaliate towards persons who are entrenched in a divisive world-view, who are firmly pursuing the path of Vedic ritualism, and who are hard-hearted and jealous, even if these God-forsaken people indulge in intolerably abusive words that pierce the heart. 48. Great men show extreme tolerance and never an attitude of vengeance, towards the mistakes committed by persons whose minds have been stricken by the Lord's Maya with a divisive outlook and the infatuation arising from it. 49. You are not affected by the Lord's mysterious power of Maya, and are all-knowing. So, O Lord, it behoves you to bless those on whom the infatuation of Maya acts and whose thoughts are guided by the tendencies of the Karma they have acquired in the past.

50. O great one! Deign to take steps to complete the Yajna of Daksha that has been obstructed and brought to an untimely end, in spite of the fact that these evil-minded priests officiating at the Yajna have failed to allot the Yajna portion due to you, who are the bestower of the fruits of Yajna. 51. May Daksha, the master of the Yajna, come back to life! May Bhaga's eyes be restored! May Bhrgu get back his beard and Pushan his broken teeth! 52. May the Devas and the sacrificial priests who have been wounded by weapons and stones be made whole very soon by your grace! 53. O Rudra! Let the whole of the remaining parts of the Yajna be made your portion. O destroyer of Yajna! Let the Yajna be now completed with your portion restored.

अथ सप्तमोऽध्यायः

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता । अभ्यधायि महाबाहो प्रहस्य श्रूयतामिति ॥ 1॥

भीमहृदेव उवाच

नाचं प्रजेश बालानां वर्णये नानुचिन्तये । देवमायामिभूतानां वण्डस्तत्र धृतो मया ॥ 2॥
 प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः । मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः ॥ 3॥
 पूषा तु यजमानस्य द्बिज्जुर्जक्षतु पिष्टमुक् । देवाः प्रकृतसर्वाङ्गा ये म उच्छेषणं ददुः ॥ 4॥
 बाहुभ्यामश्विनोः पूष्णो हस्ताभ्यां कृतबाहवः । भवन्त्वध्वर्यवश्चान्ये वस्तदमभुर्मृगुर्मवेत् ॥ 5॥

मैत्रेय उवाच

तदा सर्वाणि भूतानि श्रुत्वा मीढुष्टमोदितम् । परितुष्टात्ममिस्तात साधु साध्वित्यथानुवन् ॥ 6॥
 ततो मीढ्वांसमामन्त्र्य सुनासीराः सहर्षिभिः । भूयस्तद्देवयजनं समीढ्वद्वेधसो ययुः ॥ 7॥
 विधाय कात्स्न्येन च तद्यदाह भगवान् भवः । सन्दधुः कस्य कायेन सवनीयपशोः शिरः ॥ 8॥
 सन्धीयमाने शिरसि दक्षो रुद्राभिवीक्षितः । सद्यः सुप्त इवोत्स्थौ ददृशे चाग्रतो मृडम् ॥ 9॥
 तदा वृषध्वजद्वेषकलिलात्मा प्रजापतिः । शिवावलोकादभवच्छरद्भ्रव इवामलः ॥ 10॥

Skandha IV : Chapter 7

THE COMPLETION OF DAKSHA'S SACRIFICE

Rudra placated by the Efforts of the Devas (1-12)

Maitreya said: 1. O Vidura! Hearing these words of Brahma, Sri Rudra was very much pleased and he replied smiling: 2. I never take a really serious view of the transgressions of Jivas who are under the deluding influence of the Lord's Maya. In the case of Daksha, I did all this in order to effect a purification in him, and not out of revenge. 3. The Prajapati whose head was burnt, will have the head of a goat in its place. Bhaga will see his portion of the sacrifice through the eyes of Mitra. 4. Let Pushan, who has lost his teeth, have for his food powdered rice, or let him masticate with the teeth of the master of the sacrifice. And may those Devas who gave the remnants of the Yajna as the portion due to me, have their limbs restored. 5. The Adhvarya and the sacri-

ficial priests who have lost their arms, will have hands generated from those of the Asvini Devas and Pushan. Let Bhrigu have a goat's beard in place of his lost one.

Maitreya said: 6. O Vidura! All persons who heard these words of Rudra acclaimed it as satisfactory. 7. The Devas then prayed to Rudra that he himself should proceed to the sacrificial site and set everything right. So the party of Brahma, the Rishis and the Devas started to that site, accompanied by Sri Rudra. 8. They did everything as directed by Sri Rudra, and then taking the head of the sacrificial goat, connected it to the trunk of the dead body of Daksha Prajapati. 9. As Rudra cast his benign glance on the reconstructed body of Daksha, he came to life again as a person awakes from sleep. The first sight he saw was Sri Rudra standing before him. 10. Thereupon the vision of Siva puri-

भवस्तवाय कृतधीर्नाशकनोदनुरागतः । औत्कण्ठ्याद्वाष्पकलया संपरेतां सुतां स्मरन् ॥11॥
 कृच्छ्रात्संस्तभ्य च मनः प्रेमविह्वलितः सुधीः । शशंस निर्व्यलीकेन भावेनेशं प्रजापतिः ॥12॥

दक्ष उवाच

भूयाननुग्रहं अहो भवता कृतो मे दण्डस्त्वया मयि यदपि प्रलब्धः ।
 न ब्रह्मबन्धुषु च वां भगवन्नवज्ञा तुभ्यं हरेश्च कुत एव धृतव्रतेषु ॥13॥
 विद्यातपोव्रतधरान् मुखतः स्म विप्रान् ब्रह्मात्मतत्त्वमवितुं प्रथमं त्वमस्त्राक् ।
 तद्ब्राह्मणान् परम सर्वविपत्सु प्राप्तिं पालः पशूनिव विभो प्रगृहीतदण्डः ॥14॥
 योऽसौ मया विदिततत्त्वदृशा सभायां क्षिप्तो दुरुक्तिविशिखैरगण्य तन्माम् ।
 अर्वाक् पतन्तमर्हत्तमनिन्दयापाद् दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ॥15॥

मैत्रेय उवाच

क्षमाप्यैवं स मीढ्वांसं ब्रह्मणा चानुमन्त्रितः । कर्म सन्तानयामास सोपाध्यायार्त्विगादिभिः ॥16॥
 वैष्णवं यज्ञसन्तत्यै त्रिकपालं द्विजोत्तमाः । पुरोडाशं निरवपन् वीरसंसर्गशुद्धये ॥17॥
 अध्वर्युणाऽऽत्तहविषा यजमानो विशाम्पते । धिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ॥18॥

fied the Prajapati's mind that had till then been made turbid by his hatred of him, just as the season of Sarat clarifies the waters of muddy lakes. 11. The Prajapati wanted to glorify Rudra with a hymn, but failed to do so because of the tears that began to flow from his eyes due to the upsurge of feelings caused by the memory of his late daughter. 12. Controlling his feeling in a way, the high-souled Prajapati, whose mind was melting with love, now addressed a hymn to Rudra in a highly devotional mood.

Daksha's Repentance; Sri Hari's Appearance (13-25)

Daksha said: 13. Though I insulted you, you have bestowed a great blessing on me. For you did not leave me where I was, but inflicted on me a punishment that has led to my correction. You and Sri Hari never despise even a degraded Brahmana; much less would you do so in regard to a Brahmana under vows for a sacred undertaking. 14. Assuming the form of Brahma, you created from your face the Brahmanas endowed

with learning, austerity, sacred vows and observances etc. in order to sustain the knowledge connected with the Atman in this world. Consequently, just as a cowherd with a rod in hand protects the cows from external danger and keeps them within proper bounds with the help of his rod, so do you with the Brahmanas. 15. May the Lord take satisfaction in his own noble act of bestowing this gracious glance on me and saving me from the hell to which I would otherwise have been condemned for insulting a great one in an assembly with piercing words of abuse owing to my ignorance of the Truth.

Maitreya said: 16. Propitiating Sri Rudra in this way, Daksha was commanded by Brahma to complete the Yajna, and he did so with the assistance of the preceptor, the sacrificial priests and the fires. 17. The Brahmanas made offerings of three Kapalas of Purodāsa (sacrificial food of ground rice) to Rudra in order to amend for the miscarriage of the Yajna and to sanctify the sacrificial hall rendered impure by the contact of the goblins. 18. O Vidura!

तदा स्वप्रभया तेषां द्योतयन्त्या दिशो दश । मुष्णंस्तेज उपानीतस्ताक्ष्येण स्तोत्रवाजिना ॥19॥
 श्यामो हिरण्यरशनोऽर्ककिरीटजुष्टो नीलालकभ्रमरमण्डितकुण्डलास्यः ।
 कम्ब्वज्रचक्रशरचापगदासिचर्मव्यग्रैर्हिरण्यभुजैरिव कर्णिकारः ॥20॥
 वक्षस्यधिश्रितवधूर्वनमात्युदारहासावलोककलया रमयंश्च विश्वम् ।
 पार्श्वभ्रमद्वयजनचामरराजहंसः श्वेतातपत्रशशिनोपरि रज्यमानः ॥21॥
 तमुपागतमालक्ष्य सर्वे सुरगणादयः । प्रणेमुः सहस्रोत्थाय ब्रह्मेन्द्रव्यक्षनायकाः ॥22॥
 तत्तेजसा हतरुचः सन्नजिह्वाः ससाध्वसाः । मूर्ध्ना धृताञ्जलिपुटा उपतस्थुरधोक्षजम् ॥23॥
 अप्यर्वाग्वृत्तयो यस्य महि त्वात्ममुवादयः । यथामति गृणन्ति स्म कृतानुग्रहविग्रहम् ॥24॥
 दक्षो गृहीतार्हणसादनोत्तमं यज्ञेश्वरं विश्वसृजां परं गुरुम् ।
 सुनन्दनन्दाद्यनुगैर्वृतं मुदा गृणन् प्रपेदे प्रयतः कृताञ्जलिः ॥25॥
 दक्ष उवाच
 शुद्धं स्वधाम्न्युपरताखिलबुद्धयवस्थं चिन्मात्रमेकमस्यं प्रतिषिध्य मायाम् ।
 तिष्ठंस्तयैव पुरुषत्वमुपेत्य तस्यामास्ते भवानपरिशुद्ध इवात्मतन्त्रः ॥26॥

Afterwards when, with the sacrificial offerings in hand, the master of the Yajna along with the sacrificial priest Adhvaryu meditated with a pure heart on Sri Hari, He (Hari) immediately appeared in the very form meditated upon by them. 19. His brilliance, illuminating the ten directions, eclipsed the lustre of all the other assembled divinities, as He was ushered in by His vehicle Garuda, who had the Sama-mantras, Brihad and Radhantara, as his wings. 20. He was blue in colour; He had a golden-hued wearing-cloth and a diadem brilliant like the sun; His face was rendered attractive by His ear ornaments and by the curly locks that resembled honey beetles. His hands bearing His divine insignia—the conch, discus, mace, lotus, bow, arrow, sword, and shield—and held up in eagerness to protect the devotees, looked like the branches of a Karnikara tree in blossom. 21. The goddess Sri dwelt on His chest, as did the floral wreath, the Vanamala. His smile and his looks showered joy on everyone around. He was being fanned on both sides with two white chamaras, resembling

ing two royal swans, and above Him shone the ceremonial white umbrella like the moon itself. 22. On His arrival all the Devas headed by Brahma, Sri Rudra and Indra made prostrations before Him. 23. Their lustre eclipsed by His, their voices trembling, their minds agitated by intense feelings, and their hands held in salutation, they began to praise that transcendent Being. 24. Brahma and others, who were expressions of His glory, though unable to understand fully the greatness of that Being, yet according to their capacity praised Him who had assumed this form for their blessing. 25. With palms joined in salutation and surrendering himself at His feet, Daksha then extolled the Lord, who is the teacher of all Prajapatis, who was attended on by Sunanda, Nanda and others, and who had graciously accepted the ingredients of worship offered by him.

Hymns in Praise of Sri Hari (26-47)

Daksha said: 26. The one eternally independent entity transcending Maya and surpassing all states of the Buddhist

ऋत्विज ऊचुः

तत्त्वं न ते वयमनञ्जन रुद्रशापात्कर्मण्यवग्रहधियो भगवन् विदामः ।
धर्मोपलक्षणमिदं त्रिवृद्ध्वराख्यं ज्ञातं यदर्थमधिदैवमदोव्यवस्थाः ॥27॥

सदस्या ऊचुः

उत्पत्त्यध्वन्यशरण उरुक्लेशदुर्गेऽन्तकोग्रव्यालान्विष्टे विषयमृगतृष्यात्मगेहोरुभारः ।
द्वन्द्वश्वत्रे खलमृगभये शोकदावेज्जसार्थः पादौकस्ते शरणद कदा याति कामोपसृष्टः ॥28॥

रुद्र उवाच

तव वरद वराङ्घ्रावाशिषेहाखिलार्थं ह्यपि मुनिभिरसक्तैरादरेणार्हणीये ।
यदि रचितधियं माविद्यलोकोऽपविद्धं जपति न गणये तत्त्वत्परानुग्रहेण ॥29॥

भृगुरुवाच

यन्मायया गहनयापहृतात्मबोधा ब्रह्मादयस्तनुभृतस्तमसि स्वपन्तः ।
नात्मन् श्रितं तव विदन्त्यधुनापि तत्त्वं सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः ॥30॥

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थभेदग्रहैः पुरुषो यावदीक्षेत् ।
ज्ञानस्य चार्थस्य गुणस्य चाश्रयो मायामयाद् व्यतिरिक्तो यतस्त्वम् ॥31॥

—pure, fearless and of the essence of Consciousness—Thou nonetheless dost manifest Thyself at the same time as a limited being with imperfections. Thou, the eternally free, alone can do this. *The sacrificial priests said: 27.* O immaculate One! Due to the curse of Rudra (Nandikeswara), we have been deprived of the knowledge of Thy true nature and have got bogged down in ritualism with a view to the fulfilment of low desires. We know only the sacrificial cult, dealing with Dharma as proclaimed by the Veda, for the sake of which this system of Divinities has come into being. *The assembled seers said: 28.* Look at the predicament of man traversing the paths of Samsara through the forest of Ignorance! O Shelter-giver! The paths are difficult to tread, beset with obstacles and without protection. The fierce serpent of Death is always waiting to spring upon the traveller. The mirage of sense-objects allures him. The burden of one's body and worldly concerns sits heavily on him. The pitfalls of happiness and sorrow endanger his

path. The wild beasts of evil men threaten his safety. And he is ever stricken with the malady of sexuality. How and when can man, caught up in such a predicament, obtain shelter at Thy feet, unless it be by Thy abounding grace? *Rudra said: 29.* O Boon-giver! Though devotion to Thy feet can bestow all the desirable objects of worldly life, great sages worship Thee with pure devotion, eschewing all worldly desires. If the ignorant world considers me a mannerless and unclean vagrant, all because of the entire absorption of my mind in Thee, I care not the least for such criticism, strengthened as I am by Thy grace.

Bhrigu said: 30. All embodied beings, including Brahma, being caught in the sleep of ignorance by the influence of Thy invincible Maya and thereby deprived of the awareness of themselves as Spirit, are not able to grasp Thy truth, even though Thou abidest in them as their innermost self. May that Lord, the friend of all who take refuge in Him, be propitious unto me! *Brahma said: 31.* Thy real nature eludes the per-

इन्द्र उवाच

इवमप्यच्युत विश्वमावनं वपुरामन्वकरं मनोवृशाम् ।
सुरविद्विदक्षपणैरुदायुधैर्भुजवण्डैरुपपन्नमष्टभिः ॥32॥

पत्न्य ऊचुः

यज्ञोऽयं तव यजनाय केन सृष्टो विध्वस्तः पशुपतिनाद्य बलकोपात् ।
तं नस्त्वं शवशयनामशान्तमेघं यज्ञात्मसलिनरुषा वृशा पुनीहि ॥33॥

ऋषय ऊचुः

अनन्वितं ते भगवन् विचेष्टितं यदात्मना चरसि हि कर्म नाज्यसे ।
विभूतये यत उपसेदुरीश्वरीं न मन्यते स्वयमनुवर्ततीं भवान् ॥34॥

सिद्धा ऊचुः

अयं त्वत्कथामृष्टपीयूषनद्यां मनोवारणः क्लेशदावाग्निदग्धः ।
तृषार्तोऽवगाढो न सस्मार दावं न निष्क्रामति ब्रह्मसम्पन्नवन्नः ॥35॥

यजमान्युवाच

स्वागतं ते प्रसीदेश तुभ्यं नमः श्रीनिवास श्रिया कान्तया त्राहि नः ।
त्वामृतेऽधीश नाङ्गैर्मलः शोभते शीर्षहीनः कबन्धो यथा पूरुषः ॥36॥

ception of men endowed with the power of seeing only differences. Though the ground of all things, be they manifest as centres of consciousness, objects or attributes, Thou transcendest all products of Thy mysterious power of Maya. *Indra said:* 32. O changeless one! This form of Thine, with the divine weapons uplifted in Thy eight arms for the suppression of evil-doers, is the source of all formful existences and a fount showering bliss on the eyes and the minds of all. *The womenfolk said:* 33. O Thou, the Soul of Yajna! This Yajna was instituted by Brahma for Thy worship, but it has been obstructed and shattered by Rudra because of his anger at Daksha. O Lord! By Thy sanctifying glances deign to re-institute this Yajna that has been reduced to a joyless cremation ground. *The Rishis said:* 34. O Lord! Thy ways are mysterious in the extreme! Though Thou art engaged in the creation, preservation and destruction of the universe, with Thyself as its material and

instrumental causes, these activities do not affect Thee in the least! And though Sri, the goddess of wealth and prosperity, whom even all the Devas seek eagerly, comes seeking Thee, Thou dost not care a bit for her.

The Siddhas said: 35. The elephant of our mind, burning and thirsty in the forest fire of worldly travails, has taken a dip in the pure nectarine stream of Thy excellences and their recital. It is now completely forgetful of that fire, but it refuses to come out of that blissful river of Thy service, even like one united with Brahman. Thy Bhajanananda is indeed equal to Brahmananda itself! *The mistress of the sacrifice said:* 36. O Lord! Hail unto Thee! We offer our salutations, O Srinivasa (the Residence of Sri)! Be Thou, along with Thy consort Sri, propitious unto us and give us protection! Lord! Without Thee, a sacrifice, though otherwise full in all its parts, shines not, like a body without its head. *The Loka-*

लोकपाला ऊचुः

दृष्टः किं नो दृग्भिरसद्ग्रहैस्त्वं प्रत्यग्रद्रष्टा दृश्यते येन दृश्यम् ।
माया ह्येषा भवदीया हि भूमन् यस्त्वं षष्ठः पञ्चभिर्भासि भूतैः ॥37॥

योगेश्वरा ऊचुः

प्रेयान्न तेऽन्योऽस्त्यमुतस्त्वयि प्रभो विश्वात्मनीक्षेत्र पृथग्य आत्मनः ।
अथापि भक्त्येशतयोपधावतामनन्यवृत्त्यानुगृहाण वत्सल ॥38॥
जगदुद्भवस्थितिलयेषु दैवतो बहुभिद्यमानगुणयाऽऽत्ममायया ।
रचितात्मभेदमतये स्वसंस्थया विनिर्वर्तितभ्रमगुणात्मने नमः ॥39॥

ब्रह्मोवाच

नमस्ते श्रितसत्त्वाय धर्मादीनां च सूतये । निर्गुणाय च यत्काष्ठां नाहं वेदापरेऽपि च ॥40॥
अग्निरुवाच

यत्तेजसाहं सुसमिद्धतेजा हव्यं वह्ने स्वध्वर आज्यसिक्तम् ।
तं यज्ञियं पञ्चविधं च पञ्चभिः स्विष्टं यजुभिः प्रणतोऽस्मि यज्ञम् ॥41॥

palas said: 37. Thou art the innermost Seer within all beings, by whose presence all objects of perception become manifest. So how can our power of perception, which is fit to grasp only the objects of the world, reveal Thee, the ultimate subject? It is indeed by the power of Thy Maya that Thou, the transcendent sixth sense, appearest as the five sense-objects and their combinations perceivable by the five senses. *The Yogiswaras said: 38.* There is none dearer to Thee than the devotee who sees Thee, the Soul of all, as non-separate from his own being (or as the all-inclusive Being of whom his own self is an inseparable part). Yet, O Lord! O Dear one! Bless us who contemplate Thee with unswerving devotion! For we feel the need of the support of Thy blessing to succeed in our efforts. *39.* In the work of the creation, preservation and destruction of the worlds, Thou, acting in accordance with the Karma of Jivas, dost manifest Thyself as this world of differences through Thy inherent and mysterious power of Maya. Yet all these changes do not

affect Thee in the least, and Thou remainest as the transcendent Self beyond all the mutations caused by the Gunas of Prakriti. Salutations to Thee!

Sabda-Brahma said: 40. Salutations to Him who, embodied in the form of Suddha-sattva, revealest the Dharma, but who at the same time, is the Impersonal and the Absolute Being, transcending all forms and all the Gunas of Prakriti. How the same being can be simultaneously both Personal and Impersonal, with Gunas and without Gunas, is a mystery regarding Thy ultimate nature, to which no philosophy, including that of the Veda, can give a final solution.

Agni said: 41. He by whose brilliance I (fire), fed by ghee, receive the capacity to burn bright at the Vedic sacrificial altar and become the medium for conveying the oblations to the gods; He who assumes the sacrificial form consisting of the five kinds of sacrifice (known as the Agnihotra, Darsapurnamasa, Chaturmasya, Pasu and Soma), wherein He is invoked by five kinds of Sama hymns—to that Supreme Being manifest as

देवा ऊचुः

पुरा कल्पापाये स्वकृतमुदरीकृत्य विकृतं त्वमेवाद्यस्तस्मिन् सलिल उरगेन्द्राधिपयने ।
पुमान् शेषे सिद्धैर्हृदि विमृशिताध्यात्मपदविः स एवाद्याक्ष्णोर्यः पयि चरसि भृत्यानवसिनः ॥42॥

गन्धर्वा ऊचुः

अंशांशास्ते देव भरीच्यादय एते ब्रह्मेन्द्राद्या देवगणा रुद्रपुरोगाः ।
क्रीडाभाण्डं विश्वमिदं यस्य विभूमन् तस्मै नित्यं नाथ नमस्ते करवाम ॥43॥

विद्याधरा ऊचुः

त्वन्माययार्थमभिपद्य कलेवरेऽस्मिन् कृत्वा ममाहमिति दुर्मतिरुत्पथैः स्वैः ।
क्षिप्तोऽप्यसद्विषयलालस आत्ममोहं युष्मत्कथामृतनिषेवक उद्व्युदस्येत् ॥44॥

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्धर्मपात्राणि च ।
त्वं सदस्यत्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥45॥
त्वं पुरा गां रसाया महासूकरो दंष्ट्रया पद्भिर्नीं वारणेन्द्रो यथा ।
स्तूयमानो नदल्लीलया योगिभिर्व्युज्जहर्था त्रयीगात्र यज्ञक्रतुः ॥46॥
स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिभ्रष्टसत्कर्मणाम् ।
कीर्त्यमाने नृभिर्नाम्नि यज्ञेश ते यज्ञविघ्नाः क्षयं यान्ति तस्मै नमः ॥47॥

Sacrifice, I offer my salutations. *The Devas said* 42. At the end of the Kalpa Thou dost consume all the worlds that Thou hast Thyself created, and rest on the serpent bed in the Causal Waters. It is the spiritual state which perfected sages contemplate. This very one, the Supreme Being, has now manifested before us in this form to protect us. *The Gandharvas said* 43. Lord! All these celestial beings like Brahma, Rudra, Indra, the Marichis and others are only expressions of a particle of Thee. O Unlimited Being! This whole universe is but Thy toy. Thee we salute always.

The Vidyadharas said 44. Even after obtaining a human body, which is helpful in attaining to the spiritual *summum bonum*, man gets stranded (by the power of Thy Yoga-maya) in the body-consciousness, in the feeling that he is the body and nothing but the body. Even when insulted by his faithless sons and relatives, he continues to stick to his identification with the body, fascinated

as he is with the attractions of sense-objects. Only those who are devoted to the hearing of accounts of Thy spiritual excellences and sportive divine manifestations can overcome this infatuation. *The Brahmanas said* 45. Thou art indeed the Yajna (sacrifice) and all its parts—the sacrificial ingredients, the sacrificial fire, the Mantras uttered, the sacrificial fuel, the Darbha grass, the sacrificial utensils, the priests, the assembled guests, the master and mistress of sacrifice, and also the Deities invoked. Thou art also the rites like Agnihotra, the Swadha, Soma juice, ghee and the sacrificial animal. 46. O Thou, the embodiment of the Veda! In times of yore, Thou, who art both Yajna and Kratu, didst manifest as the Cosmic Boar and, with a terrific roar, lift up the earth on Thy tusks, as a king-elephant might lift a lotus flower, while all the sages stood praising Thee. 47. Be Thou propitious unto us, who are anxiously awaiting Thee for the completion of the

मैत्रेय उवाच

इति वक्षः कविर्यज्ञं भद्र रुद्रावमर्शितम् । कीर्त्यमाने हृषीकेशे संनिन्ये यज्ञभावने ॥48॥
भगवान् स्वेन भागेन सर्वात्मा सर्वभागभुक् । दक्षं ब्रमाय आभाष्य प्रीयमाण इवानघ ॥49॥

श्रीभगवानुवाच

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् । आत्मेश्वर उपद्रष्टा स्वयंवृगविशेषणः ॥50॥
आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज । सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम् ॥51॥
तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥52॥
यथा पुमान्न स्वाङ्गेषु शिरःपाण्यादिषु क्वचित् । पारक्यबुद्धिं कुरुते एवं भूतेषु सत्परः ॥53॥
त्रयाणामेकभावानां यो न पश्यति वै मिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥54॥

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रजापतिपतिर्हरिम् । अर्चित्वा क्रतुना स्वेन देवानुभयतोऽयजत् ॥55॥
रुद्रं च स्वेन भागेन ह्युपाधायत्समाहितः । कर्मणोदवसानेन सोमपानितरानपि ।
उदवस्य सहस्रिभिः सस्नाववमृथं ततः ॥56॥

sacrificial rite that has been marred. Salutation to Thee, the mere mention of whose name redresses any mistake committed in the conduct of a Yajna.

The Conclusion of the Yajna (48-61)

Maitreya said: 48. O Vidura! While all were thus praising the Lord, the protector of all Yajnas, the very proficient Daksha Prajapati started again the Yajna that had been destroyed by Rudra. 49. Though the soul of all and the consumer of everything, the Lord Mahavishnu was pleased with the sacrificial portion of three Kapālas of offerings allotted to Him, and He addressed Daksha thus: *Sri Bhagavan said:* 50. I, who am known as the supreme cause of the worlds, its soul, its ruler, the witness of everything, the self-effulgent being and attributeless Absolute—in truth I am both Brahma and Rudra. 51. O learned one! Verily I assume different names like Brahma, Vishnu and Maheswara, appropriate for the creation, preservation and destruction of the universe, which I perform by assuming My Yoga-

maya, which has its three constituent Gunas of Sattva, Rajas and Tamas. 52. In Me, the all-comprehending and all-pervading Self, known as Brahman, the ignorant man sees Brahma, Rudra and other entities as different. 53. Just as a man will not consider the members of his body like the head and the limbs as different from himself but only parts of himself, so does one who has taken refuge in Me see all beings as parts of Me. 54. He attains eternal peace who does not perceive any difference between the three—Brahma, Vishnu and Maheswara—who are one in nature and who pervade all beings.

Maitreya said: 55. Being thus instructed by the Lord, Daksha, the chief of all Prajapatis, worshipped Sri Hari with 'Kapaleshti', and the other Devas with 'Anga' and 'Pradhana'. 56. With a concentrated mind, he made oblations to Sri Rudra with 'Yajnāvasishta' (the residue of sacrificial offerings), and to other Devas with 'Antyeshti'. Then he, along with the sacrificial priests, took the bath known as 'Avabhrithasnana' indicating the successful completion of

तस्मा अप्यनुभावेन स्वेनैवावाप्तराधसे ।
 एवं दाक्षायणी हित्वा सती पूर्वकलेवरम् ।
 तमेव दयितं भूय आवृङ्क्ते पतिमम्बिका ।
 एतद्भगवतः शम्भोः कर्म दक्षाध्वरद्रुहः ।
 इदं पवित्रं परमीशचेष्टितं
 यो नित्यदाऽऽकर्ष्य नरोऽनुकीर्तयेद् धुनोत्यघं कौरव भक्तिभावतः ॥ 61 ॥

धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः ॥ 57 ॥
 जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम ॥ 58 ॥
 अनन्यभावैकगतिं शक्तिः सुप्तेव पूरुषम् ॥ 59 ॥
 श्रुतं भागवताच्छिष्यादुद्धवान्मे बृहस्पतेः ॥ 60 ॥
 यशस्यमायुष्यमघौघमर्षणम् ।

इति श्रीमद्भगवते महापुराणे पारमहस्यां संहितायां चतुर्थस्कन्धे दक्षयज्ञसन्धानं नाम सप्तमोऽध्यायः ॥ 7 ॥

the Yajna. 57. To Daksha who had all attainments by his own prowess, the Devas vouchsafed their blessing that his mind might always remain steady in the pursuit of Dharma, and they returned to their respective heavens.

58. I have heard from the Rishis that the daughter of Daksha, after giving up her body, was born anew in Mena, the wife of Himavān. 59. She again chose Lord Siva, the one goal of all whole-hearted devotees, as her beloved husband, even as Sakti (the Cosmic Power), latent during Pralaya, manifests

again and returns to the Lord. 60. I happened to hear about this sport of Bhagavan Parameswara, dealing with the destruction of Daksha's Yajna, from the great devotee Uddhava, the disciple of Brihaspati. 61. O Vidura! This account of the sport of Parameswara confers on one listening to it with faith and devotion—fame, longevity and freedom from all sins. Whoever hears or recites this episode with devotion, that pure soul will bring about the liberation of himself and others.

अथाष्टमोऽध्यायः

मैत्रेय उवाच

सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः ।
 मृषाधर्मस्य भार्याऽऽसीद्भ्रमं मायां च शत्रुहन् ।
 तयोः समभवत्लोभो निकृतिश्च महामते ।

नैते गृहान् ब्रह्मसुता ह्यावसन्नूर्ध्वरेतसः ॥ 1 ॥
 असूत मिथुनं तत्तु निर्ऋतिर्जगृहेऽप्रजः ॥ 2 ॥
 ताभ्यां क्रोधश्च हिंसा च यद्वरुक्तिः स्वसा कलिः । 3 ॥

Skandha IV : Chapter 8

THE STORY OF DHĀRVA

The Progeny of Adharma (1-5)

1. Among the offspring of Brahma, Sanaka and the other three Kumaras, and also Nārada, Ribhu, Aruni, Hamsa, and Yati remained as perpetual Brahma-charins (celibates). They did not marry and had no descendants. 2. Adharma

(one of Brahma's progeny) had Mrisha (untruth) as his wife. She gave birth to Dambha (hypocrisy) and Maya (deceit). These two became united as husband and wife, and they had as their son the Rakshasa Nirriti, who was himself without issue. 3. O Vidura! Dambha and Maya had also as their progeny

दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम ।
 संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ ।
 अथातः कीर्तये वंशं पुण्यकीर्तः कुरुद्वह ।
 प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ ।
 जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः ।
 एकदा सुरुचेः पुत्रमङ्कुमारोप्य लालयन् ।
 तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।
 न वत्स नृपतेर्धिष्यं भवानारोढुमर्हति ।
 बालोऽसि बत नात्मानमन्यस्त्रीगर्भसम्भृतम् ।
 तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे ।

मैत्रेय उवाच

मातुः सपत्न्याः स दुरुक्तिविद्धः श्वसन् रुषा दण्डहतो यथाहिः ।

हित्वा मिषन्तं पितरं सन्नवाचं जगाम मातुः प्ररुदन् सकाशम् ॥14॥

Lobha (greed) and Nikriti (obstinacy). From them Krodha (anger) and Himsa (slaughter) were born. They gave birth to Kali (evil) and his sister Durukti (foul speech). 4. Kali begot in Durukti Bhaya (fear) and Mrityu (death) and these in turn begot Yātana (intense pain) and Niraya (hell). 5. O pure one! I have thus in brief expounded to you the Pratisarga—counter evolution based on Adharma which led to the degradation of Jivas. If a man seriously listens to this line of progeny three times with a view to avoid them at all costs, he will be able to overcome the evil of the heart and attain to great virtue.

Dhruva's Discomfiture at the Hands of Suruchi (6-15)

6. O son of the Kuru clan! I shall next describe the extremely holy line of Swāyambhuva Manu of extensive fame, who was himself a portion of a part of the Lord (i.e. a son of Brahma, who is a part of the Lord). 7. Priyavrata and Uttānapāda, the two sons of Swāyambhuva by his wife Satarupa, were endowed with a part of the Lord Himself, and they engaged themselves in governing

तयोश्च मिथुनं जजे यातना निरयस्तथा ॥ 4॥
 त्रिःश्रुत्वैतत्पुमान् पुण्यं विंध्युतोत्पात्मनो मलम् । 5॥
 स्वायंभुवस्यापि मनोर्हरेरंशं जन्मनः ॥ 6॥
 वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥ 7॥
 सुरुचिः प्रेयसी पत्युर्नंतरा यत्सुतो ध्रुवः ॥ 8॥
 उत्तमं नारुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥ 9॥
 सुरुचिः शृण्वतो राज्ञः सेष्यमाहातिगविता ॥ 10॥
 न गृहीतो मया यत्त्वं कुक्षोवपि नृपात्मजः ॥ 11॥
 नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः ॥ 12॥
 गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥ 13॥

the world. 8. Of these, Uttānapāda had two wives, Suniti and Suruchi by name, of whom the latter was very dear to the king, while the former, the mother of Dhruva, was not so dear. 9. One day King Uttānapāda was fondling Uttama, his son by Suruchi, holding him on his lap, when Dhruva, the son of Suniti, also came forward to be fondled. The king did not, however, encourage him for fear of Suruchi. 10. Extremely haughty as she was, Suruchi, on seeing her co-wife's son Dhruva presenting himself to be seated on the king's lap along with her own son, burst into the following bitter words at him in the very hearing of the king. 11. Boy! You do not deserve to be seated on the king's lap. For, though you are the king's son, you were not born of me. 12. Being a mere boy, you are not aware that you were born of the womb of another woman. So you sought this privilege, which is impossible and improper for you to think of. 13. If you aspire to sit on the king's lap, you have got to worship the Lord, and by His grace, be born in my womb. 14. Hit by the sharp words of his step-mother, the boy hissed out long breaths

तं निःश्वसन्तं स्फुरिताधरोष्ठं सुनीतिरुत्सङ्ग उदूह्य बालम् ।
 निशम्य तत्पौरमुखाश्रितान्तं सा विव्यथे यद्गदितं सपत्न्या ॥15॥
 सोत्सृज्य धैर्यं विललाप शोकदाबाग्निना दाबलतेव बाला ।
 वाक्यं सपत्न्याः स्मरती सरोजश्रिया दृशा बाष्पकलामुवाह ॥16॥
 दीर्घं श्वसन्ती वृजिनस्य पारमपश्यती बालकमाह बाला ।
 मामङ्गलं तात परेष्वसंस्था भुङ्क्ते जनो यत्परदुःखदस्तत् ॥17॥
 सत्यं सुरच्याभिहितं भवान्मे यद् दुर्मगाया उदरे गृहीतः ।
 स्तन्येन वृद्धश्च विलज्जते यां भार्येति वा बोदुमिडस्पतिर्माम् ॥18॥
 आतिष्ठ तत्तात विमत्सरस्त्वमुक्तं समात्रापि यदव्यलीकम् ।
 आराधयाधोक्षजपादपद्मं यदीच्छसेऽध्यासनमुत्तमो यथा ॥19॥
 यस्याङ्घ्रिपद्मं परिचर्य विश्वविभावनायात्तगुणाभिपत्तेः ।
 अजोऽध्यतिष्ठत् खलु पारमेष्ठ्यं पदं जितात्मश्वसनामिवन्द्यम् ॥20॥
 तथा मनुर्वो भगवान् पितामहो यमेकमत्या पुरुदक्षिणैर्मखैः ।
 इष्टाभिपेदे दुरवापमन्यतो मौमं सुखं दिव्यमथापवर्ग्यम् ॥21॥
 तमेव वत्साश्रय भृत्यवत्सलं मुमुक्षुर्मिर्मृग्यपदाब्जपद्धतिम् ।
 अनन्यभावे निजधर्मभाविता मनस्यवस्थाप्य भजस्व पुरुषम् ॥22॥

like an angry serpent hit by a stick. Crying aloud, he ran away to his mother, as he found his father sitting unmoved by all that he heard and saw. 15. The boy, who was weeping disconsolately with prolonged sobs and trembling lips, was taken on her lap by his mother Suniti, who now heard to her great sorrow from her household attendants about the mean and cruel words of her co-wife.

Suniti's Advice to Dhruva (16-23)

16. Caught in the forest fire of sorrow, that young lady lost self-control like a creeper wilting before a fire. Ruminating over the words of her co-wife, she grieved and wept, shedding tears from her lotus-like eyes. 17. The helpless lady, finding no relief for her sorrow, sighed deeply and told her son: Bear no ill-will towards others. Whoever causes distress to others, reaps the fruits of it afterwards in the shape of sufferings. 18. What Suruchi said was right; for

you were born in me and nourished by me—an unfortunate creature whom the king is ashamed to admit as wife or even as a handmaid. 19. Dear one! Accept without any ill-will the advice given to you, even though it be from the co-wife of your mother. Worship the Supreme Lord Mahavishnu, if you desire to be seated in the king's lap even like Uttama. 20. It is by the service of Mahavishnu, who has assumed a Sattvika form for the purpose of protection of the worlds, that Brahma has come to occupy the Satyaloka, which even Yogis with perfect self-control aspire to gain. 21. In the same way, your grandfather Swāyambhuva Manu attained to worldly felicity and the bliss of liberation, so difficult to obtain otherwise, by propitiating Sri Hari with Yajnas accompanied by very liberal gifts. 22. Dear one! Install that all-pervading Being in your heart, being prepared by the observance of Bhagavata Dharma and by unswerving devotion, and worship Him

नान्यं ततः पद्मपलाशलोचनाद् दुःखच्छिदं ते मृगयामि कंचन ।
यो मृग्यते हस्तगृहीतपद्मया श्रियेतरैरङ्ग विमृग्यमाणया ॥23॥

मैत्रेय उवाच

एवं संजल्पितं मातुराकर्ण्यार्थागमं वचः । संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात् ॥
नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् । स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्मितः ॥25॥
अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् । बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥26॥

नारद उवाच

नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक । लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ॥27॥
विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः । पुंसो मोहमृते भिन्ना यत्लोके निजकर्मभिः ॥28॥
परितुष्येत् ततस्तात तावन्मात्रेण पूरुषः । दैवोपसादितं यावद् वीक्ष्येश्वरगतिं बुधः ॥29॥
अथ मात्रोपदिष्टेन योगेनावरुत्ससि । यत्प्रसादं स वै पुंसां दुराराध्यो मतो मम ॥30॥
मुनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः । न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना ॥31॥
अतो निवर्ततामेष निर्बन्धस्तव निष्फलः । यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥32॥
यस्य यद् दैवविहितं स तेन सुखदुःखयोः । आत्मानं तोषयन् देही तमसः पारमृच्छति ॥33॥

who is fond of his servants and whose feet all liberation-seekers strive to attain. 23. Dear boy! I can think of none but that lotus-eyed Lord Mahavishnu to assuage your grief. For, His greatness is so transcendent that even Padma (Sri Devi), whose favour all the other Devas are courting, is ever engaged in service at His feet.

*Narada's first Advice to Dhruva,
dissuading him (24-34)*

Maitreya said: 24. Hearing this sound advice of his mother, though given in the form of a grief-stricken prattle, the boy Dhruva controlled his mind somehow, and left his father's city. 25. Sage Narada, coming to know of it, approached the boy, and placing his sanctifying hand on his head, thought as follows in great surprise: 26. In the matter of his honour, how sensitive a Kshatriya is! Even a small boy like him cannot forget the cruel words of a step-mother! *Narada said:* 27. O dear child! I find little relevancy for considerations of honour and dishonour in the case of

one like you, whose interest at this age should be in your playthings. 28. One may have the sense of being honoured or dishonoured, but the feeling of happiness and unhappiness associated with these are only due to the infatuation caused by ignorance. For, happiness and unhappiness in life are due to the Karmas of the past. 29. O dear one! A wise man, who has faith in the Divine dispensation, should feel satisfied with whatever happens, as this is the Lord's will. 30. The Supreme Lord, whose worship has been advised by your mother, is, as I see it, difficult to be served and propitiated. 31. Great sages devoid of worldly attachment, worship Him through the constant practice of Samadhi, and yet fail to understand His state. 32. Therefore abstain from your present resolution, as it will be a fruitless effort. You can do all that after you reach the proper age for the performance of such holy deeds. 33. A person who remains satisfied with the happiness and suffering that accrue to him according to the Lord's will, will in course of time over-

गुणाधिकान्मुवं लिप्सेदनुकोशं गुणाधमात् । मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥34॥

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् । दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः ॥35॥
अथापि मेऽविनीतस्य क्षात्रं घोरमुपेयुषः । सुरच्या दुर्वचोबाणैर्न मित्रे श्रयते हृदि ॥36॥
पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे । ब्रूह्यस्मत्पितृभिर्ब्रह्मघ्नैरप्यनधिष्ठितम् ॥37॥
नूनं भवान् भगवतो योऽङ्गजः परमेष्ठिनः । वितुदन्नदते वीणां हितार्थं जगतोऽर्कवत् ॥38॥

मैत्रेय उवाच

इत्युदाहृतमाकर्ण्य भगवान् नारदस्तदा । प्रीतः प्रत्याह तं बालं सद्वाक्यमनुकम्पया ॥39॥

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते । भगवान् वासुदेवस्तं मज तत्प्रवणात्मना ॥40॥
धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः । एकमेव हरेस्तत्र कारणं पादसेवनम् ॥41॥
तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि । पुण्यं मधुवनं यत्र सांनिध्यं नित्यदा हरेः ॥42॥
क्षात्वानुसवनं तस्मिन् कालिन्ध्याः सलिले शिवे । कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥43॥
प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् । शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ॥44॥

come ignorance. 34. If one comes across another with superior qualities, one should congratulate him and not feel jealous. With a person with inferior qualities one should be sympathetic, and with one equal to oneself in virtue, one should entertain friendship. One who follows this rule never suffers.

Narada sympathises with Dhruva and advises him on Meditation (35-62)

Dhruva said: 35. That path to Peace, which is difficult for persons like us to understand, is what you now declared for the benefit of creatures distressed by the pairs of opposites, like happiness and misery. 36. But this advice does not make an impression on my mind, which has the Kshatriya character of pride and resistance to injury, in this instance generated by the arrows of abuse inflicted on my heart by my step-mother Suruchi. 37. O great one! Show me the way to attain to a state far superior to all in the three worlds and which even my grandfather could not attain. 38. You are truly the son of Brahma.

For, sounding your Veena and singing the glory of the Lord, you go about the world for its welfare like the sun itself.

Maitreya said: 39. The all-knowing sage Narada was very much pleased to hear Dhruva's words, and advised him mercifully as follows for his own good: *Sri Narada said:* 40. It is beyond doubt that you can attain to the supreme good only through Vāsudeva, as pointed out by your mother. Therefore, worship Him with complete dedication of your heart. 41. The worship of the Lord Sri Hari is the one common means for the attainment of any of the four aspects of human welfare—Dharma, Artha, Kama and Moksha. 42. Therefore, O dear boy, go to Madhuvana on the banks of the Yamuna, where there is the presence of the Lord at all times. May good befall you! 43-44. Bathing at the three Sandhyas in the holy water of the Yamuna, duly honouring the deities, adopting the proper seat, and performing the three kinds of Pranayama for the gradual purification of the senses and the mind,

प्रसादाभिमुखं शश्वत्प्रसन्नवदनेक्षणम् ।
 तरुणं रमणीयाङ्गमरुणोष्ठेक्षणधरम् ।
 श्रीवत्साङ्गं घनश्यामं पुरुषं वनमालिनम् ।
 किरीटिनं कुण्डलिनं केयूरबलयान्वितम् ।
 काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् ।
 पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम् ।
 स्मयमानमभिध्यायेत् सानुरागावलोकनम् ।
 एवं भगवतो रूपं सुभद्रं ध्यायतो मनः ।
 जप्यञ्च परमो गुह्यः श्रूयतां मे नृपात्मज ।

‘ॐ नमो भगवते वासुदेवाय ।’

मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं बुधः ।
 सलिलैः शुचिर्मिर्माल्यैर्बन्धैर्मूलफलादिभिः ।
 लब्ध्वा द्रव्यमयीमर्चां क्षित्यम्बवादिषु वार्चयेत् ।

one should meditate on the Lord, the Supreme Teacher, with a firm and concentrated mind. 45-50. He should be meditated upon in a form with a calm and pleasing demeanour and an expression revealing His readiness to protect His devotees; with beautiful eyebrows and nose; with charming cheeks; with a beauty that is dazzling even to the Devas; endowed with youth and attractive features; having ruddy lips and eyes; affording shelter to all refugees; showering bliss on all; forming an ocean of mercy and a haven of refuge; having the auspicious mark Srivatsa; looking blue like a rain cloud; dwelling in the hearts of all; adorned with a wreath of Tulasi; having four hands rendered impressive by the conch, discus, mace and the lotus held in them; decorated with a diadem, ear-rings, arm bands and bracelets; sporting the jewel Kaustubha on His neck; wearing a yellow cloth; adorned with girdles and anklets of gold; calm, impressive and attractive to the eyes; seated in the heart-lotus of the worshipper and illumining it with the radiance of the gem-like nails of His toes. 51. The mind that has been

सुनासं सुभ्रुवं चारुकपोलं सुरमुन्वरम् ॥45॥
 प्रणताश्रयणं नृम्णं शरण्यं करुणार्णवम् ॥46॥
 शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥47॥
 कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ॥48॥
 दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥49॥
 हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम् ॥50॥
 नियतेनैकभूतेन मनसा वरदर्शभम् ॥51॥
 निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते ॥52॥
 यं सप्तरात्रं प्रपठन् पुमान् पश्यति लेचरान् ॥53॥

सपर्यां विविधैर्द्रव्यैर्दशकालविभागवित् ॥54॥
 शस्ताङ्कुरांशुकैश्चाचेत् तुलस्या प्रियया प्रभुम् ॥55॥
 आभृतात्मा मुनिः शान्तो यतवाङ्मितवन्यमुक् ॥56॥
 ingathered by contemplation on all the above features of the Lord should in its concentrated state be fixed finally on His face, which beams with benevolence and a readiness to fulfil all the prayers of the worshipper. 52. The mind of the devotee contemplating thus the auspicious form of the Lord will soon be filled with a bliss that he will never lose. 53. Now, O prince, hear from me the Mantra that is both sacred and secret, and that is to be repeated in the worship of Sri Hari. By repeating it continuously for seven days a man may see Divine forms. 54. The devotee with a proper understanding of the time and place should repeat this Mantra of twelve letters—Om namo Bhagavate Vāsudevāya (Om salutation to Bhagavān Vāsudeva)—and worship Him with various auspicious materials. 55. Make offerings to Him with pure water, flower garlands, fruits and roots of the forest, materials like Sasthankura and Amsuka (a kind of tender grass and bark), and above all with Tulasi, which is very dear to the Lord. 56. Worship may be done before an image made of stone or metal; it may

स्वेच्छावतारचरितैरचिन्त्यनिजमायया ।
 परिचर्या भगवतो यावत्यः पूर्वसेविताः ।
 एवं कायेन मनसा वचसा च मनोगतम् ।
 पुंसाममायिनां सम्यग्भजतां भाववर्धनः ।
 विरक्तश्चेन्द्रियरतौ भक्तियोगेन भूयसा ।
 इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः ।
 तपोवनं गते तस्मिन् प्रविष्टोऽन्तःपुरं मुनिः ।

नारद उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता ।

राजोवाच

सुतो मे बालको ब्रह्मन् स्त्रैणेनाकरुणात्मना ।
 अप्यनाथं वने ब्रह्मन् मास्मादन्त्यर्भकं वृकाः ।
 अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय ।

करिष्यत्युत्तमश्लोकस्तद् ध्यायेद्दधृदयङ्गमम् ॥57॥
 ता मन्त्रहृदयेनैव प्रयुञ्ज्यान्मन्त्रमूर्तये ॥58॥
 परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥59॥
 श्रेयो दिशत्यभिमतं यद्वर्मादिषु देहिनाम् ॥60॥
 तं निरन्तरभावेन भजेताद्धा विमुक्तये ॥61॥
 ययौ मधुवनं पुण्यं हरेश्चरणर्चचितम् ॥62॥
 अहिताह्णको राजा सुखासीन उवाच तम् ॥63॥

किं वा न रिष्यते कामो धर्मो वार्थेन संयुतः ॥64॥

निर्वासितः पञ्चवर्षः सह मात्रा महान् कविः ॥65॥
 श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम् ॥66॥
 योऽङ्कं प्रेम्णाऽऽरुक्षन्तं नाभ्यनन्दमसत्तमः ॥67॥

be on the earth or in water. The worshipper must control his senses, and must be contemplative, peaceful, given to speaking only on divine topics, and living on a spare diet of pure substances. 57. One should meditate on the heart-bewitching exploits of the Lord in the various Incarnations, which He has assumed or will be assuming through His mysterious power of Maya. 58. Whatever forms of worship great men have instituted in the past, all that may be performed for Him, the embodiment of Mantras, using the twelve-lettered Mantra alone, since it is the quintessence of all Mantras. 59-60. Being worshipped devoutly in this way by the body, speech and mind, the Lord, who enhances devotion in His sincere worshippers, bestows on His devotee whichever of the four values of human life—Dharma, Artha, Kama and Moksha—the devotee seeks of Him. 61. One who has no hankering after the life of the senses, should worship the Lord with genuine, unswerving and one-pointed devotion with a view to liberation from the life of ignorance. 62. After Narada had thus completed

his instruction, Prince Dhruva circum-ambulated the holy sage, and departed to Madhuvana, beautified and sanctified by the feet of the Lord.

Uttanapada's Repentance (63-69)

63. On the boy's departure to Madhuvana, Narada went to the palace of King Uttanapada. Worshipped, honoured and comfortably seated, the sage spoke to the king thus. *Narada said:* 64. O King! What are you brooding over with a gloomy face? You have nothing wanting with respect to worldly welfare—whether it be Dharma, Artha or Kama. *The Rajah said:* 65. O great one! My atrocious and merciless self is responsible for the expulsion of my noble-minded and intelligent son of merely five years, along with his mother. 66. Will not wolves attack and eat that boy lying perhaps somewhere in the forest, helpless, hungry, tired and looking almost lifeless? 67. Alas! Alas! Look at the meanness to which I have descended due to my subjection to a woman's charms. My despicable self rejected the loving advance of my boy

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते । तत्प्रभावमविज्ञाय प्रावृङ्क्ते यद्यशो जगत् ॥68॥
सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः । एष्यत्यचिरतो राजन् यशो विपुलयंस्तव ॥69॥

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः । राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् ॥70॥
तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम् । समाहितः पर्यचरदृष्यादेशेन पूरुषम् ॥71॥
त्रिरात्रान्ते त्रिरात्रान्ते कपित्यबदराशनः । आत्मवृत्त्यनुसारेण मासं नित्येऽर्चयन् हरिम् ॥72॥
द्वितीयं च तथा मासं षष्ठे षष्ठेऽर्भको दिने । तृणपर्णादिभिः शीर्णैः कृतान्नोऽभ्यर्चयद्विभुम् ॥73॥
तृतीयं चानयन्मासं नवमे नवमेऽहनि । अबभक्ष उत्तमश्लोकमुपाधावत्समाधिना ॥74॥
चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि । वायुभक्षो जितश्वासो ध्यायन् देवमधारयत् ॥75॥
पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः । ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ॥76॥
सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् । ध्यायन् भगवतो रूपं नाद्राक्षीत् किञ्चनापरम् ॥77॥
आधारं महदादीनां प्रधानपुरुषेश्वरम् । ब्रह्म धारयमाणस्य त्रयो लोकाश्चकम्पिरे ॥78॥
यदैकपादेन स पार्थिवार्भकस्तस्थौ तदङ्गुष्ठनिपीडिता मही ।
ननाम तत्रार्धमिभेन्द्रधिष्ठिता तरीव सव्येतरतः पदे पदे ॥79॥

to be seated on my lap. *Narada said:* 68. Grieve not, grieve not, O King! The boy is protected by the Lord as His very son. You are not aware of his greatness. He is going to be a world-famous personage. 69. Soon will that masterly boy return after accomplishing feats which even the guardian deities of the quarters cannot equal, and in the process, also enhancing your fame.

Dhruva's Tapas (70-82)

Maitreya said: 70. Hearing these words of Devarshi Narada, the king became absorbed in the thought of his son, forgetting even his prosperous kingdom. 71. As for Dhruva, he bathed in the Yamuna to purify himself, fasted for the night, and meditated on Sri Hari with concentration, as instructed by Sri Narada. 72. He spent one month in the worship of Sri Hari, eating only some fruits like Kapittha and Badara once in three days to maintain his body. 73. In the second month he carried on his worship, eating only grass and

dry fallen leaves once in six days. 74. Taking in only water once in nine days, he spent his third month of worship in continuous Samadhi. 75. During the fourth month, he established control over his breath, and taking in only air, once in twelve days, he remained in unbroken Samadhi. 76. When it came to the fifth month, Dhruva established absolute control over his breath, abandoning even taking in air once in twelve days. Absorbed in meditation, he began standing on a single leg like a fixed post. 77. Withdrawing the mind, the source of all senses and sense perceptions, into the Buddhi, he perceived nothing but the Lord's form which he was meditating upon. 78. As he meditated with perfect concentration on Brahman, the support of Mahat and the other cosmic categories as also the Master of Pradhana (Nature) and the Purushas (individual spirits), all the three worlds trembled at his puissance. 79. As the boy periodically shifted his stance from one leg to the other, the earth rocked under the pressure

तस्मिन्नभिध्यायति विश्वमात्मनो द्वारं निरुध्यासुमनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं सलोकपालाः शरणं ययुर्हरिम् ॥80॥

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोधं चराचरस्याखिलसत्त्वधाम्नः ।
विधेहि तन्नो वृजिनाद्विमोक्षं प्राप्ता वयं त्वां शरणं शरण्यम् ॥81॥

श्रीभगवानुवाच

मा भैष्ट बालं तपसो दुरत्ययान्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसीदौत्तानपादिर्मयि संगतात्मा ॥82॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवचरितेऽष्टमोऽध्यायः ॥ 8॥

of his toe, as a boat rocks under the the feet of an elephant standing in it. 80. When after restraining the Prana and all his orifices, he began to meditate on Sri Hari as one with the universe and himself as none other than Him, everyone in the universe, including the Devas and the guardians of the quarters, began to feel breathless, and they resorted to Sri Hari for relief and shelter.

The Devas said: 81. This universal asphyxia afflicting all the worlds at once is totally unknown to us. Therefore,

deign to free us from this difficult situation. We are taking shelter in Thee who art fit to be so resorted to by all. *The Lord said: 82.* Do not be frightened. I shall take steps to stop the practice of this unheard-of austerity that has been undertaken by a certain boy, on account of whom you are experiencing this breathlessness. Dhruva, the son of Uttanapada, is meditating in a perfectly breathless state on Me as one with the whole universe and himself as none other than Me, that Universal Being.

अथ नवमोऽध्यायः

मैत्रेय उवाच

त एवमुत्सन्नभया उरुक्रमे कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्रशीर्षापि ततो गरुत्मता मधोर्वनं भृत्यदिदृक्षया गतः ॥ 1॥
स वै धिया योगविपाकतीव्रया हृत्यद्वकोशे स्फुरितं तडित्प्रभम् ।
तिरोहितं सहस्रैवोपलक्ष्य बहिःस्थितं तदवस्थं ददर्श ॥ 2॥

Skandha IV : Chapter 9

DHRUVA'S RETURN AND INSTALLATION

Dhruva's Divine Vision (1-5)

1. The Devas now returned to their heavens after making respectful obeisance to Mahavishnu, whose words of assurance had rid them of all fear. As for

the Lord Himself, being anxious to see this devotee, He soon started for Madhuvana on His eagle-vehicle. 2. Thereupon the lightning-like and luminous form of the Lord that Dhruva was experiencing in his heart with the help of his Buddhi

तद्दशनेनागतसाध्वसः क्षिताववन्दताङ्गं विनमय्य दण्डवत् ।
 दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्भकश्चुम्बन्निवास्येन भुजैरिवाश्लिषन् ॥ 3॥
 स तं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
 कृताञ्जलिं ब्रह्मयेन कम्बुना पस्पर्श बालं कृपया कपोले ॥ 4॥
 स वै तदैव प्रतिपादितां गिरं देवीं परिज्ञातपरात्मनिर्णयः ।
 तं भक्तिभावोऽभ्यगृणादसत्वरं परिश्रुतोरुश्रवसं ध्रुवक्षितिः ॥ 5॥

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
 अन्यांश्च हस्तचरणश्रवणत्वगादीन् प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥ 6॥
 एकस्त्वमेव भगवन्निदमात्मशक्त्या मायाख्ययोरुगुणया महदाद्यशेषम् ।
 सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु नानेव दारुषु विभावमुवद्विभासि ॥ 7॥
 त्वद्दत्तया वयुनयेदमचष्ट विश्वं सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।
 तस्यापवर्ग्यशरणं तव पादमूलं विस्मर्यते कृतविदा कथमार्तबन्धो ॥ 8॥

and that was consolidated by the practice of Yoga, disappeared from his vision, and when he opened his eyes, he found the Lord in that very form standing before him. 3. Excited beyond measure at His sight, the boy straightway fell down before Him in prostration. He greeted Him with his whole being, as if he were absorbing Him with his eyes, kissing Him with his face, and embracing Him with his arms. 4. Anxious to praise the Lord with a hymn but unable to do so for want of learning, the boy stood before Him with hands held in salutation. He, the resident of the hearts of all, understood the boy's desire, and touched his cheeks with His conch, which is verily the Veda itself. 5. The boy Dhruva thereupon became endowed with the power of poetic expression and also with the knowledge of the Paramatman. Overcome with the highest devotion, he slowly began to recite a hymn to the Lord whose greatness and glory are revealed far and wide.

Dhruva's Hymn to Mahavishnu (6-17)

Dhruva said: 6. My salutations to the Supreme Being, the possessor of Divine majesties, who, having entered my heart, has quickened my dormant limbs, senses and vital powers, and has presently awakened the power of speech with which I can now express myself in this hymn. 7. Though Thou art the One without a second, Thou hast, through Thy infinite power of Maya constituted of the three Gunas, projected all the categories from Mahat down, and then having entered into them as their indwelling Self, hast manifested Thyself through their effects, the several outward-going senses, each with its distinctive powers and its presiding deity, just as the one fire expresses itself variously through different kinds of fuel. 8. By Thy grace alone could the great creator Brahma, who was like a sleeping man awaking from his slumber, have come to the prescience of the universe. How can a man of spiritual understanding then forget Thee, O friend of the afflicted, who art the source of the intelligence and power of Brahma himself and whose feet constitute the sole shelter

नूनं विमुष्टमतयस्तव मायया ते ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।
 अर्चन्ति कल्पकतरुं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शं निरयेऽपि नृणाम् ॥ 9॥
 या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
 सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्कित्वन्तकासिलुलितात्पततां विमानात् ॥10॥
 भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो भूयादनन्त महताममलाशयानाम् ।
 येनाञ्जसोत्बलमुरुव्यसनं भवाब्धिं नेष्ये भवद्गुणकथामृतपानमत्तः ॥11॥
 ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं ये चान्वदः सुतमुहद्गृहवित्तदाराः ।
 ये त्वब्जनाभ भवदीयपदारविन्दसौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः ॥12॥
 तिर्यङ्मनसोऽङ्गद्विजसरीसृपदेवदैत्यमर्त्यादिभिः परिचितं सदसद्विशेषम् ।
 रूपं स्थविष्ठमज ते महदाद्यनेकं नातः परं परम वेद्यं न यत्र वादः ॥13॥
 कल्पान्त एतदखिलं जठरेण गृह्णन् शेते पुमान् स्वदृगनन्तसखस्तबद्धे ।
 यन्नाभिसिन्धुरुहकाश्वनलोकपद्मगर्भे द्युमान् भगवते प्रणतोऽस्मि तस्मै ॥14॥
 त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा कूटस्थ आविपुरुषो भगवांस्त्र्यधीशः ।
 यद्बुद्धधवस्थितिमखण्डितया स्वदृष्ट्या ब्रष्टा स्थितावधिमखो व्यतिरिक्त आस्ते ॥15॥

for those who seek salvation? 9. They indeed are lost souls who approach Thee—a veritable wish-yeilding tree that can bestow even liberation from the cycle of birth and death—for the mean sensual satisfactions of this cadaverous body, satisfactions which can be had even in an animal body. 10. Even by absorption in Brahman, Thy own transcendent greatness, aspirants do not get that intense bliss which they find in the contemplation and service of Thee, the Divine Person, and in listening to the narration of stories connected with Thy devotees. What to speak then of the satisfactions which desire-filled people get in the aerial cars of the celestial worlds, which are ever threatened with destruction by the uplifted sword of Time! 11. O Infinite one! May I always enjoy the association of Thy devotees, who are absolutely pure in mind and who are ever engaged in cultivating loving devotion to Thee. Imbibing the accounts of Thy excellences in their company, I shall be inebriated with devotion and easily overcome this sea of unbearable troubles and tribula-

tions that Samsara is. 12. O Lord! Thou who holdest the World-lotus in Thy navel! Those who maintain intimacy with devotees who are inebriated with the fragrance of Thy lotus-feet forget their own dear body and all associated with it, i.e., son, wife, friends, home, and wealth. 13. To me, only Thy gross form as the universe is visible—the form manifest as animals, birds, plants, snakes, Devas, Asuras and men, and constituted of categories related as cause and effect like Mahattattva, Ahankara and the rest. Thy transcendent state, which words cannot describe, is not perceptible to me. 14. At the time of the cosmic dissolution, Thou dost gather all the worlds into Thy abdomen and lie on the serpent bed of Ananta, with the consciousness indrawn. In the navel-pool of Thee so lying, arose the golden World-lotus and on its pericarp was seated the luminous Brahma, the creator. My salutations to Thee! 15. Thou art the eternally free, pure and wakeful Spirit. Thou art the original Being, undecaying, and the master of all divine majesties as well as of all

यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
 तद्ब्रह्म विश्वभवमेकमनन्तमाद्यमानन्दमात्रमविकारमहं प्रपद्ये ॥16॥
 सत्याऽऽशिषो हि भगवंस्तव पादपद्ममाशीस्तथानुभजतः पुरुषार्थमूर्तेः ।
 अप्येवमर्यं भगवान् परिपाति दीनान् वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ॥17॥

मैत्रेय उवाच

अथाभिष्टुत एवं वै सत्सङ्कल्पेन धीमता । मृत्यानुरक्तो भगवान् प्रतिनन्देदमब्रवीत् ॥18॥

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक । तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥19॥
 नान्यैरधिष्ठितं भद्रं यद्भ्राजिष्णु ध्रुवक्षिति । यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् ॥20॥
 मेढ्र्यां गोचक्रवत्स्थास्तु परस्तात्कल्पवासिनाम् । धर्मोऽग्निः कश्यपः शुक्रो मुनयो ये वनौकसः ।

चरन्ति दक्षिणीकृत्य भ्रमन्तो यत्सतारकाः ॥21॥

प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः । षट्त्रिंशद्वर्षसाहस्रं रक्षिताव्याहृतेन्द्रियः ॥22॥
 त्वद्भ्रातर्युत्तमे नष्टे मृगयायां तु तन्मनाः । अन्वेषन्ती वनं माता दावाग्निं सा प्रवेक्ष्यति ॥23॥

material forces. Transcending all (but including all things within Thy being), Thou, the worshipful One (Adhimakha) and the Lord of the whole world process, standest as the Witness, whose eternal and indivisible consciousness supports and illumines the consciousness of individual beings. 16. I take refuge in Thee, the all-inclusive and infinite Being known as Brahman—the source of all, the one without a second, the infinite, the perfect, the essence of bliss. In Thee all contradictory powers, such as the creative and the destructive, the illumining and the concealing, the redeeming and the adjudging—all co-exist, and shed their oppositions. 17. O Lord! To a devotee of Thine who is desireless and ever engaged in worship of Thee, who art the very embodiment of man's highest aspirations, Thy feet are the sole object of quest. He seeks no other boons. Yet, O Lord! Thou, who art ever bent on bestowing Thy grace on all, dost protect the weak and the suffering, even as a cow protects its new-born calf.

Granting of Boons to Dhruva (18-27)

Maitreya said: 18. The Lord, who loves His devotees, was very much pleased with the truthful and intelligent Dhruva and his hymn, and said to him as follows. *The Lord said:* 19. O princely boy! I understand what you have in mind. I shall grant it to you, even though normally it is inaccessible. May you be happy! 20. O dear one! There is the eternal luminary known as Dhruva among the heavenly bodies which none has attained till now. All the planets, Nakshatras and other galaxies are centred on it. 21. More lasting than spheres that disappear in intermediary Kalpas, the Dhruva is a sphere around which all the stars including Dharma, Agni, Kasyapa, Sukra and Saptarshis circumambulate like animals attached to an oil mill. 22. After you succeed to the throne on your father's retirement to the forest, you will rule over the earth with unimpaired vigour for a period of thirty-six thousand years. 23. Your brother Uttama will meet with death while hunting, and his mother Suruchi, while going about the forest in great anxiety in search of her son, will be

दृष्ट्वा मां यजहृदयं यज्ञैः पुष्कलदक्षिणैः ।
ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् ।

मुक्त्वा चेहाशिवः सत्या अन्ते मां संस्मरिष्यसि । 24 ।
उपरिष्टादृषिम्यस्त्वं यतो नावर्तते गतः ॥ 25 ॥

इत्यर्चितः स भगवानतिदिश्यात्मनः पदम् ।
सोऽपि सङ्कल्पजं विष्णोः पादसेवोपसादितम् ।

मैत्रेय उवाच
बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः ॥ 26 ॥
प्राप्य सङ्कल्पनिर्वाणं नातिप्रीतोऽभ्यगात् पुरम् ॥ 27 ॥

विदुर उवाच
सुदुर्लभं यत्परमं पदं हरेर्मायाविनस्तच्चरणार्चनार्जितम् ।
लब्ध्वाप्यसिद्धार्थमिदं कजन्मना कथं स्वमात्मानममन्यतार्यवित् ॥ 28 ॥

मैत्रेय उवाच
मातुः सपत्न्या वाग्बाणैर्हृदि विद्धस्तु तान् स्मरन् । नैच्छन्मुक्तिपतेर्मुक्तिं तस्मात्तापमुपेयिवान् ॥ 29 ॥

ध्रुव उवाच
समाधिना नैकभवेन यत्पदं विदुः सनन्दादय ऊर्ध्वरेतसः ।
मासैरहं षड्भिरमुष्य पादयोश्छायामुपेत्यापगतः पृथङ्मतिः ॥ 30 ॥
अहो बत समानात्म्यं मन्दभाग्यस्य पश्यत । भवच्छिदः पादमूलं गत्वायाचे यदन्तवत् ॥ 31 ॥
मतिविदूषिता देवैः पतद्भिरसहिष्णुभिः । यो नारदवचस्तथ्यं नाप्राहिषमसत्तमः ॥ 32 ॥

consumed in a forest fire. 24. You will worship Me, the Yajna-formed, with numerous Yajnas accompanied with bounteous Dakshinas, enjoy countless felicities here on earth, and in the end attaining complete disenchantment with the life of the world, become again entirely devoted to Me. 25. Afterwards you will attain to that realm of mine described earlier (Dhruva), which is superior to every other realm, and attaining which a man never returns to the earth. *Maitreya said:* 26. Thus, after receiving the adoration of Dhruva and showering on him blessings that included the attainment of His divine sphere, the Lord with the eagle-emblem disappeared, as the boy looked on. 27. Having obtained through Mahavishnu's grace the fulfilment of all his desires—indeed, being fulfilled to so great an extent as to make him desireless for all time—he went back to his city with a somewhat uneasy mind.

Dhruva's Repentance over the Boons (28-36)

Vidura said: 28. How could that Dhruva, a knower of the Truth, in spite of having attained the Lord in one birth, which is something impossible for bound souls ordinarily, consider himself as baulked of his goal and feel uneasy in mind? *Maitreya said:* 29. Remembering the wordy shafts of his step-mother that had pierced his heart, he could not think of Mukti, even when face to face with his Lord, the grantor of Mukti. It was this thought that made him uneasy in mind. *Dhruva said:* 30. Alas! In a short period of six months I attained to a state of near-proximity to the Lord, for which sages like Sanandana practise continence and Samadhi in repeated lives, and yet the fool that I am, I have abandoned it owing to my worldly ambitions. 31. Shame, shame unto me, an ill-starred fellow! See how my hankering after material fulfilments has influenced me to prefer these short-lived felicities even after attaining to the feet of the Lord, which cut asunder all worldly bonds! 32. It must be the jealousy

दैवीं मायामुपाश्रित्य प्रसुप्त इव मिन्नदृक् । तप्ये द्वितीयेऽप्यसति भ्रातृभ्रातृव्यहृदुजा ॥33॥
मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि । प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम् ।

भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः ॥34॥

स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत । ईश्वरात् क्षीणपुण्येन फलीकारानिवाधनः ॥35॥

मैत्रेय उवाच

न वै मुकुन्दस्य पदारविन्दयो रजोजुषस्तात भवादृशा जनाः ।

वाञ्छन्ति तद्दास्यमृतेऽर्थमात्मनो यदृच्छया लब्धमनःसमृद्धयः ॥36॥

आकर्ण्यत्मजमायान्तं सम्परेत्य यथाऽऽगतम् ।

श्रद्धाय वाक्यं देवर्षेर्हर्षवेगेन धर्षितः ।

सबलं रथमारुह्य कार्तस्वरपरिष्कृतम् ।

शङ्खदुन्दुभिनादेन ब्रह्मघोषेण वेणुभिः ।

सुनीतिः सुरचिश्चास्य महिष्यौ रुक्मभूषिते ।

तं दृष्टोपवनाभ्याश आयान्तं तरसा रथात् ।

परिरेमेऽङ्गजं दोर्म्या दीर्घोत्कण्ठमनाः श्वसन् ।

of the gods, their fear that I might surpass them, that has affected my intelligence and prevented me from grasping the import of the genuine words of Sri Narada. 33. Influenced by His Yogamaya, I was like one in the dream state, and was overcome by the false sense of separateness which made me consider my brother an enemy. 34. Vain is this worldly advantage that I have sought, just like the treatment given to a dead man. After propitiating the Lord, the Soul of the worlds, whose grace is so difficult to obtain, I have, alas! sought of Him who is the destroyer of Samsara, my continuance in it. 35. Owing to my stupidity and misfortune, I have sought of the Lord, grantor of eternal bliss, the fulfilment of worldly ambitions, just like a beggar who goes to an emperor and begs for chaff. *Maitreya said:* 36. O dear Vidura! Devotees like you who approach the Lord solely for serving Him, never seek of Him any worldly goods; yet all their wants are automatically fulfilled unsought.

Dhruva's Reception by his Parents and People (37-53)

राजा न श्रद्धे भद्रमभद्रस्य कुतो मम ॥37॥

वार्ताहर्तुरतिप्रीतो हारं प्रादान्महाधनम् ॥38॥

ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यबन्धुभिः ॥39॥

निश्चक्राम पुरातूर्णमात्मजाभीक्ष्णोत्सुकः ॥40॥

आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ॥41॥

अवरुह्य नृपस्तूर्णमासाद्य प्रेमविह्वलः ॥42॥

विष्वक्सेनाङ्घ्रिस्पर्शहताशेषाघबन्धनम् ॥43॥

37. When King Uttanapada heard that his son was returning, it was at first as unbelievable to him as the news of a dead man returning. He could not believe that such a great piece of good luck could ever befall an unfortunate being like himself. 38. Then he remembered the words of the Devarshi Narada on the subject. It brought him hope and cheer, and he at once presented a valuable necklace to the messenger who brought the gladdening news. 39-40. Seated in a gold-inlaid chariot with excellent horses harnessed to it; accompanied by Brahmanas, elders of the clans, ministers and relatives; and amidst the auspicious sound of Vedic chant and the sound of conch, flute and drums the king started from his city with great enthusiasm to meet his son.

41. Both Suniti and Suruchi, the wives of King Uttanapada, along with Uttama, his son, got into palanquins and went to receive the home-coming Dhruva. 42-43. Meeting his son at the outskirts of the city, the king got down from his chariot, and rushing to him in the excitement of a strong paternal affection,

अथाजिघ्रन्मुहुर्मूर्ध्नि शीतैर्नयनवारिभिः ।
 अभिवन्द्य पितुः पादावाशीभिश्चाभिमन्त्रितः ।
 सुरुचिस्तं समुत्थाप्य पादावनतमर्मकम् ।
 यस्य प्रसन्नो भगवान् गुणैर्मैश्यादिभिर्हरिः ।
 उत्तमश्च ध्रुवश्चोभावन्त्योन्यं प्रेमविह्वलौ ।
 सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् ।
 पयः स्तनाभ्यां सुस्नाव नेत्रजैः सलिलैः शिवैः ।
 तां शशंसुर्जना राज्ञी दिष्ट्या ते पुत्र आर्तिहा ।
 अभ्यर्चितस्त्वया नूनं भगवान् प्रणतार्तिहा ।
 लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः ।
 तत्र तत्रोपसंक्लृप्तैर्लसन्मकरतोरणैः ।
 चूतपल्लववासः स्रङ्मुक्तादामविलम्बिभिः ।

embraced with both arms the body of his son, which had been freed from every trace of sin by contact with the holy being of Mahavishnu. 44. He expressed his love by kissing the crown of his son's head again and again. Having fulfilled his long-standing desire, the king bathed his son with tears of joy. 45. Versed as he was in the rules of good conduct, Dhruva made obeisance to his father respectfully, and was in turn blessed by him and welcomed. He then made prostrations to both his mother Suniti and his step-mother Suruchi. 46. Suruchi thereupon lifted up the boy prostrating at her feet, and embracing him and shedding tears, wished him a long life, in a trembling voice. 47. There is no wonder in this change of heart in Suruchi. With whomever the Lord is pleased for his virtues like love and fellow-feeling, to him everyone bends his head just like water flowing to a low level. 48. Uttama and Dhruva embraced each other with great mutual affection, all their hair standing on end and their eyes shedding continuous tears of joy. 49. And Suniti, the mother of Dhruva, having embraced her son who was dearer to her than life, was thrilled with joy by

स्नापयामास तनयं जातोद्दाममनोरथः ॥44॥
 ननाम मातरौ शीर्ष्णां सत्कृतः सज्जनाग्रणीः ॥45॥
 परिष्वज्याह जीवेति बाष्पगद्गदया गिरा ॥46॥
 तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ॥47॥
 अङ्गसङ्गादुत्पुलकावस्त्रौघं मुहुर्मुहुः ॥48॥
 उपगुह्य जहावाधिं तदङ्गस्पर्शनिर्वृता ॥49॥
 तदाभिषिच्यमानाभ्यां वीर वीरसुवो मुहुः ॥50॥
 प्रतिलब्धश्चिरं नष्टो रक्षिता मण्डलं भुवः ॥51॥
 यदनुध्यायिनो धीरा मृत्युं जिग्युः सुदुर्जयम् ॥52॥
 आरोप्य करिणीं हृष्टः स्तूयमानोऽविशत् पुरम् ॥53॥
 सबन्दैः कदलीस्तम्भैः पूगपोतैश्च तद्विधैः ॥54॥
 उपस्कृतं प्रतिद्वारमपां कुम्भैः सदीपकैः ॥55॥

the contact of her son's body and felt relieved of all her sorrows and sufferings. 50. The cool tears of joy flowing over her breasts brought streams of milk from them as an outburst of maternal affection. 51. People congratulated the queen on the recovery of her son saying: At last your son has—thank God—come back, though he was given up for lost. He will be capable of removing the sorrows of all people. He will rule over the whole world. 52. Surely you must have propitiated Sri Hari, the saviour of those who take refuge in Him, through whose worship great sages have conquered even the invincible god of Death. 53. With Dhruva, who was being lionised by the people, placed on an elephant along with Uttama, the overjoyed king entered the city, praised by his subjects on all sides.

Dhruva at the Palace and his Installation (54-67)

54-55. In the city of Uttanapada, all the houses along the way were adorned with various decorations. Festooned wreaths with fish-shaped pendants, fruit-bearing plantain trees, young arecanut plants with nuts, tender mango leaves,

प्राकारैर्गोपुरागारैः शातकुम्भपरिच्छदैः ।
 मृष्टचत्वररथ्याट्टमार्गं चन्दनचर्चितम् ।
 ध्रुवाय पथि दृष्टाय तत्र तत्र पुरस्त्रियः ।
 उपजह्रुः प्रयुञ्जाना वात्सल्यादाशिषः सतीः ।
 महामणिघ्रातमये स तस्मिन् भवनोत्तमे ।
 पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।
 यत्र स्फटिककुड्येषु महामारकतेषु च ।
 उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः ।
 बाष्प्यो वैदूर्यसोपानाः पद्मोत्पलकुमुद्वतीः ।
 उत्तानपादो राजर्षिः प्रभावं तनयस्य तम् ।
 वीक्ष्योदवयसं तं च प्रकृतीनां च सम्मतम् ।
 आत्मानं च प्रवयसमाकलय्य विशाम्पतिः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवराज्याभिषेकवर्णनं नाम नवमोऽध्यायः ॥ 9॥

सर्वतोऽलंकृतं श्रीमद्विमानशिखरद्युभिः ॥56॥
 लाजाक्षतैः पुष्पफलैस्तण्डुलैर्बलिभिर्युतम् ॥57॥
 सिद्धार्थाक्षतदध्यम्बुदूर्वापुष्पफलानि च ॥58॥
 शृण्वंस्तद्वल्गुगीतानि प्राविशद्भवनं पितुः ॥59॥
 लालितो नितरां पित्रा न्यवसद्विषि देववत् ॥60॥
 आसनानि महार्हाणि यत्र रौक्मा उपस्कराः ॥61॥
 मणिप्रदीपा आभान्ति ललनारत्नसयुताः ॥62॥
 कूजद्विहङ्गमिथुनैर्गार्ग्यन्मत्तमधुव्रतैः ॥63॥
 हंसकारण्डवकुलैर्जुष्टाश्रकाह्वसारसैः ॥64॥
 श्रुत्वा दृष्ट्वाद्भुततमं प्रपेदे विस्मयं परम् ॥65॥
 अनुरक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम् ॥66॥
 वनं विरक्तः प्रातिष्ठद् विमृशन्नात्मनो गतिम् ॥67॥

clothes, flower garlands, pearl chains, lighted lamps, Poornakumbhas (filled ritualistic water containers)—with such things the fronts of most houses were decorated. 56-57. They entered that city in which one could see everywhere ramparts, high gate-towers, and mansions with gold-covered domes; which abounded in compounds, highroads, lanes and wall-tops dusted and cleaned; and where one is greeted everywhere with the sweet smell of sandal water and the sight of auspicious substances like puffed rice, Akshata (whole rice), flowers, fruits and other ingredients of worship. 58-59. The city women who received Dhruva standing here and there on the road exclaimed, out of love, words of greeting and blessings, and showered on him auspicious substances like white mustard, Akshata, curd, pure water, Durva grass, flowers and fruits. Hearing the songs sung by them, he entered his father's palace. 60. There he stayed, lionised by his father, in a mansion studded with precious stones, like a Deva in heaven. 61. That palace abounded in beddings white

and soft like the foam of milk, in bedsteads made of ivory and inlaid with gold, costly thrones and chairs and silver utensils. 62. It had walls of crystal, studded with emeralds, on which were statues of handsome women and brilliant lights. 63. There were attractive gardens full of rare and exotic trees, singing birds and buzzing honey-beetles inebriated with the nectar of flowers. 64. There were lakes with bathing ghats made of precious stones, and with an abundance of flowers like Kumuda and Utpala, and waterbirds like the swan, Kārandava, Chakravaka and Sārāsa. 65. The Rajarshi Uttanapada was deeply impressed by the prowess displayed by his son, with what he saw in him and heard about him. 66. Later on, finding that Dhruva had attained youth, and that he was acceptable to his council of ministers and popular among the citizens, he had him anointed as emperor. 67. And he, in turn, retired to the forest, full of age and of dispassion for worldly enjoyments, in order to contemplate on the Self.

अथ दशमोऽध्यायः

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः ।
 इलायामपि भार्यायां वायोः पुत्र्यां महाबलः ।
 उत्तमस्त्वकृतोद्वाहो मृगयायां बलीयसा ।
 ध्रुवो भ्रातृवधं श्रुत्वा कोपामर्षशुचापितः ।
 गत्वोदीचीं दिशं राजा रुद्रानुचरसेविताम् ।
 दध्मौ शङ्खं बृहद्बाहुः खं दिशश्चानुनादयन् ।
 ततो निष्क्रम्य बलिन उपदेवमहामटाः ।
 स तानापततो वीर उग्रधन्वा महारथः ।
 ते वै ललाटलग्नैस्तैरिषुभिः सर्व एव हि ।
 तेऽपि चामुममृष्यन्तः पादस्पर्शमिवोरगाः ।
 ततः परिघनिस्त्रिशैः प्रासशूलपरश्वधैः ।
 अभ्यवर्षन् प्रकुपिताः सरथं सहसारथिम् ।

उपयेमे भ्रमि नाम तत्सुतौ कल्पवत्सरो ॥ 1॥
 पुत्रमुत्कलनामानं योषिद्वत्नमजीजनत् ॥ 2॥
 हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता ॥ 3॥
 जैत्रं स्यन्दनमास्थाय गतः पुण्यजनालयम् ॥ 4॥
 ददर्श हिमवद्द्रोण्यां पुरीं गुह्यकसंकुलाम् ॥ 5॥
 येनोद्विग्नदृशः क्षत्तरुपदेव्योऽत्रसन्मृशम् ॥ 6॥
 असहन्तस्तन्निनादममिपेतुरुदायुधाः ॥ 7॥
 एकैकं युगपत्सर्वानहन् बाणैस्त्रिभिस्त्रिभिः ॥ 8॥
 मत्वा निरस्तमात्मानमाशसन् कर्म तस्य तत् ॥ 9॥
 शरैरविध्यन् युगपद् द्विगुणं प्रचिकीर्षवः ॥ 10॥
 शक्त्यृष्टिभिर्मुशुण्डीभिश्चित्रवाजैः शरैरपि ॥ 11॥
 इच्छन्तस्तत्प्रतीकर्तुमयुतानि त्रयोदश ॥ 12॥

Skandha IV : Chapter 10

DHRUVA'S WAR WITH THE GUHYAKAS

His initial Success in Battle (1-20)

Maitreya said: 1. Dhruva married Bhrami, the daughter of Prajapati Sisumara, and had two sons by her, Kalpa and Vatsara. 2. In another wife named Ila, the daughter of Vayu, he had a son named Utkala and a daughter renowned for her beauty. 3. Uttama was unmarried. While on a hunting expedition to a mountain in the Himalayan region, he was killed by a powerful Yaksha. His mother Suruchi went in search of him and died in the course of the search. 4. Overcome by grief and anger on learning of the killing of his brother Uttama, Dhruva started in his chariot 'Victory' to Alakapuri, the land of the Yakshas. 5. Going northwards towards the Himalayan valleys, he reached Alaka inhabited by Guhyakas and frequented by Rudra's attendants, the Bhutas. 6. Dhruva of powerful arms now blew

his conch loudly, causing reverberations in the sky and the four quarters. Hearing it, the women of Alaka trembled, their eyes quivering in fright. 7. Roused to anger by the challenging sound, the powerful army of Guhyakas came out of the city armed to the teeth. 8. Superb car-warrior and powerful archer that he was, Dhruva struck them all, each with a triad of arrows. 9. Those Guhyaka warriors, on each of whose foreheads three of Dhruva's arrows hit, felt they were almost defeated and admired the skill of Dhruva. 10. Like snakes provoked by trampling, they were roused to great anger by his attack, and with a desire to pay him back doubly in his own coin, they covered him en masse with arrows and wounded him.

11-12. A lakh and thirty thousand Guhyaka warriors now joined the fray intent on retaliation, and stormed Dhruva, his chariot and its driver with numerous

औत्तानपादिः स तदा शस्त्रवर्षेण भूरिणा ।
 हाहाकारस्तदैवासीत् सिद्धानां दिवि पश्यताम् ।
 नदत्सु यातुधानेषु जयकाशिष्वथो मृधे ।
 धनुर्विस्फूर्जयन् दिव्यं द्विषतां खेदमुद्वहन् ।
 तस्य ते चापनिर्मुक्ता भित्त्वा वर्माणि रक्षसाम् ।
 भल्लैः संहिद्यमानानां शिरोभिश्चारुकुण्डलैः ।
 हारकेयूरमुकुटैरुष्णीषैश्च महाधनैः ।

न उपादृश्यतच्छन्न आसारेण यथा गिरिः ॥13॥
 हतोऽयं मानवः सूर्यो मग्नः पुण्यजनार्णवे ॥14॥
 उदतिष्ठद्रथस्तस्य नीहारादिव भास्करः ॥15॥
 अस्त्रौघं व्यधमद्वाणैर्घनानीकमिवानिलः ॥16॥
 कायानाविविशुस्तिग्मा गिरीनशनयो यथा ॥17॥
 ऊरुभिर्हेममालाभैर्दोर्भिर्वलयवल्गुभिः ॥18॥
 आस्तृतास्ता रणभुवो रेजुर्वीरमनोहराः ॥19॥

हतावशिष्टा इतरे रणाजिराद्रक्षोगणाः क्षत्रियवर्यसायकैः ।
 प्रायो विवृक्णावथवा विदुदुवुर्मृगेन्द्रविक्रीडितयूथपा इव ॥20॥
 अपश्यमानः स तदाऽऽततायिनं महामृधे कञ्चन मानवोत्तमः ।
 पुरीं दिदृक्षन्नपि नाविशद् द्विषां न मायिनां वेद चिकीर्षितं जनः ॥21॥
 इति ब्रुवंश्चित्ररथः स्वसारथि यत्तः परेषां प्रतियोगशङ्कितः ।
 शुश्राव शब्दं जलधेरिवेरितं नभस्वतो दिक्षु रजोऽन्वदृश्यत ॥22॥

क्षणेनाच्छादितं व्योम घनानीकेन सर्वतः । विस्फुरत्तडिता दिक्षु त्रासयत्स्तनयित्नुना ॥23॥

types of weapons like Parikha (iron clubs), Nistrimsa (swords), Prāsa (lances), Sūla (pikes), Parasvadhā (axes), Sakti (javelins), Rishti (double-edged swords), Bhusundī, and Silīmukha (arrows with many-coloured feathers). 13. Under this shower of weapons, Dhruva, the son of Uttanapada, became invisible like a mountain veiled by a very heavy shower of rain. 14. There arose cries from the Siddhas crowding the skies: Alas! The sun of Dhruva of the line of Swāyambhuva Manu, has been drowned in the ocean of Guhyakas! 15. At this the Guhyakas began to rejoice in their victory; but soon did Dhruva and his chariot come out of that cloud of weapons, like the sun from a thick mist. 16. Twanging his divine bow, he released, to the grief of his opponents, a volley of arrows which shattered and scattered those of the enemy, as a powerful wind blows away the clouds. 17. The sharp and powerful arrows he released pierced the armour of the Guhyaka soldiers and penetrated their bodies even as Indra's thunderbolt weapon cut the mountains.

18-19. The battleground presented a highly exciting scene to heroic persons, covered as it was with severed heads still wearing lovely ear ornaments, with dismembered legs shining like golden palms, with arms having bracelets on them, and with pearl necklaces, golden arm bands, diadems and costly turbans. 20. The surviving Guhyakas, having been wounded by Dhruva's arrows, ran away terrified, like an elephant herd before the charge of a lion.

The Magical Battle (21-30)

21. There were now no armed soldiers before him. He had a desire to enter Alakapuri and see it; but he did not enter it, as one could not be sure of the designs of highly crafty and treacherous enemies. 22. Speaking to his charioteer about this matter, Dhruva stood there ready to face any eventuality. Just then was heard a rumbling sound like that of the ocean, and clouds of dust were found rising in all directions. 23. Quickly the sky was overcast by heavy clouds with bright flashes of lightning and

ववृषू रधिरौघासृक्पूयविष्मूत्रमेदसः ।
 ततः खेऽदृश्यत गिरिर्निपेतुः सर्वतोदिशम् ।
 अहयोऽशनिनिःश्वासा वमन्तोऽग्निं रुषाक्षिभिः ।
 समुद्र ऊर्मिभिर्भीमः प्लावयन् सर्वतो भुवम् ।
 एवंविधान्यनेकानि त्रासनान्यमनस्त्रिनाम् ।
 ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् ।

निपेतुर्गगनादस्य कबन्धान्यग्रतोऽनघ ॥24॥
 गदापरिधर्निस्त्रिशमुसलाः साशमवर्षिणः ॥25॥
 अभ्यधावन् गजा मत्ताः सिंहव्याघ्राश्च यूयशः ॥26॥
 आससाव महाह्लावः कल्पान्त इव भीषणः ॥27॥
 ससृजुस्तिग्मग्रतय आसुर्या माययासुराः ॥28॥
 निशाम्य तस्य मुनयः शमाशंसन् समागताः ॥29॥

मुनय ऊचुः

औत्तानपादे भगवांस्तव शार्ङ्गधन्वा देवः क्षिणोत्ववनतार्तिहरो विपश्चान् ।
 यन्नामधेयमभिधाय निशाम्य चाद्धा लोकोऽञ्जसा तरति बुस्तरमङ्ग मृत्युम् ॥30॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दशमोऽध्यायः ॥10॥

terrific peals of thunder. 24. O Vidura! Down came a rain of muck like blood, phlegm, faeces, urine and fat. Headless trunks began to fall before Dhruva. 25. Then a mountain became visible in the sky. A rain of granite pieces was followed by a flight of various weapons like mace, club, sword and iron pestle. 26. There was a rush of serpents hissing terribly and vomiting fire from their eyes, of elephants in rut, of lions and of tigers. 27. The ocean was found fast approaching with terrific waves and a deafening roar, threatening to inundate the whole earth as at the time of Pralaya.

28. The fierce Guhyakas (Yakshas) created several such phenomena to terrify the cowardly by means of their Asuric magical power. 29. Seeing the magical war of a formidable nature that the Guhyakas had opened on Dhruva, the Rishis came to pray for the good of Dhruva. *The Rishis said:* 30. O son of Uttanapada! May the Lord Mahavishnu, who is the support of all who resign themselves to Him, destroy your enemies. For, O dear one, by hearing and repeating His names men easily cross even the ocean of Samsara, which is otherwise difficult to cross!

अथैकादशोऽध्यायः

मैत्रेय उवाच

निशाम्य गदतामेवमृषीणां धनुषि ध्रुवः ।
 संधीयमान एतस्मिन् माया गुह्यकनिर्मिताः ।

संदधेऽस्त्रमुपस्पृश्य यन्नारायणनिर्मितम् ॥ 1॥
 क्षिप्रं विनेशुविदुर क्लेशा ज्ञानोदये यथा ॥ 2॥

Skandha IV : Chapter 11

SWAYAMBHUVĀ'S COUNSEL TO DHĀRUVĀ

Dhruva releases Narayanastra (1-5):

Maitreya said: 1. Hearing these words of the Rishis, Dhruva, after performing the necessary purificatory rite, made ready the missile known as Nārāyanāstra for

being released. 2. The moment the Nārāyanāstra was fitted on his bow, all the magical phenomena created by the Guhyakas disappeared, as attachments and other mental obstructions disappear on the dawning of knowledge.

तस्यार्षास्त्रं धनुषि प्रयुञ्जतः सुवर्णपुङ्खः कलहंसवाससः ।
 विनिःसृता आविविशुद्विषद्वलं यथा वनं भीमरवाः शिखण्डिनः ॥ 3॥
 तैस्तिग्मधारैः प्रघने शिलीमुखैरितस्ततः पुण्यजना उपद्रुताः ।
 तमभ्यधावन् कुपिता उदायुधाः सुपर्णमुन्नद्धफणा इवाहयः ॥ 4॥
 स तान् पृष्ठकैरभिधावतो मृधे निकृत्तबाहूरुशिरोधरोदरान् ।
 निनाय लोकं परमर्ममण्डलं व्रजन्ति निर्भिद्य यमूर्ध्वरेतसः ॥ 5॥
 तान् हन्यमानानभिवीक्ष्य गुह्यकाननागसश्चित्ररथेन भूरिशः ।
 औत्तानपादिं कृपया पितामहो मनुर्जगादोपगतः सहर्षिभिः ॥ 6॥

मनुरुवाच

अलं वत्सातिरोषेण तमोद्वारेण पाप्मना । येन पुण्यजनानेतानवधीस्त्वमनागसः ॥ 7॥
 नास्मत्कुलोचितं तात कर्मैतत्सद्विर्गाहितम् । वधो यदुपदेवानामारब्धस्तेऽकृतैनसाम् ॥ 8॥
 नन्वेकस्यापराधेन प्रसङ्गाद्बहवो हताः । भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल ॥ 9॥
 नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम् । यदात्मानं परागृह्य पशुवद्भूतवैशसम् ॥ 10॥
 सर्वभूतात्मभावेन भूतावासं हरिं भवान् । आराध्याप दुराराध्यं विष्णोस्तत्परमं पदम् ॥ 11॥
 स त्वं हरेरनुध्यातस्तत्पुंसामपि सम्मतः । कथं त्ववद्यं कृतवाननुशिक्षन् सतां व्रतम् ॥ 12॥

3. As he aimed the Nārāyanāstra on his bow, there came out innumerable arrows of great power, with golden handles and winged like swans; and as peacocks flock into the forest, they flew with a tremendous sound into the midst of the enemy forces. 4. Wounded all over with these sharp arrows, the Guhyakas were roused to great anger, and they attacked Dhruva with uplifted weapons, just as serpents rush at Garuda with their hoods outspread. 5. The Guhyaka warriors who rushed at him, met with death, their hands, thighs, necks, heads or bellies being severed or disembowelled by his arrows, and they were elevated to the highest realm beyond that of the Sun, which is the destiny of heroes falling on the battlefield.

Swayambhuva's Advice to Dhruva (6-35)

6. Seeing that a very large number of Guhyakas were being destroyed, the Manu Swayambhuva, the grandfather of Dhruva, was overtaken with pity,

and appearing before him with the Rishis, said as follows: *The Manu said:* 7. Son! You are killing a large number of these innocent Guhyakas out of anger, which is a sinful tendency leading to hell. 8. It is not befitting the traditions of our family to engage in the slaughter of innocents, which all good men condemn. 9. Dear one! For the sorrow caused to you by the slaughter of your brother by some one person, you are indulging in the indiscriminate slaughter of such a large number of people who are quite innocent of it. 10. It is not the way of the devotees of Mahavishnu to be cruel to living beings, mistaking the inert body for the Atman, like a senseless animal. 11. Sri Hari, who has His residence in all beings, is none the less very difficult to realise. You have, however, realised Him in His highest aspect as the Soul of everything. 12. You who have made yourself dear to Sri Hari, who have received recognition at the hands of His devotees, who have been the model of a virtuous man to all in

तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु ।
सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः ।
भूतैः पञ्चभिरारब्धैर्योषित्पुरुष एव हि ।
एवं प्रवर्तते सर्गः स्थितिः संयम एव च ।
निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभः ।

स खल्विदं भगवान् कालशक्त्या

करोत्यकर्तैव निहन्त्यहन्ता चेष्टा

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः ।

न वै स्वपक्षोऽस्य विपक्ष एव वा परस्य मृत्योर्विशतः समं प्रजाः ।

तं धावमानमनुधावन्त्यनीशा यथा रजांस्यनिलं भूतसङ्घातः ॥20॥

आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः ।

केचित्कर्म वदन्त्येनं स्वभावमपरे नृप ।

अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च ।

समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति ॥13॥

विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति ॥14॥

तयोर्व्यवायात्सम्भूतिर्योषित्पुरुषयोरिह ॥15॥

गुणव्यतिकराद् राजन् मायया परमात्मनः ॥16॥

व्यक्ताव्यक्तमिदं विश्वं यत्र भ्रमति लोहवत् ॥17॥

गुणप्रवाहेण विभक्तवीर्यः ।

विभूम्नः खलु दुर्विभाव्या ॥18॥

जनं जनेन जनयन् मारयन् मृत्युनान्तकम् ॥19॥

उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ ॥21॥

एके कालं परे दैवं पुंसः काममुतापरे ॥22॥

न वै चिकीर्षितं तात को वेदाथ स्वसम्भवम् ॥23॥

the world—how did you happen to commit this sinful act?

13. The Lord, who has assumed all these forms, is most pleased with persons who are forbearing, merciful, friendly to all, and possessed of same-sightedness.

14. If the Lord is pleased with a person, he is released from the bondage of Prakriti and its effects. He gets released from the hold of the subtle body and attains to the infinite bliss of Brahman.

15. It is from the five elements that evolved into the living body, that the distinction between man and woman first arose. Afterwards men and women reproduced in this world by mutual intercourse.

16. By the power of the Lord's Yogamaya the Gunas of Prakriti get agitated, and out of this agitation, creation, preservation and dissolution take place. 17. The Lord, who transcends the Gunas of Prakriti, stands only as the unmoved Mover of it. In His presence this universe functions in its causal and effectual aspects, just as metals are set into motion before a magnet. 18. By the operation of His power of Time, and the consequent

agitation of the Gunas of Prakriti, He becomes an agent and yet not an agent, a killer and yet not a killer. The operation of His power, Time, cannot be exactly conceived. So mysterious it is. 19. Time is without beginning and without end. Time makes men procreate men. He also destroys all, including those who are themselves destructive forces, by using others as his agents of destruction. Destroying all, he remains endless and unspent. 20. Time makes no distinction between friend and foe. For in the form of death he approaches all alike. Living beings who are subject to their Karma, are perforce drawn after him as he runs, just as a cloud of dust is helplessly carried away by a gust of wind. 21. The Lord who always remains the same without growth or decay, subjects to these two processes all beings who are labouring under their own Karma. 22. Some refer to this mysterious Power behind the destiny of the world and man as Karma; others, as Swabhava (Nature); and still others, as Kala, as Providence, or as the will of God. 23. No one can understand the will of

न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः । विसर्गादानयोस्तात पुंसो देवं हि कारणम् ॥24॥
 स एव विश्वं सृजति स एवावति हन्ति च । अथापि ह्यनहङ्कारान्नाज्यते गुणकर्मभिः ॥25॥
 एष भूतानि भूतात्मा भूतेशो भूतभावनः । स्वशक्त्या मायया युक्तः सृजत्यस्ति च पाति च ॥26॥
 तमेष मृत्युममृतं तात देवं सर्वात्मनोपेहि जगत्परायणम् ।
 यस्मै बलिं विश्वसृजो हरन्ति गावो यथा वै नसि दामयन्त्रिताः ॥27॥
 यः पञ्चवर्षो जननीं त्वं विहाय मातुः सपत्न्या वचसा भिन्नमर्मा ।
 वनं गतस्तपसा प्रत्यगक्षमारुध्य लेभे मूर्ध्नि पदं त्रिलोक्याः ॥28॥
 तमेनमङ्गात्मनि मुक्तविग्रहे व्यपाश्रितं निर्गुणमेकमक्षरम् ।
 आत्मानमन्विच्छ विमुक्तमात्मदृग् यस्मिन्निदं भेदमसत्प्रतीयते ॥29॥
 त्वं प्रत्यगात्मनि तदा भगवत्यनन्त आनन्दमात्र उपपन्नसमस्तशक्तौ ।
 भक्तिं विधाय परमां शनकैरविद्याग्रन्थि विभेत्त्यसि ममाहमिति प्ररूढम् ॥30॥
 संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम् । श्रुतेन भूयसा राजन्नगदेन यथाऽऽमयम् ॥31॥
 येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् । न बुधस्तद्विशं गच्छेद्विच्छन्नभयमात्मनः ॥32॥
 हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम् । यज्जघ्निवान्पुण्यजनान् भ्रातृघ्नानित्यमर्षितः ॥33॥

that Being who is unmanifest (Avyakta) and unprovable (Aprameya). Under such circumstances, how can an ordinary man know the truth of God—of Him who is the ultimate cause?

24. It was not these Guhyakas who killed your brother, but He in the form of Time. 25. He alone creates the world, sustains it and devours it. But as He is without the 'I-sense' in any of these activities, He is not affected or bound by them. 26. By means of His power of Maya, He creates, preserves and destroys. But Maya does not affect its substratum, the Lord, who is the Soul of all, the Lord of all, and the Origin of all. 27. O dear one! He, the Lord, is both death and immortality. Take refuge in Him, the refuge of the world, with your entire being. All, including the creator Brahma, are labouring for Him like cattle controlled by their nose-string. 28-29. Cut to the quick by the harsh words of your stepmother, even at the tender age of five, you left your mother and went to the forest where you meditated on the supersensu-

ous reality of Mahavishnu and attained to a state that transcends all the three gross worlds. Seek within yourself that very Being, the One, the undecaying, free and non-dual Being, who is the support of the fleeting universe, and whose presence is felt in hearts that are free from all passions like anger. 30. Attaining to complete and whole-hearted devotion to the Bhagavan, the Indweller in all, the eternally Blissful and the Possessor of all powers, you will gradually overcome ignorance and the sense of 'I' with regard to the perishable body. 31. Just as one controls a disease with a powerful drug, one can overcome anger, the enemy of all the higher spiritual developments, by repeatedly hearing and thinking about the truth of the Atman. 32. A man who possesses discrimination and aspires to freedom from fear (Abhaya) should not become a slave to anger, for his anger will evoke agitation and fear in others. 33. You have insulted Kubera, who is very close to Rudra. He is the king of the Guhyakas, many of whom you have kill-

तं प्रसादय वत्साशु सन्नत्या प्रश्रयोक्तिभिः ।
एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम् ।

न यावन्महतां तेजः कुलं नोऽभिमविष्यति ॥34॥
तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ॥35॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे एकादशोऽध्यायः ॥11॥

ed under the impression that they have murdered your brother. 34. O dear one! Before the prowess of the great men whom you have wronged becomes a menace to our family, you must propiti-

ate Kubera with humility and good words. 35. After advising his grandson in this way and accepting his adoration, Swayambhuva Manu departed for his abode along with the Rishis.

अथ द्वादशोऽध्यायः

मैत्रेय उवाच

ध्रुवं निवृत्तं प्रतिबुद्धय वैशसादपेतमन्युं भगवान् धनेश्वरः ।
तत्रागतश्चरणयक्षकिन्नरैः संस्तूयमानोऽभ्यवदत् कृताञ्जलिम् ॥ 1॥

धनद उवाच

भो भोः क्षत्रियदायाद परितुष्टोऽस्मि तेऽनघ । यस्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः ॥ 2॥
न भवानवधीद्यक्षान्न यक्षा भ्रातरं तव । काल एव हि भूतानां प्रमुरप्ययभावयोः ॥ 3॥
अहं त्वमित्यपार्था धीरज्ञानात्पुरुषस्य हि । स्वाप्नीवाभात्यतद्व्यानाद्यया बन्धविपर्ययौ ॥ 4॥
तद्गच्छ ध्रुव भद्रं ते भगवन्तमधोक्षजम् । सर्वभूतात्मभावेन सर्वभूतात्मविग्रहम् ॥ 5॥
भजस्व भजनीयाङ्घ्रिमभवाय भवच्छिदम् । युक्तं विरहितं शक्त्या गुणमय्याऽऽत्ममायया ॥ 6॥

वृणीहि कामं नृप यन्मनोगतं मत्तस्त्वमौत्तानपदेऽविशङ्कितः ।

वरं वराहोऽम्बुजनाभपादयोरनन्तरं त्वां वयमङ्ग शुश्रुम ॥ 7॥

Skandha IV : Chapter 12

RECONCILIATION WITH KUBERA AND AFTER

Kubera meets Dhruva (1-9)

Maitreya said: 1. When Dhruva gave up his anger and stopped his campaign against the Guhyakas, Lord Kubera, attended on and hymned by a large number of his followers, amongst whom were Charanas, Yakshas, Kinnaras, etc., appeared there, and was received by Dhruva with a respectful salutation. *Kubera said:* 2. Hail unto you, scion of a Kshatriya family! Hail unto you, pure one! I am much pleased with you; for, on the advice of your grandfather, you have dispelled from your heart enmity, which is very difficult to

do. 3. You have not killed the Yakshas, nor have the Yakshas killed your brother. For the cause of the birth and death of creatures is verily the Lord in the form of Time. 4. It is by identification with the body caused by ignorance that man entertains false distinctions like I and you. It is as false as dream experiences; it is the cause of bondage and suffering. 5-6. O Dhruva! May good befall you! You may depart now. To be free from Samsara, worship the Lord as the Soul of all and as the all-inclusive form, as one worthy of worship by all, who is one with His Atma-maya, His Power, in both activity and rest. 7. O son of

मैत्रेय उवाच

स राजराजेन वराय चोदितो ध्रुवो महाभागवतो महामतिः ।

हरौ स वद्रेऽचलितां स्मृतिं यया तरत्ययत्नेन दुरत्ययं तमः ॥ 8॥

तस्य प्रीतेन मनसा तां दत्त्वैडविडस्ततः ।

अथायजत यज्ञेशं क्रतुभिर्भूरिदक्षिणैः ।

सर्वात्मन्यच्युतेऽसर्वे तीम्रौघां भक्तिमुद्रहन् ।

तमेवं शीलसम्पन्नं ब्रह्मण्यं दीनवत्सलम् ।

षट्त्रिंशद्वर्षसाहस्रं शशास क्षितिमण्डलम् ।

एवं बहुसवं कालं महात्माविचलेन्द्रियः ।

मन्यमान इदं विश्वं मायारचितमात्मनि ।

पश्यतोऽन्तर्दधे सोऽपि स्वपुरं प्रत्यपद्यत ॥ 9॥

द्रव्यक्रियादेवतानां कर्म कर्मफलप्रदम् ॥ 10॥

ददर्शात्मनि भूतेषु तमेवावस्थितं विभुम् ॥ 11॥

गोप्तारं धर्मसेतूनां मेनिरे पितरं प्रजाः ॥ 12॥

भोगैः पुण्यक्षयं कुर्वन्नभोगैरशुभक्षयम् ॥ 13॥

त्रिवर्गपयिकं नीत्वा पुत्रायादाश्रुपासनम् ॥ 14॥

अविद्यारचितस्वप्नगन्धर्वनगरोपमम् ॥ 15॥

आत्मस्त्र्यपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः ।

भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥ 16॥

Uttanapada! Whatever boon you want, you may ask of me without hesitation. You are a fit recipient for boons. For we understand that you are a very intimate devotee of Mahavishnu. *Maitreya said*: 8. Induced in this way by Kubera to ask for a boon, Dhruva, high-souled and intensely devoted to the Lord that he was, prayed for unbroken remembrance of the Lord Hari. For, through His remembrance, men easily cross the darkness of ignorance. 9. Granting this boon with great joy, Kubera disappeared from sight in his very presence, departing for his realm. Dhruva too returned to his city.

Dhruva's Rule and Abandonment (10-18)

10. Afterwards he worshipped Mahavishnu, the Lord of all sacrifices and the bestower of their rewards, by performing several sacrifices which required many sacrificial materials, rituals and Devatas, and was accompanied with very liberal sacrificial gifts. 11. With a devotion to the Lord—who is the Soul of all and yet beyond all, imperishable

—that increased day by day to a state of extreme intensity, he arrived at a state in which he constantly perceived His presence in himself and in all beings. 12. Being virtuous, reverent to holy men, extremely merciful to the afflicted, and a protector of the ways of Dharma, he came to be loved by his people as their very father. 13. He ruled over the earth for thirty-six thousand years, exhausting his merits by the enjoyment of the pleasures of life and his demerits by the performance of Yajnas. 14. That great man Dhruva, after having spent a long time in pursuit of the first three values of life, namely, Dharma, Artha and Kama, with perfect control over the senses, installed his son on the throne as the reigning monarch. 15-16. He realised that all this world has been fashioned by the Maya of the Lord in His own Being, just as ignorance conjures up in the individual minds dreams and castles in the air. So realising the transitoriness of all the valued things of life—one's body, wife, children, friends, army, treasury, palace, pleasure resorts, the sea-girt empire—he abandoned them all

तस्यां विशुद्धकरणः शिववाविगाह्य बद्ध्वाऽऽसनं जितमरुन्मनसाऽऽहताक्षः ।
 स्थूले दधार भगवत्प्रतिरूप एतद् ध्यायंस्तवव्यवहितो व्यसृजत्समाधौ ॥17॥
 भक्तिं हरौ भगवति प्रबह्मजस्रमानन्दबाष्पकलया मुहुरर्चमानः ।
 विक्लिद्यमानहृदयः पुलकाचिताङ्गो नात्मानमस्मरदसाविति मुक्तलिङ्गः ॥18॥

स वदश विमानाग्र्यं नभसोऽवतरद् ध्रुवः । विभ्राजयद्दशविशो राकापतिमिवोदितम् ॥19॥
 तत्रानु देवप्रवरौ चतुर्भुजौ श्यामौ किशोरावरुणाम्बुजेक्षणौ ।
 स्थिताववष्टभ्य गदां सुवाससौ किरीटहाराङ्गदचारुकुण्डलौ ॥20॥
 विज्ञाय तावुत्तमगायकिङ्कुरावभ्युत्थितः साध्वसविस्मृतक्रमः ।
 ननाम नामानि गृणन् मधुद्विषः पार्षत्प्रधानाविति संहताञ्जलिः ॥21॥
 तं कृष्णपादाभिनिविष्टचेतसं बद्धाञ्जलिं प्रश्रयन्म्रकन्धरम् ।
 सुनन्दनन्दावुपसृत्य सस्मितं प्रत्यूचतुः पुष्करनाभसम्मतौ ॥22॥

सुनन्दनन्दावूचतुः

भो भो राजन् सुभद्रं ते वाचं नोऽवहितः शृणु । यः पञ्चवर्षस्तपसा भवान् देवमतीतृपत् ॥23॥
 तस्याखिलजगद्वातुरावां देवस्य शार्ङ्गिणः । पार्षदाविह सम्प्राप्तौ नेतुं त्वां भगवत्पदम् ॥24॥
 सुदुर्जयं विष्णुपदं जितं त्वया यत्सूरयोऽप्राप्य विचक्षते परम् ।
 आतिष्ठ तच्चन्द्रं विवाकरावयो ग्रहर्क्षताराः परियन्ति दक्षिणम् ॥25॥

and went to Badarikāshramā. 17. Bathing there in the Alakananda, purifying the mind by the observance of Yama and Niyama, mastering a steady sitting posture, bringing the vital energies under control through Pranayama, withdrawing the mind from all sense objects, and fixing it on the Lord's cosmic form, he gradually overcame the distinction between the meditator, the act of meditation and the object of meditation, and entered into Samadhi, a state in which the mind gives up the form (i.e. the object of meditation) also. 18. As his mind flowed continuously towards Sri Hari in utter devotion, tears of joy overcame him repeatedly, his heart melted in love, all his hair stood on end, and he completely overcame the body-consciousness which makes one think 'I am this' with reference to the body.

Arrival of Mahavishnu's Emissaries to take Dhruva (19-27)

19. Dhruva now saw an aerial vehicle (Vimana) descending from the skies, il-

luminating all the quarters like the moon. 20. In that aerial vehicle were seated two celestials of importance. They were blue in complexion, four-armed, youthful, lotus-eyed, armed with maces, and bedecked with diadems, pearl necklaces, arm bands and beautiful ear-rings. 21. Recognising them to be leading emissaries of Mahavishnu of holy fame, Dhruva got up in haste forgetting all formalities, and stood before them with joined palms, repeating the Lord's name continuously. 22. Sunanda and Nanda, who were trusted emissaries of the Lord, seeing Dhruva standing with head bent, hands folded in salutation, and mind engrossed in the Lord, now said to him with a smile. 23. O King! May good befall you! Listen to us attentively. You are the one who pleased the Lord immensely by your one-pointed meditation on Him even in your fifth year. 24. We are the emissaries of Mahavishnu, the father of all the worlds, come here to take you to His exalted Realm. 25. You have

अनास्थितं ते पितृभिरन्यैरप्यङ्गः कर्हिचित् । आतिष्ठ जगतां वन्द्यं तद्विष्णोः परमं पदम् ॥26॥
एतद्विमानप्रवरमुत्तमश्लोकमौलिना । उपस्थापितमायुष्मन्नधिरोढुं त्वमर्हसि ॥27॥

मैत्रेय उवाच

निशम्य वैकुण्ठनियोज्यमुख्ययोर्मधुच्युतं वाचमुरुक्रमप्रियः ।

कृताभिषेकः कृतनित्यमङ्गलो मुनीन् प्रणम्याशिषमभ्यवादयत् ॥28॥

परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदावभिवन्द्य च । इयेष तदधिष्ठातुं बिभ्रद्रूपं हिरण्यमयम् ॥29॥
तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् । मृत्योर्मूर्ध्नि पदं दत्त्वा आरुरोहाद्भुतं गृहम् ॥30॥
तदा दुन्दुभयो नेदुर्मदङ्गपणवादयः । गन्धर्वमुख्याः प्रजगुः पेतुः कुसुमवृष्टयः ॥31॥
स च स्वर्लोकमारोक्ष्यन् मुनीति जननीं ध्रुवः । अन्वस्मरदगं हित्वा दीनां यास्ये त्रिविष्टपम् ॥32॥
इति व्यवसितं तस्य व्यवसाय सुरोत्तमौ । दर्शयाभासतुर्देवीं पुरो यानेन गच्छतीम् ॥33॥
तत्र तत्र प्रशंसद्भिः पथि वैमानिकैः सुरैः । अवकीर्यमाणो ददृशे कुसुमैः क्रमशो ग्रहान् ॥34॥
त्रिलोकीं देवयानेन सोऽतिव्रज्य मुनीनपि । परस्ताद्यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ॥35॥

यद् भ्राजमानं स्वरुचैव सर्वतो लोकास्त्रयो ह्यनु विभ्राजन्त एते ।

यन्नात्रजञ्जन्तुषु येऽननुग्रहा व्रजन्ति भद्राणि चरन्ति येऽनिशम् ॥36॥

qualified yourself to attain to the supreme Realm of Vishnu. Even the Saptarshis, unable to attain it, must stand far away saluting it. All the celestial luminaries—the suns, the moons, the planets, the stars, the galaxies, etc.—all move about, circumambulating it. 26. You are welcome to that supreme Realm of Mahavishnu, adored by all, which neither your father, nor your grandfather, nor other great men could attain. 27. Please step into this aerial vehicle which the Supreme Lord Himself has sent.

Ascension of Dhruva (28-40)

Maitreya said: 28. Hearing the nectar-like words of the Lord's emissaries, the devoted Dhruva performed his bath and his daily divine services, and then made obeisance to the sages there and received their blessings. 29. Circumambulating that majestic vehicle and making obeisance to the Lord's emissaries, he desired to ascend into the vehicle in a divine body. 30. Dhruva then saw Yama, the god of Death, ready to claim

his toll, but Dhruva ascended the aerial vehicle, using the head of Death as a stepping-stone. 31. Then there arose the sounds of kettledrums, Mridangas, and tabors (Panavas). The Gandharvas sang hymns and showered flowers. 32. As he was thus on his way to the divine sphere, he remembered his poor mother and felt reluctant to leave her helpless, himself going to heaven. 33. Guessing this idea of Dhruva, the emissaries of Vishnu pointed out to him his mother, who was going in advance in another aerial vehicle. 34. Praised and deluged with flowers on the way by divine beings stationed in their mansions, he passed the planets one by one. 35. Speeding in that aerial vehicle, he transcended the three worlds and then the region of the Saptarshis, and attained to the Realm of Vishnu from which one can never fall. 36. It is with the reflection of the luminosity of that Realm of Vishnu that other regions shine. No one who oppresses other beings attains to it, while those who do good reach

शान्ताः समदृशः शुद्धाः सर्वभूतानुरञ्जनाः । यान्त्यञ्जसाच्युतपदमच्युतप्रियवान्धवाः ॥37॥
 इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः । अभूत्रयाणां लोकानां चूडामणिरिवामलः ॥38॥
 गम्भीरवेगोऽनिमिषं ज्योतिषां चक्रमाहितम् । यस्मिन् भ्रमति कौरव्य मेढ्यामिव गवां गणः ॥39॥
 महिमानं विलोक्यास्य नारदो भगवानृषिः । आतोद्यं वितुदब्ध्लोकान् सत्रेऽगायत्रचेतसाम् ॥40॥

नारद उवाच

नूनं सुनीतेः पतिदेवतायास्तपःप्रभावस्य सुतस्य तां गतिम् ।
 दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः ॥41॥
 यः पञ्चवर्षो गुरुदारवाक्शरैर्भिन्नेन यातो हृदयेन दूयता ।
 वनं मदादेशकरोऽजितं प्रभुं जिगाय तद्भूक्तगुणैः पराजितम् ॥42॥
 यः क्षत्रबन्धुर्भुवि तस्याधिरूढमन्वारुरुक्षेदपि वर्षपूरैः ।
 षट्पञ्चवर्षो यदहोभिरल्पैः प्रसाद्य वैकुण्ठमवाप तत्पदम् ॥43॥

मैत्रेय उवाच

एतत्तेऽभिहितं सर्वं यत्पृष्टोऽहमिह त्वया । ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम् ॥44॥
 धन्यं यशस्यमायुष्यं पुण्यं स्वस्त्ययनं महत् । स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम् ॥45॥
 श्रुत्वैतच्छ्रद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् । भवेद्भूक्तिर्भगवति यया स्यात्क्लेशसंक्षयः ॥46॥

there. 37. Those that are peaceful at heart, even-sighted, pure, benevolent to all, and who look upon Him as their only friend and relative, attain to it easily. 38. Thus Dhruva, the son of Uttanapada and the great devotee of the Lord, became the crest-jewel of the three worlds. 39. The great circle of celestial luminaries are attached to Dhruva, the Pole Star, and go round and round him like a vigorous team of oxen yoked to an oil mill. 40. Realising the greatness of Dhruva, the sage Narada recited three verses about it to the accompaniment of his Veena at the sacrificial festival conducted by the Prachetasas.

Glory of Dhruva (41-52)

Narada said: 41. The spiritual goal which Dhruva, the son of the virtuous Suniti and the possessor of infinite prowess arising from his Tapas, gained, cannot be approached even by learned masters of the Vedas, though they know the way to it. Much less is it possible for Kshatriyas and others. 42. Being wound-

ed at heart by the shafts of his step-mother's cruel words, he left hearth and home for the forest at the age of five. Directed by me, he meditated on Mahavishnu, who is unconquerable by any except by His devotees through their virtues. 43. What other Kshatriya can even think of attaining to the state attained by him, even in several thousand years? But Dhruva, a mere boy of five or six years, attained to that state of Vaikuntha in a few months.

Maitreya said: 44. O Vidura! I have narrated to you what you asked of me, namely, the story of Dhruva, which is far-famed for its holiness and capable of giving delight to all good men. 45. This account of Dhruva gives prosperity, fame, peace and longevity to those who study it with devotion. It is also an eradicator of sins, a means to heaven and a bestower of the state of Dhruva (the firm state that is not lost). 46. On hearing the story of the great devotee Dhruva, one will acquire devotion to the Supreme Being, and consequently

महत्त्वमिच्छतां तीर्थं श्रोतुः शीलादयो गुणाः ।
 प्रयतः कीर्तयेत्प्रातः समवाये द्विजन्मनाम् ।
 पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा ।
 श्रावयेच्छ्रद्धानानां तीर्थपादपदाश्रयः ।
 ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्येऽमृतम् ।

इदं मया तेऽभिहितं कुरुद्वह ध्रुवस्य विख्यातविशुद्धकर्मणः ।
 हित्वार्भकः क्रीडनकानि मातुर्गृहं च विष्णुं शरणं यो जगाम ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः ॥12॥

यत्र तेजस्तदिच्छूनां मानो यत्र मनस्विनाम् ॥47॥
 सायं च पुण्यश्लोकस्य ध्रुवस्य चरितं महत् ॥48॥
 दिनक्षये व्यतीपाते संक्रमेऽर्कदिनेऽपि वा ॥49॥
 नेच्छंस्तत्रात्मनाऽऽत्मानं संतुष्ट इति सिध्यति ॥50॥
 कृपालोर्दीननाथस्य देवास्तस्यानुगृह्णते ॥51॥

all his troubles will cease. 47. Dhruva's story is something like a pilgrimage for those who aspire to holiness. One who hears it will be endowed with good conduct; he will have prowess and fame if he wants; and the high-minded will attain honour. 48. This sacred story of Dhruva should be recited in the morning and the evening in holy company, with great reverence and devotion. 49-50. This episode should be read or expounded to men of faith on a full-moon day, on the fourteenth day of the dark fortnight, on the twelfth day of the fortnight (dvādasi), on the Sravana-nakshatra, at

sunset, on Vyatipāta, on the first day of the month, or on a Sunday. One who does so without any selfish motive, will feel blessed. 51. Whoever instructs ignorant people on topics connected with the knowledge of the Supreme Being, that merciful person, sympathetic towards his fellow beings, will receive the blessings of all the deities. 52. O Vidura! I have now finished narrating to you the famous story of the holy Dhruva, who left his toys, mother and home as a mere boy of five and whole-heartedly sought shelter in Sri Mahavishnu.

अथ त्रयोदशोऽध्यायः

सूत उवाच

निशम्य कौषारविणोपवर्णितं ध्रुवस्य वैकुण्ठपदाधिरोहणम् ।
 प्ररूढभावो भगवत्यधोक्षजे प्रष्टुं पुनस्तं विदुरः प्रचक्रमे ॥ 1॥

विदुर उवाच

के ते प्रचेतसो नाम कस्यापत्यानि सुव्रत । कस्यान्ववाये प्रख्याताः कुत्र वा सत्रमासत ॥ 2॥

Skandha IV : Chapter 13

FROM DHRUVA TO VENA

The Descendants of Dhruva (1-20)

Suta said: 1. Hearing the account of Dhruva's ascension to Vaikuntha as described by Maitreya, Vidura was filled with the highest devotion to Mahavishnu

and he questioned the sage further on this theme. *Vidura said:* 2. O holy one! You have spoken of the Prachetasas and of Sri Narada singing in praise of Dhruva at the sacrifice of the Prachetasas. Who were these Prachetasas? Whose

मन्ये महाभागवतं नारदं देवदर्शनम् ।
स्वधर्मशीलैः पुरुषैर्भगवान् यज्ञपूरुषः ।
यास्ता देवर्षिणा तत्र वर्णिता भगवत्कथाः ।

येन प्रोक्तः क्रियायोगः परिचर्याविधिर्हरेः ॥ 3॥
इज्यमानो भक्तिमता नारदेनेरितः किल ॥ 4॥
मह्यं शुश्रूषवे ब्रह्मन् कात्स्न्र्येनाचष्टुमर्हसि ॥ 5॥

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् ।
स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः ।
आत्मानं ब्रह्म निर्वाणं प्रत्यस्तमितविग्रहम् ।
अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः ।
जडान्धबधिरोन्मत्तमूकाकृतिरतन्मतिः ।
मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्त्रिणः ।
स्वर्वीथिर्वत्सरस्येष्टा भार्यासूत षडात्मजान् ।
पुष्पार्णस्य प्रभा भार्या दोषा च द्वे बभूवतुः ।
प्रदोषो निशितो व्युष्ट इति दोषासुतास्त्रयः ।

सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥ 6॥
ददर्श लोके विततमात्मानं लोकमात्मनि ॥ 7॥
अबबोधरसैकात्म्यमानन्दमनुसंततम् ॥ 8॥
स्वरूपमवरुन्धानो नात्मनोज्ञ्यं तदैक्षत ॥ 9॥
लक्षितः पथि बालानां प्रशान्तार्चिरिवानलः ॥ 10॥
वत्सरं मूर्पतिं चक्रुर्यवीयांसं भ्रमेः सुतम् ॥ 11॥
पुष्पार्णं तिग्मकेतुं च इषमूर्जं वसुं जयम् ॥ 12॥
प्रातर्मध्यन्दिनं सायमिति ह्यासन् प्रभासुताः ॥ 13॥
व्युष्टः सुतं पुष्करिण्यां सर्वतेजसमादधे ॥ 14॥

sons were they? In what line did these famous personages take birth? Where did they conduct their Satra (a sacrifice of long duration)? 3. I deem Narada, whom even Devas can meet only rarely, as one of the greatest devotees of the Bhagavan. It was he who promulgated the code of rituals for the worship of Sri Hari. 4. Is it not the great devotee Narada's teaching that whoever performs his Swadharma (duty laid down by scriptures), is worshipping the Lord through that performance? 5. Please narrate to me, a keen listener, all those accounts of the Lord's doings and excellences narrated by Narada at the Satra of the Prachetasas.

Maitreya said: 6. Utkala, the son of Dhruva, who succeeded his father on the retirement of the latter to the forest, had no desire for the royal throne or the prosperous kingdom. 7. By birth he was of peaceful mind, unattached and even-sighted. He saw the Atman pervading the universe and the universe subsisting in the Atman. 8-9. He per-

ceived Brahman as the sole existence—peaceful, non-dual, consciousness-bliss, and all-pervading—and himself as none other than He. 10. Ignorant folk meeting him on the way mistook him for a deaf and dumb man, or a blind man, or one inebriated and senseless. For, like a fire that has consumed its fuel and died down, his real nature was not revealed externally. 11. The ministers and the headmen of the clans, finding him behaving like an idiot or an inebriated man, placed on the throne in his place his younger brother Vatsara, the son of Bhrami. 12. Vatsara's principal consort Svarvīthi gave birth to six sons—Pushpārna, Tigmaketu, Isha, Urja, Vasu and Jaya. 13. Of these Pushpārna had two wives named Prabha and Dosha. Prabha gave birth to three sons—Prāta, Mādhyandina, and Sāya. They are the deities of the three Sandhyas. 14. Dosha's children were Pradosha, Nisīdha and Vyushta. These are the deities of twilight, midnight and dawn. Of these, Vyushta had a son named Sarvatejas

स चक्षुः सुतमाकृत्यां पत्न्यां मनुमवाप ह ।
 पुरं कुत्सं त्रितं द्युम्नं सत्यवन्तमृतं व्रतम् ।
 उल्मुकोऽजनयत्पुत्रान् पुष्करिण्यां षडुत्तमान् ।
 सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् ।
 यमङ्गः शेषुः कुपिता वाग्बज्रा मुनयः किल ।
 अराजके तदा लोके दस्युभिः पीडिताः प्रजाः ।

विदुर उवाच

तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः ।
 किं वांहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् ।
 नावध्येयः प्रजापालः प्रजाभिरधवानपि ।
 एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् ।

मैत्रेय उवाच

अङ्गोऽश्वमेधं राजषिराजहार महाक्रतुम् ।

मनोरसूत महिषी विरजान्नड्वला सुतान् ॥15॥
 अग्निष्टोममतीरात्रं प्रद्युम्नं शिबिमुल्मुकम् ॥16॥
 अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥17॥
 यद्वैःशील्यात्स राजर्षिर्निविण्णो निरगात्पुरात् ॥18॥
 गतासोस्तस्य भूयस्ते ममन्थुर्दक्षिणं करम् ॥19॥
 जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥20॥

राजः कथमभूदृष्टा प्रजा यद्विमना ययौ ॥21॥
 दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः ॥22॥
 यदसौ लोकपालानां बिभर्त्योजः स्वतेजसा ॥23॥
 श्रद्धधानाय भक्ताय त्वं परावरवित्तमः ॥24॥

नाजमुर्वेवतास्तस्मिन्नाहूता ब्रह्मवादिभिः ॥25॥

by his wife Pushkarini. 15. Sarvatejas had by his wife Akuti a son, the Manu Chakshus, whose wife Nadvala gave birth to several sons. 16. Their names are: Pūru, Kutsa, Trita, Dyumna, Satyavān, Rita, Vrata, Agnishtoma, Atirātra, Pradyumna, Sibi and Ulmuka. 17. Of these Ulmuka had by his wife Pushkarini the following six sons—Anga, Sumanas, Khyāti, Kratu, Angiras, and Gaya. 18. Anga's wife Sunitha gave birth to a son named Vena, who turned out to be extremely cruel by nature. Utterly disappointed by his son Vena's conduct, King Anga absconded from his palace. 19. O dear one! Because of his cruelty Vena was struck dead by the thunderbolt of the curse of the sages. The sages then churned the right arm of the dead Vena. 20. With the death of Vena, the land became without a ruling authority. Anarchy led to the oppression of the people by thieves and other unsocial elements. So, when the sages churned the right arm of Vena, out came from it a partial Incarnation of Mahavishnu known as Prithu, who was the first

of kings.

Circumstances leading to Vena's Birth (21-38)

Vidura said: 21. How is it that so high-souled, pious, devoted, and noble a king happened to get a son cruel enough to make the king run away from his kingdom? 22. What was the sin of Vena that induced the sages versed in the sacred law to curse him to death, even knowing that he was the ruling king and was needed to maintain law and order in the country? 23. Even a sinful king should not be treated with disrespect by his subjects. For the king embodies in his function the powers of all the divine protecting forces. 24. O holy one! Tell all about this King Vena to me who am deeply interested in hearing these matters and in serving you.

Maitreya said: 25. The pious king performed the great Aswamedha sacrifice. But none of the Devas presented themselves there, though invoked by sages

तमूर्चुर्वस्मितास्तत्र यजमानमर्थत्विजः ।
राजन् हवींष्यदुष्टानि श्रद्धयाऽसादितानि ते ।
न विदामेह देवानां हेलनं वयमण्वपि ।

हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥26॥
छन्दांस्ययातयामानि योजितानि धृतव्रतैः ॥27॥
यन्न गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः 28

मैत्रेय उवाच

अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः ।
नागच्छन्त्याहुता देवा न गृह्णन्ति ग्रहानिह ।

तत्प्रष्टुं व्यसृजद्वाचं सदस्यास्तदनुज्ञया ॥29॥
सदसस्पतयो ब्रूत किमवद्यं मया कृतम् ॥30॥

सदसस्पतय ऊचुः

नरदेवेह भवतो नाद्यं तावन्मनाक् स्थितम् ।
तथा साधय भद्रं ते आत्मानं सुप्रजं नृप ।
तथा स्वभागधेयानि ग्रहीष्यन्ति दिवौकसः ।
तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः ।
इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये ।
तस्मात्पुरुष उत्तस्थौ हेममात्यमलाम्बरः ।
स विप्रानुमतो राजा गृहीत्वाञ्जलिनौदनम् ।

अस्त्येकं प्राक्तनमद्यं यदिहेदृक् त्वमप्रजः ॥31॥
इष्टस्ते पुत्रकामस्य पुत्रं दास्यति यज्ञभुक् ॥32॥
यद्यज्ञपुरुषः साक्षादपत्याय हरिर्वृतः ॥33॥
आराधितो यथैवैष तथा पुंसां फलोदयः ॥34॥
पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ॥35॥
हिरण्मयेन पात्रेण सिद्धमादाय पायसम् ॥36॥
अवध्राय मुदा युक्तः प्रादात्पत्या उदारधीः ॥37॥

versed in the Vedas. 26. So the sacrificial priests said to the king in great surprise that the Deities were not receiving his oblations offered with Vedic Mantras. They said: 27. O King! The sacrificial offerings of yours are pure, fresh and prepared with faith and devotion. The Vedic Mantras are being uttered by experts without any fault. 28. We do not see any flaw anywhere which can account for the Deities failing to witness the sacrifice and receive their portion.

Maitreya said: 29. Anga, the master of the sacrifice, was extremely sorry to hear the report of the Brahmanas, the officiating sacrificial priests. In order to know the reason for this, he broke his vow of silence, and with the permission of the priests, addressed the leaders of the assembly thus: 30. The Devas are not coming even when invoked. They are not receiving the pots with their sacrificial offerings. O elders of the sacrificial assembly! Tell me what wrong I have done to merit this unfortunate situation? *The members of the*

sacrificial assembly said: 31. O King! You have not committed any sin in this birth. But there is one sin committed by you in your previous birth, for which reason you are now without issue. 32. O King! May good befall you! Try to have an issue, in which case the Devas will accept your offerings. If you worship the Lord, who receives all the sacrificial offerings, with a desire for an issue, He will surely give you a son. 33. If you devote yourself to Sri Hari for the sake of an issue, all the Devas will accept their sacrificial portions. 34. What men desire, that He gives. The fruits that His worshippers get, depend on the nature of their worship. 35. In accordance with this advice of the Brahmanas, an offering of Purodāsa was made to Sri Hari. 36. Then there came out of the sacrificial fire a divine personage dressed in a white cloth and wearing golden necklaces. He had in hand a golden vessel containing Payasa cooked in the proper way. 37. With the permission of the priests the king received that Payasa, and after smelling it him-

सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युरावधे ।
 स बाल एव पुरुषो मातामहमनुव्रतः ।
 स शरासनमुद्यम्य मृगयुर्वनगोचरः ।
 आक्रीडे क्रीडतो बालान् वयस्यानतिदारुणः ।
 तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः ।
 प्रायेणाभ्यर्चितो देवो येऽप्रजा गृहमेधिनः ।
 यतः पापीयसी कीर्तिरधर्मश्च महान् नृणाम् ।
 कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः ।
 कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।

एवं स निविण्मना नृपो गृहान्निशीथ उत्थाय सहोदयोदयात् ।

अलब्धनिद्रोऽनुपलक्षितो नृभिहित्वा गतो वनसुवं प्रसुप्ताम् ॥47॥

विज्ञाय निविद्य गतं पतिं प्रजाः पुरोहितामात्यमुहृद्गणादयः ।

विचिक्कुरुर्व्यामतिशोककातरा यथा निगूढं पुरुषं कुर्योगिनः ॥48॥

गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा ॥38॥
 अधर्माशोद्भवं मृत्युं तेनाभवदधार्मिकः ॥39॥
 हन्त्यसाधुर्मृगान् दीनान् वेनोऽसावित्यरौञ्जनः ॥40॥
 प्रसह्य निरनुक्रोशः पशुमारममारयत् ॥41॥
 यदा न शासितुं कल्पो भृशमासीत्सु दुर्मनाः ॥42॥
 कदपत्यमृतं दुःखं ये न विन्दन्ति दुर्भरम् ॥43॥
 यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥44॥
 पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः ॥45॥
 निविद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ॥46॥

self, gave it to his wife with great joy.
 38. The queen, who was barren, consumed the Payasa, which had the power to make her fertile. Soon the queen was pregnant and a son was born to the couple in due time.

Anga's Flight (39-49)

39. The child from the first followed in the footsteps of his maternal grandfather Mrityu (Death), who represented Adharma. He grew into a cruel and unrighteous person. 40. With bow in hand he chased animals in the forest like a hunter and indulged in the cruel practice of killing large numbers of innocent creatures. So people began to call him Vena (tyrant). 41. On the playground he killed his playmates heartlessly like animals. 42. In many ways did the king try to correct him, but failed and became very miserable on account of it. He reflected: 43. It is indeed a householder without any issue that must be considered as having worshipped the Lord and received His grace! For, he

is thereby saved from the prospect of unbearable sorrow that an unworthy son can give as in my case. 44-45. No intelligent man would welcome that embodiment of delusion called a son who is the cause of untold infamy, unrighteousness, antagonism, and mental worries. The householder's life is plagued with sorrow if there is such a son. 46. In another respect, however, it is better to have a bad son, causing great sorrow, than to have a good one. For, when life in the house becomes very miserable on account of a bad son, then there is a chance of one developing intense renunciation for worldly life. 47. Thus being filled with the spirit of renunciation, the sleepless king got up one midnight and, unknown to anyone, left the splendour of his palace and his sleeping wife. 48. Finding that their king had disappeared out of disgust, the ministers, priests and the king's relatives went in search of him all over the land but found him nowhere, just as pseudo-Yogis wander about here and there in

अलक्षयन्तः पदवीं प्रजापतेर्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।
ऋषीन् समेतानभिवन्द्य साश्रवो न्यवेदयन् पौरव भर्तृविप्लवम् ॥49॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रयोदशोऽध्यायः ॥13॥

vain in search of the Lord. 49. Failing to learn the whereabouts of their master, they gave up the search and returned to the city. They then approached a

group of Rishis, who had gathered in a spiritual congregation, and intimated to them, with tears in their eyes, about the disappearance of their king.

अथ चतुर्दशोऽध्यायः

मैत्रेय उवाच

भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः ।
वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।
श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम् ।
स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः ।
एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः ।
न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् ।
वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम् ।
अहो उभयतः प्राप्तं लोकस्य व्यसनं महत् ।

गोप्तर्यसति वै नृणां पश्यन्तः पशुसाम्यताम् ॥ 1॥
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः ॥ 2॥
निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः ॥ 3॥
अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः । 4॥
पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ॥ 5॥
इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥ 6॥
विमृश्य लोकव्यसनं कृपयोच्चुः स्म सत्रिणः ॥ 7॥
दारुण्युभयतो दीप्ते इव तस्करपालयोः ॥ 8॥

Skandha IV : Chapter 14

VENA'S MISRULE AND DEATH

The Vagaries of Vena (1-6)

1-2. Bhrigu and other Rishis, finding that without a king the people were relapsing into animality, called the mother of Vena to find a solution. For the good of the land, they installed Vena as king, in spite of the disapproval of the ministers. 3. Hearing that the fierce Vena had become king, all the dacoits and brigands in the country disappeared out of fright, just as rats disappear before a serpent. 4. After being enthroned, Vena considered himself endowed with the powers of all the guardian deities. Becoming extremely conceited and proud, he began to insult even holy men and men of great status. 5.

Blind with pride and without self-restraint, he travelled all over the world in his chariot spreading terror everywhere, like an elephant freed from the hook. 6. With a beating of drums he announced: O Brahmanas! You shall henceforth perform no sacrifices. You shall not give gifts. Nor shall you offer oblations in fire. Thus he forbade all acts of piety.

The Rishis in Consultation (7-13)

7. Seeing the wickedness of Vena and the misery that befell society consequently, many great sages assembled out of pity for the world and deliberated thus: 8. Alas! Like unto a piece of wood burning at both ends, the people are suffering the depredations not only of

अराजकभयादेश कृतो राजातदर्हणः ।
 अहेरिव पयःपोषः पोषकस्याप्यनर्थभृत् ।
 निरूपितः प्रजापालः स जिघांसति वै प्रजाः ।
 तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ।
 लोकधिककारसंदग्धं दहिष्यामः स्वतेजसा ।

उपव्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ॥13॥

मुनय ऊचुः

नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः ।
 धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः ।
 स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः ।
 राजन्नसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः ।
 यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः ।
 तस्य राज्ञो महाभाग भगवान् भूतभावनः ।

thieves but also of the king, who is supposed to be their protector. 9. For fear of anarchy, Vena was made king, though he was not fit for it. Now that king himself has become the source of fear for the people. How can we secure the good of all beings? 10. To feed and nourish a serpent with milk is dangerous even to the man who does so. As the son of Sunītha, Vena is by nature brutish. 11. In spite of this we made him king in the belief that he would protect the people. But now he seems to be bent on ruining the people. As we were responsible for this, his sins will partially affect us also. Let us try and see whether he can be reformed by advice. 12-13. We installed him on the throne knowing the wicked turn of his nature. The unrighteous man that he is, he may reject the good and reasonable advice that we want to give him. In that case, we shall burn him up by our power. He is already a lost soul on account of his transgressions against the people. Resolving thus, the sages, without showing their displeasure outwardly, approached Vena and spoke the following conciliatory words:

ततोऽप्यासीद्भूयं त्वद्य कथं स्थात्स्वस्ति देहिनाम् ॥9॥
 वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः ॥10॥
 तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ॥11॥
 सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् ॥12॥
 एवमध्यवसायैर्न मुनयो गूढमन्यवः ।

आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ॥14॥
 लोकान् विशोकान् वितरत्यथानन्त्यमसङ्गिनाम् ॥15॥
 यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥16॥
 रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥17॥
 इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ॥18॥
 परितुष्यति विश्वात्मा तिष्ठतो निजशासने ॥19॥

The Conciliatory Words of the Rishis (14-22)

The sages said: 14. O great King! Please listen attentively to what we want to communicate to you. By so doing, you will gain longevity, prosperity, fame and strength. 15. The righteous actions that men do by word, mind, body and intellect enable them to attain to the joys of the heavenly regions if they are prompted by desires, and to the eternal state of Mukti if they are without desires. 16. O brave one! May you not be devoid of virtue (Dharma), which is reflected in the people's welfare. Good fortune deserts a king who is not righteous. 17. A king will attain to joy in this world and the next, if he protects his subjects from oppressive officers and thieves, and collects taxes in accordance with the scriptural law. 18-19. In whatever countries people worship the Lord through the conscientious discharge of the duties accruing to them, as set forth in the sacred law of Varnāshrama—with the rulers of such countries, who thus enforce His commandments, the Lord, who is the Creator of all beings, will be highly

तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे । लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ॥20॥
 तं सर्वलोकामरयज्ञसंग्रहं त्रयीमयं द्रव्यमयं तपोमयम् ।
 यज्ञैर्विचित्रैर्यजतो भवाय ते राजन् स्वदेशाननुरोद्धमर्हसि ॥21॥
 यज्ञेन युष्मद्विषये द्विजातिभिर्वितायमानेन सुराः कला हरेः ।
 स्विष्टाः सुतुष्टाः प्रदिशन्ति वाञ्छितं तद्वेलनं नार्हसि वीर चेष्टितुम् ॥22॥

वेन उवाच

बालिशा बत यूयं वा अधर्मे धर्ममानिनः । ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ॥23॥
 अवजानन्त्यमी मूढा नृपरुषिणमीश्वरम् । नानुविन्दन्ति ते भद्रमिह लोके परत्र च ॥24॥
 को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृशी । भर्तृस्नेहविदूराणां यथा जारे कुयोषिताम् ॥25॥
 विष्णुर्विरञ्चो गिरिश इन्द्रो वायुर्यमो रविः । पर्जन्यो धनदः सोमः क्षितिरग्निरपाम्पतिः ॥26॥
 एते चान्ये च विबुधाः प्रभवो वरशापयोः । देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ॥27॥
 तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः । बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ॥28॥

मैत्रेय उवाच

इत्थं विपर्ययमतिः पापीयानुत्पथं गतः । अनुनीयमानस्तद्याच्छां न चक्रे भ्रष्टमङ्गलः ॥29॥
 इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना । भग्नायां भव्य याच्यायां तस्मै विदुर चुकुधुः ॥30॥

pleased. 20. If He, the Master of the divinities that control the destiny of the world, is pleased with one, there is nothing that one cannot attain. All the worlds and their protecting divinities make offerings unto Him. 21. You should encourage those of your subjects who perform, for your prosperity, various kinds of Yajnas in honour of Him who is the Master of the worlds and their presiding deities, and who is of the form of all the Vedas, of all the articles of the sacrifice, and of all Tapas. 22. On account of the Yajnas that the twice-born in your territories perform, the supreme Hari will be pleased, and He being pleased, all the various Devas, who are only parts of Hari, will also be pleased, and they will bestow all prosperity on you and your country. On no account should these Devas be outraged.

Vena's Insolent Reply and Death (23-34)

Vena replied: 23. It is a pity that you mistake your own vice to be a virtue.

For, overlooking me, the king, from whom you derive your livelihood, you go after another master, like an unchaste woman after her paramour. 24. Those who insult the king, who is none but the Lord in that form, will never attain to felicity here or in the hereafter. 25. Who is this Yajnapurusha (the Lord worshipped through all Yajnas) to whom you direct your devotion as harlots do towards their lovers? 26-27. In the king is present all the Devas like Vishnu, Siva, Brahma, Indra, Soma, Agni, Varuna and all others who are supposed to bless and punish mortals. In fact the king is the embodiment of all the Devas. 28. Therefore, O Brahmanas, without further ado, offer your worship to me, the king. Pay my taxes without stinginess. Who is there to be adored other than myself?

Maitreya said: 29. Thus that luckless, perverted and sinful Vena did not heed the words of advice tendered to him by the Rishis. 30. When the Rishis were moreover insulted by the pretentious

हन्यतां हन्यतामेष पापः प्रकृतिदारुणः ।
 नायमर्हत्यसद्वृत्तो नरदेववरासनम् ।
 को वै नं परिचक्षीत वेनमेकमृतेऽशुभम् ।
 इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः ।
 ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् ।
 एकदा मुनयस्ते तु सरस्वत्सलिलाप्लुताः ।
 वीक्ष्योत्थितान् तदोत्पातानाहुर्लोकभयङ्करान् ।
 एवं मृशन्त ऋषयो धावतां सर्वतोदिशम् ।
 तदुपद्रवमाज्ञाय लोकस्य वसु लुम्पताम् ।
 चोरप्रायं जनपदं हीनसत्त्वमराजकम् ।
 ब्राह्मणः समदृक् शान्तो दीनानां समुपेक्षकः ।
 नाङ्गस्य वंशो राजर्षेरेष संस्थातुमर्हति ।

scholarship of Vena, and when they found that their noble prayer for the welfare of the world as a whole was rejected, their anger was aroused, and they said: 31. Let him be destroyed, let him perish. He is by nature a perverted monster. To let him live is to allow the worlds to be reduced to ashes. 32. An evil person like him deserves not to sit on the throne. For, see how shamelessly he insults even Mahavishnu, the object and Lord of all worship. 33. Who else but this Vena, this perverted fellow, would indulge in such derogatory words against the Lord by whose blessing he has attained to such prosperity? 34. The Rishis, who now resolved to destroy him, expressed their anger manifestly, and by the utterance of the Mantra 'Hum' killed him, who was already all but dead owing to his traducing the Supreme Lord.

The Churning of Vena's Body (35-46)

35. After the Rishis had departed to their Ashramas, Sunīthā, the sorrow-stricken mother of Vena, had his dead body preserved with the help of Mantras and embalming agents. 36. Meanwhile the Rishis, after taking their bath in

जीवञ्जगदसावाशु कुरुते भस्मसाद् ध्रुवम् ॥31॥
 योऽधियज्ञपतिं विष्णुं विनिन्दत्यनपत्रपः ॥32॥
 प्राप्त ईदृशमैश्वर्यं यदनुग्रहभाजनः ॥33॥
 निजघ्नुर्हुङ्कृतैर्वेनं हतमच्युतनिन्दया ॥34॥
 सुनीथा पालयामास विद्यायोगेन शोचती ॥35॥
 हुत्वाग्नीन् सत्कथाश्रक्रुरपविष्टाः सरित्तटे ॥36॥
 अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ॥37॥
 पांसुः समुत्थितो भूरिश्वोराणामभिलुम्पताम् ॥38॥
 भर्तृयुपरते तस्मिन्नन्योन्यं च जिघांसताम् ॥39॥
 लोकान्नावारयञ्छक्ता अपि तद्दोषदर्शिनः ॥40॥
 स्रवते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ॥41॥
 अमोघवीर्या हि नृपा वंशेऽस्मिन् केशवाश्रयाः ॥42॥

the Saraswati and performing their offerings in the sacred fire, were sitting on the river bank and discussing spiritual matters. 37. Noting many portents indicative of misfortune for the land at large, they began to question among themselves whether there was no way of protecting the land, now bereft of its ruler, from the depredations of thieves and outlaws. 38. While the Rishis were thus deliberating, they noticed clouds of dust rising at some distance, an evidence of the robbers who were running and looting all over the land. 39-40. When there ceased to be a king to rule the land, persons bent on robbery and murder had commenced to afflict it. Plunder became the order of the day, and the country grew weak due to the lack of a law-enforcing authority. Though aware of the harm that would result from this anarchy, and though they had the power to remedy it, they did nothing at first. 41. A Brahmana might be even-sighted and calm in disposition. But if he cannot sympathise with the afflicted, all the merits of his austerity comes to naught like water kept in a broken pot. 42. The line of the Rajarshi Anga did not deserve to become extinct. For

विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः ।
 काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाहनुः ।
 तं तु तेऽवनतं दीनं किं करोमीतिवादिनम् ।
 तस्य वश्यातु नैषादा गिरिकाननगोचराः ।

ममन्युरुहं तरसा तत्रासीद्बाहुको नरः ॥43॥
 ह्रस्वपात्रिघ्ननासाग्रो रक्ताक्षस्तान्मूर्धजः ॥44॥
 निषीदेत्यब्रुवंस्तात स निषादस्ततोऽभवत् ॥45॥
 येनाहरज्जायमानो वेनकल्मषमुल्बणम् ॥46॥

इति श्रीमद्भुगवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुचरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ॥14॥

it had produced many great and devoted kings in the past. 43. Thinking of this, the Rishis churned the thigh of the dead Vena, whereupon a dwarfish person came out of it. 44. He was black like a crow. All the parts of his body including his arms and legs were short. His jaws were broad, his nose was flat, his eyes red, and his hair coppery. 45.

He approached and made obeisance to the Rishis and asked them what they expected him to do. They told him: 'Nishāda', sit down. So he became Nishāda (or the progenitor of a forest tribe). 46. As the dwarf was born heir to all the sins of Vena, his descendants became an uncivilised tribe wandering in the hills and forests.

अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः ।
 तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः ।

बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥ 1॥
 ऊचुः परमसन्तुष्टा विदित्वा भगवत्कलाम् ॥ 2॥

ऋषय ऊचुः

एष विष्णोर्मगवतः कला भुवनपालिनी ।
 अत्र तु प्रथमो राज्ञां पुमान् प्रथयिता यशः ।
 इयं च सुदती देवी गुणभूषणभूषणा ।
 एष साक्षाद्वरेरंशो जातो लोकरिरक्षया ।

इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥ 3॥
 पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः ॥ 4॥
 अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥ 5॥
 इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी ॥ 6॥

Skandha IV : Chapter 15

PRITHU'S ADVENT AND CORONATION

The Birth of Prithu (1-6)

Maitreya said: 1. Next when the sages churned the arms of the issueless Vena, a couple, a man and a woman, emerged. 2. Those Rishis, stalwart followers of the Vedas, were overjoyed to find that the couple were parts of the Supreme Mahavishnu and said among themselves. *The Rishis said:* 3. This one (the male) is a part of Mahavishnu's protective aspect, and the other (the female) is

a part of Mahalakshmi, who is never dissociated from Him. 4. Of these, the male will come to be known as Prithu, the founder of the institution of kingship. He will enhance the prestige of rulers and will be famous for his piety too. 5. This handsome lady, a veritable ornament of ornaments, will be known as Archi, and will wed Prithu. 6. Prithu is a part of Mahavishnu incarnated in this world for its protection, and this Archi is Sri, ever devoted to

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः ।
 शङ्खतूर्यमृदङ्गाद्या नेदुर्दुन्दुभयो दिवि ।
 ब्रह्मा जगद्गुरुर्देवैः सहासृत्य सुरेश्वरैः ।
 पादयोररविन्दं च तं वै मेने हरेः कलाम् ।
 तस्यर्भिषेक आरब्धो ब्राह्मणैर्ब्रह्मादिभिः ।
 सरित्समुद्रा गिरयो नागा गावः खगा मृगाः ।
 सोऽभिषिक्तो महाराजः सुवासाः साध्वलङ्कृतः ।
 तस्मै जहार धनदो हैमं वीर वरासनम् ।
 वायुश्च वालव्यजने धर्मः कीर्तिमयीं स्रजम् ।
 ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् ।
 दशचन्द्रमसि रुद्रः शतचन्द्रं तथाम्बिका ।
 अग्निराजगवं चापं सूर्यो रश्मिमयानिषून् ।

मुमुचुः सुमनोधाराः सिद्धा नृत्यन्ति स्वःस्त्रियः । 7।
 तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः ॥ 8॥
 वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभूतः ॥ 9॥
 यस्याप्रतिहतं चक्रमंशः स परमेष्ठिनः ॥ 10॥
 आभिषेचनिकान्यस्मै आजह्नुः सर्वतो जनाः ॥ 11॥
 द्यौः क्षितिः सर्वभूतानि समाजह्नु रूपायनम् ॥ 12॥
 पत्न्याचिषालङ्कृतया विरेजेऽग्निरिवापरः ॥ 13॥
 वरुणः सलिलस्रावमातपत्रं शशिप्रभम् ॥ 14॥
 इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ॥ 15॥
 हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् ॥ 16॥
 सोमोऽमृतमयानश्वांस्त्वष्टा रूपाश्रयं रथम् ॥ 17॥
 भूः पादुके योगमय्यौ द्यौः पुष्पावलिमन्वहम् ॥ 18॥

Mahavishnu, and following Him wherever He goes.

*Various Devas offer Presents
to Prithu (7-21)*

Maitreya said: 7. The Brahmanas glorified him. The leading Gandharvas sang. The Siddhas showered flowers on them. And the Apsara women began to dance. 8. The sky reverberated with the sounds of conchs, drums and pipes. Hosts of Devas, Pitris and Rishis gathered overhead. 9-10. Brahma, the father of the worlds, presented himself there along with the Devas and the guardian deities. He saw on the right hand of Prithu the emblems of Mahavishnu, including the mark of Chakra, His divine discus. On the soles of his feet there was also the lotus mark. They declared him to be an incarnation of Mahavishnu; for none but such a one can have the clear mark of the discus on his palms, uncrossed by other lines. 11. The Brahmanas, votaries of the Vedas, now began the performance of the ceremonial bath conferring on him kingship, while the people in general brought all the articles needed

for the rite. 12. Then came the presents from the rivers, the oceans, mountains, serpents, cows, birds, deer, and from heaven and earth. 13. The installation over, the new king with his queen Archi in the splendour of all their dress and royal decorations, shone like another Agni. 14. To him Kubera, the Lord of treasures, presented a golden throne, while Varuna gave a ceremonial royal umbrella, moonlike and always dripping drops of water. 15. Vayu, the wind-god, gave two chowries; Dharma, a glorious necklace; Indra, a splendid crown; and Yama, a sceptre symbolic of punishment to evil-doers. 16. Brahma gave a protective armour fabricated from Vedic Mantras; the goddess Saraswati, a valuable necklace; the Lord Mahavishnu, His discus Sudarsana; and His consort Sri, inexhaustible wealth. 17. Sri Rudra gave him a sword with the marks of ten moons; Ambika, a shield embellished with a hundred moons; Soma, handsome horses; and Twashta, a well-constructed chariot. 18. Agni gave him a bow made of the horn of goat and bull; the sun, arrows penetrating like

नाटयं सुगीतं वादित्रमन्तर्धानं च खेचराः । ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम् ॥19॥
 सिन्धवः पर्वता नद्यो रथवीथीर्महात्मनः । सूतोऽथ मागधो बन्दी तं स्तोतुमुप्तस्थिरे ॥20॥
 स्तावकास्तानभिप्रेत्य पृथुर्वैन्यः प्रतापवान् । मेघनिर्हृदया वाचा प्रहसन्निदमब्रवीत् ॥21॥

पृथुर्वाच

भोः सूत हे मागध सौम्य वन्दिस्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।
 किमाश्रयो मे स्तव एष योज्यतां मा मय्यभूवन् वितथा गिरो वः ॥22॥
 तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं करिष्यथ स्तोत्रमपीच्यवाचः ।

सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सम्याः ॥23॥

महद्गुणानात्मनि कर्तुमीशः कः स्तावकैः स्तावयतेऽसतोऽपि ।

तेऽस्याभविष्यन्निति विप्रलब्धो जनावहासं कुमतिर्न वेद ॥24॥

प्रभवो ह्यात्मनः स्तोत्रं जुगुप्सन्त्यपि विश्रुताः । ह्रीमन्तः परमोदाराः पौरुषं वा विगर्हितम् ॥25॥

वयं त्वविदिता लोके सूताद्यापि वरीमभिः । कर्मभिः कथमात्मानं गापयिष्याम बालवत् ॥26॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुचरिते पञ्चदशोऽध्यायः ॥15॥

his rays; the earth, a pair of shoes that transport one anywhere at will; and the sky, a daily supply of flowers. 19. The Siddhas gave him skill in dance, music, and the use of musical instruments and the power to disappear at will; the Rishis, their fruitful blessings: and the ocean, conchs from its depths. 20. The oceans, rivers and mountains endowed his chariot with the power to go across them all. Next came to him masters of court ceremonies like heralds, bards and panegyrists. 21. Knowing that they had come to sing and proclaim his praise, Prithu, smiling, said in his deep resonant voice.

Prithu's Modesty (22-26)

Prithu said: 22. O Bards and panegyrists! My virtues have not yet been manifested or demonstrated till now. On what basis are you then going to sing my praise? So do not indulge in vain flattery. 23. When I have proved

my worth in the future, you are free to extol my virtues in your songs. You cannot say that people are prompting you to sing about me. For when there is the Supreme Being with countless virtues to praise, no one will direct you to sing about me, who have no special merit. 24. Though one may well acquire in time many of the qualities of great ones, what straightforward man will presume to make panegyrists sing as if those qualities are possessed by him already? He should have to be unaware of the ridicule of others, if he were to do so. 25. Those who are endowed with virtues like generosity and are capable of acquiring all other virtues too, are very modest in regard to the actual virtues they possess and consider it deplorable to encourage self-praise. 26. O storytellers! We who are as yet unknown in the world for any great achievement, how could we childishly encourage the singing of our own praise?

अथ षोडशोऽध्यायः

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः । तुष्टुबुस्तुष्टमनसस्तद्वागमृतसेवया ॥ 1॥

नालं वयं ते महिमानुवर्णने यो देववर्योऽवततार मायया ।

वेनाङ्गजातस्य च पौरुषाणि ते वाचस्पतीनामपि बभ्रमुर्धियः ॥ 2॥

अथाप्युदारश्रवसः पृथोर्हरेः कलावतारस्य कथामृतादृताः ।

यथोपदेशं मुनिभिः प्रचोदिताः श्लाघ्यानि कर्माणि वयं वितन्महि ॥ 3॥

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् । गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥ 4॥

एष वै लोकपालानां क्लिभत्येकस्तनौ तनूः । काले काले यथाभागं लोकयोरुभयोर्हितम् ॥ 5॥

वसु काल उपादत्ते काले चायं विमुञ्चति । समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥ 6॥

तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि । भूतानां करुणः शश्वदार्तानां क्षितिवृत्तिमान् ॥ 7॥

देवेऽवर्षत्यसौ देवो नरदेववपुर्हरिः । कृच्छ्रप्राणाः प्रजाः ह्येष रक्षिष्यत्यञ्जसेन्द्रवत् ॥ 8॥

आप्याययत्यसौ लोकं वदनामृतमूर्तिना । सानुरागावलोकनेन विशदस्मितचारुणा ॥ 9॥

अव्यक्तवत्सैष निगूढकार्यो गम्भीरवेधा उपगुप्तवित्तः ।

अनन्तमाहात्म्यगुणैकधामा पृथुः प्रचेता इव संवृतात्मा ॥ 10॥

Skandha IV : Chapter 16

PANEGYRIC OF PRITHU

Many-sided Greatness of Prithu (1-27)

Maitreya said: 1. Directed by the sages, the singers and panegyrists, who were highly pleased with the king's words, began to sing his praise. *The singers said:* 2. We are indeed incapable of describing the greatness of one like you who is none other than the Supreme Being, who has incarnated Himself by association with His Yoga-maya. Even Brihaspati cannot describe the prowess of this one who is born of a limb of Vena. 3. Still at the prompting of the Rishis, we are going to describe with great regard the glorious (future) achievements of Prithu, who is a partial incarnation of Sri Hari, to the extent that the instruction of our teachers has made them known to us. 4. He will be the noblest among the upholders of Dharma. Himself following the dictates of Dharma, he will preserve its regulations and con-

ventions and punish its transgressors. 5. Singly he contains in himself all the Lokapalas (the custodian deities protecting the world), and embodies their powers to work for the welfare of both worlds in accordance with the needs of the times. 6. Like the sun he is impartial to all, taking wealth from them by his power and releasing it afterwards for their welfare (as the sun does in regard to water). 7. Endowed with immense sympathy for the sufferings of others and possessed of forbearance like the earth, he will be capable of pardoning even people who rise against him. 8. When by withholding rain Indra subjects people to suffering, he will protect them like a real leader. For, he is Sri Hari Himself, who has taken the form and role of a king. 9. He is showering bliss on this world with his moonlike face, lit up by an inspiring smile, and shedding rays of loving glances. 10. Prithu

दुरासदो दुर्विषह आसन्नोऽपि विदूरवत् ।
 अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः ।
 नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि ।
 अस्याप्रतिहतं चक्रं पृथोरामानसाचलात् ।
 रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः ।
 वृद्धव्रतः सत्यसन्धो ब्रह्मण्यो वृद्धसेवकः ।
 मातृभक्तिः परस्त्रीषु पत्न्यामर्ध इवात्मनः ।
 देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः ।

अयं तु साक्षाद्भगवांस्त्र्यधीशः कूटस्थ आत्मा कलयावतीर्णः ।

यस्मिन्नविद्यारचितं निरर्थकं पश्यन्ति नानात्वमपि प्रतीतम् ॥19॥

अयं भुवो मण्डलमोवयाद्रेर्गोप्तैकवीरो नरदेवनाथः ।

आस्थाय जैत्रं रथमात्तचापः पर्यस्यते दक्षिणतो यथार्कः ॥20॥

नैवामिभवितुं शक्यो वेनारण्युत्थितोऽनलः ॥11॥
 उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ॥12॥
 दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥13॥
 वर्तते भगवानर्को यावत्तपति गोगणैः ॥14॥
 अथामुमाह राजानं मनोरञ्जनकैः प्रजाः ॥15॥
 शरण्यः सर्वभूतानां मानदो दीनवत्सलः ॥16॥
 प्रजासु पितृवत्स्निग्धः किङ्करो ब्रह्मवादिनाम् ॥17॥
 मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ॥18॥

is in all respects like Varuna; his mental outlook is limitless; his state secrets are confined within himself; he is one with great depth of thought; his wealth is well-guarded; his greatness is endless; he is the ground of all virtues; and he is disciplined in every way. 11. This fire of Prithu churned out of the Arani (the piece of wood from which sacrificial fire is produced) of Vena is as inaccessible and formidable to enemies at close quarters as at a distance. None can overcome him. 12. Though he keeps in close touch with the thoughts and actions of everyone through his spies, he remains an unmoved spectator just like the all-pervading witness Self within. 13. As the enforcer of law, he would never inflict punishment on an innocent man even if the man be his enemy's son. On the other hand he will never hesitate to inflict punishment on an offender even if it be his own son. 14. This King Prithu's writ shall run unimpeded wherever the sun sheds his light and heat, even unto the Manasa mountain. 15. Because he will delight the world with his actions, his subjects

will call him Raja (or one who delights). 16. He will follow austere disciplines in his life; he will be truthful, devoted to holy men, serviceable to elders, a refuge to all beings, respectful to all, and benevolent to the afflicted. 17. To others' wives he will show the respect due to one's mother; to his wife he will be as loving and devoted as to his body's other half; to his subjects he will be as affectionate as a father; and to enlightened men he will be like a servant. 18. To all embodied beings he will be as dear as their own self; in regard to friends he will foster in them greater and greater joy; he will be attached to the non-attached; and towards the wicked he will be like Yama. 19. He in whom the wise perceive this manifold world as a meaningless manifestation conjured up by Ignorance—that Supreme Being, the unchangeable, the all-powerful, the immanent Self in all, has partially incarnated Himself in Prithu. 20. Unrivalled hero that he is, he will rule over the whole earth from the mountain of Dawn in the east. Seated with bow in hand in his victorious car,

अस्मै नृपालाः किल तत्र तत्र बलिं हरिष्यन्ति सलोकपालाः ।
 मंस्यन्त एषां स्त्रिय आदिराजं चक्रायुधं तद्यश उद्धरन्त्यः ॥21॥
 अयं महीं गां दुदुहेऽधिराजः प्रजापतिर्वृत्तिकरः प्रजानाम् ।
 यो लीलयाद्रीन् स्वशरासकोट्या भिन्दन् समां गामकरोद्यथेन्द्रः ॥22॥
 विस्फूर्जयन्नाजगवं धनुः स्वयं यदाचरत्समामविषह्यमार्जौ ।
 तदा निलित्युदिशि दिश्यसन्तो लाङ्गूलमुद्यम्य यथा मृगेन्द्रः ॥23॥
 एषोऽश्वमेधाज्जशतमाजहार सरस्वती प्रादुरभावि यत्र ।
 अहारर्षीद्यस्य हयं पुरन्दरः शतक्रतुश्चरमे वर्तमाने ॥24॥
 एष स्वसद्गोपवने समेत्य सनत्कुमारं भगवन्तमेकम् ।
 आराध्य भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ॥25॥
 तत्र तत्र गिरस्तास्ता इति विश्रुतविक्रमः । श्रोष्यत्यात्माश्रिता गाथाः पृथुः पृथुपराक्रमः ॥26॥
 दिशो विजित्याप्रतिरुद्धचक्रः स्वतेजसोत्पाटितलोकशल्यः ।
 सुरासुरेन्द्रैरुपगीयमानमहानुभावो भविता पतिर्भुवः ॥27॥
 इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे षोडशोऽध्यायः ॥16॥

he will go round the world like the sun.
 21. On his way, here and there, local rulers and their overlords will gather to greet him and offer him tributes. Their womenfolk will look upon this first king as Mahavishnu Himself and sing about his glory accordingly. 22. Recognising it to be his duty to provide a livelihood for his people, this ruler of men will milk the earth in the form of a cow (to get all its hidden resources). And just as Indra did of old, he will, as if in play, split mountains with the end of his bow and level the earth. 23. He will go about twanging his bow made of the horns of a goat and a bull, before the might of which there will be none to stand in the battlefield, and evil-doers in all places will melt away into oblivion, just as animals will do in a forest when a lion appears with uplifted tail. 24. He will perform

a hundred Aswamedha sacrifices. The goddess Saraswati will make her appearance at his sacrifice. During the hundredth sacrifice, Indra will steal away the horse while the sacrifice is being performed. 25. He will meet in his palace-garden the sage Sanatkumara, who is all-knowing and who travels alone, and worshipping him with devotion, get from him instruction for the realisation of the Supreme Brahman. 26. This King Prithu, whose reputation and heroism are far-famed, will hear his praise being sung by people wherever he goes. 27. Of exceeding greatness, he will reign as the supreme ruler over the whole earth, having destroyed all the oppressive forces in the world by his prowess and established his unchallengeable sway over the whole land. His greatness will be sung about by Devas and Asuras alike.

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

एवं स भगवान् वैन्यः ख्यापितो गुणकर्मभिः । छन्दयामास तान् कामैः प्रतिपूज्याभिनन्द्य च ॥ 1॥
 ब्राह्मणप्रमुखान् वर्णान् भृत्यामात्यपुरोधसः । पौराञ्जानपदान् श्रेणीः प्रकृतीः समपूजयत् ॥ 2॥

विदुर उवाच

कस्माद्धार गोरूपं धरित्री बहुरूपिणी । यां बुद्धो पृथुस्तत्र को बत्सो दोहनं च किम् ॥ 3॥
 प्रकृत्या विषमा देवी कृता तेन समा कथम् । तस्य मेध्यं ह्यं देवः कस्य हेतोरपाहरत् ॥ 4॥
 सनत्कुमाराङ्गवतो ब्रह्मन् ब्रह्मविदुत्तमात् । लब्ध्वा ज्ञानं सविज्ञानं राजर्षिः कां गतिं गतः ॥ 5॥
 यच्चान्यदपि कृष्णस्य भवान् भगवतः प्रभोः । श्रवः सुश्रवसः पुण्यं पूर्वदेहकथाश्रयम् ॥ 6॥
 भक्ताय मेऽनुरक्ताय तव चाधोक्षजस्य च । वक्तुमर्हसि योऽदुह्यद्वैत्यरूपेण गामिमाम् ॥ 7॥

भूत उवाच

चोदितो विदुरेणैवं वासुदेवकथां प्रति । प्रशस्य तं प्रीतमना मैत्रेयः प्रत्यभाषत ॥ 8॥

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्गः विप्रैरामन्त्रितो जनतायाश्च पालः ।
 प्रजा निरन्त्रे क्षितिपृष्ठ एत्य क्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥ 9॥

Skandha IV : Chapter 17

PUNISHMENT OF THE EARTH-GODDESS

The Call of the Hungry to Prithu (1-11)

Maitreya said: 1. Being thus made widely known by the panegyric regarding his great qualities and future achievements, Prithu in return thanked the singers and gave as presents all they desired. 2. He expressed his respect and goodwill for all in the country—the Brahmanas and other Varnas, ministers, officers, learned men, citizens, subjects from the mofussil, artisans, and his servants and subjects in general.

Vidura said: 3. Why did the Earth-goddess assume the particular shape of a cow when she could have taken any form she liked? Who was the calf that helped in the milking? What was the vessel used for the purpose? 4. The earth is naturally full of hills and dales.

How did he level it? Why did Indra steal away his sacrificial horse? 5. O learned one! Having received theoretical instruction and practical realisation of Brahman from the great illumined soul Sanatkumara, what state did Prithu attain afterwards? 6-7. Devoted as I am to you and the Lord, it behoves you to tell me all about the Lord's incarnation as Prithu and of his milking the earth, which had assumed the form of a cow.

Suta said: 8. Requested thus by Vidura to elaborate on Vāsudeva's doings, Maitreya approved of his questions and began to speak overjoyed. *Maitreya said:* 9. Soon after Prithu was installed by the Brahmanas with the declaration that he was the protector of all in the country, a large number of people who were reduced to skeletons by starvation, ap-

वयं रज्ज्ज्जाठरेणामितप्ता यथान्निना कोटरस्थेन वृक्षाः ।
 त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्नः ॥10॥
 तन्नो भवानीहतु रातवेऽन्नं क्षुधार्दितानां नरदेवदेव ।
 यावन्न नङ्क्ष्यामह उज्जितोर्जा वार्तापतिस्त्वं किल लोकपालः ॥11॥

मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम् ।
 इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः ।
 प्रवेपमाना धरणी निशाम्योदायुधं च तम् ।
 तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः ।
 सा दिशो विदिशो देवी रोदसी चान्तरं तयोः ।
 लोके नाविन्दत त्राण वैन्यान्मृत्योरिव प्रजाः ।
 उवाच च महाभागं धर्मज्ञापन्नवत्सल ।
 स त्वं जिघांससे कस्माद्दीनामकृतकिल्बिषाम् ।
 प्रहरन्ति न वै स्त्रीषु कृतागः स्वपि जन्तवः ।
 मां विपाटयाजरां नावं यत्र विश्वं प्रतिष्ठितम् ।

दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ॥12॥
 सन्वधे विशिखं भूमेः क्रुद्धस्त्रिपुरहा यथा ॥13॥
 गौ सत्यपाद्रवद्भीता मृगीव मृगयुद्भुता ॥14॥
 शरं धनुषि सन्धाय यत्र यत्र पलायते ॥15॥
 धावन्ती तत्र तत्रैनं ददर्शनूद्यतायुधम् ॥16॥
 अस्ता तदा निववृते हृदयेन विद्वयता ॥17॥
 त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् ॥18॥
 अहनिष्यत्कथं योषां धर्मज्ञ इति यो मतः ॥19॥
 किमुत त्वद्विधा राजन् करुणा दीनवत्सलाः ॥20॥
 आत्मानं च प्रजाश्रेमाः कथमम्भसि धास्यसि ॥21॥

proached the king and said: 10. O King! Just like a tree with fire in its crevices (Kotara), we are being burnt by hunger, the fire in the stomach. As you have been appointed as king to provide us with livelihood, we come to you, the refuge of all, for relief. 11. O King! May you be pleased to take steps to provide us with food before we perish from hunger. Is it not your duty as the protector of the land to provide us with sustenance?

The Earth-goddess is threatened (12-28)

Maitreya said: 12. Prithu thought for a long time over this pitiable submission of the people, and at last the cause of it dawned on his mind. 13. Finding that the earth was the cause of the trouble, he took his bow and aimed his arrow at her in great anger, like Maheswara the destroyer of the Tripuras. 14. Finding him about to strike, the goddess Earth trembled with fear, and taking the form of a cow ran away, like a deer pursued

by a hunter. 15. Wherever she ran, she was followed by Prithu, with eyes red with anger, and holding the arrow ready to strike. 16. She ran in all the directions—she ran to heaven, the middle region, and the terrestrial region. But everywhere, she found Prithu chasing her, weapon in hand. 17. When the Earth-goddess flying terror-stricken from Prithu found shelter nowhere, as men before death, she turned back broken-hearted. *She said to Prithu:* 18. O righteous one! You always show pity on those who take refuge in you. You have taken the form of a king to protect all, so it behoves you to give refuge to me also. 19. Why do you want to kill me, an insignificant person who has done no wrong? Besides, I am a woman. How can you, learned in the codes of Dharma, kill me, a woman? 20. Even uncultured people do not strike women, even if they be guilty. How can a kind and merciful personage like you do so? 21. I am the firm boat on which the whole world is conveyed. If I am destroyed,

पृथुवाच

वसुधे त्वां वधिष्यामि मच्छासनपराङ्मुखीम् ।
 यवसं जग्ध्यनुदिनं नैव दोग्ध्यौघसं पयः ।
 त्वं खल्वोषधिबीजानि प्राक् सृष्टानि स्वयम्भुवा ।
 अमूषां क्षुत्परीतानामार्तानां परिदेवितम् ।
 पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः ।
 त्वां स्तब्धां दुर्मदां नीत्वा मायागां तिलशः शरैः ।
 एवं मन्युमयीं मूर्तिं कृतान्तमिव बिभ्रतम् ।

भागं बर्हिषि या वृङ्क्ते न तनोति च नो वसु ॥22॥
 तस्यामेवं हि दुष्टायां दण्डो नात्र न शस्यते ॥23॥
 न मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः ॥24॥
 शमयिष्यामि मद्भागैर्मित्रायास्तव मेदसा ॥25॥
 भूतेषु निरनुक्रोशो नृपाणां तद्बधोऽवधः ॥26॥
 आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ॥27॥
 प्रणता प्राञ्जलिः प्राह मही सञ्जातवेपथुः ॥28॥

धरोवाच

नमः परस्मै पुरुषाय मायया विन्यस्तनानातनवे गुणात्मने ।
 नमः स्वरूपानुभवेन निर्धुतद्रव्यक्रियाकारकविभ्रमोर्मये ॥29॥
 येनाहमात्मायतनं विनिर्मिता धात्रा यतोऽयं गुणसर्गसङ्ग्रहः ।
 स एव मां हन्तुमुदायुधः स्वराडुपस्थितोऽन्यं शरणं कमाश्रये ॥30॥
 य एतदादावसृजच्चराचरं स्वमाययाऽत्माश्रययावितर्क्यया ।
 तथैव सोऽयं किल गोप्सुमुद्यतः कथं नु मां धर्मपरो जिघांसति ॥31॥

then there will only be water to support you and all creatures.

Prithu said: 22. O Earth! I shall certainly destroy you, if you do not submit to my command. You receive your portion in the Yajnas we perform, but you do not yield us cereals in return. 23. Everyday you are eating grass, but you do not yield milk. When you have grown thus perverse, it is only proper that you should be punished for it. 24. The seeds of all edible grains created by Brahma for the food of man, are retained by you in your bowels out of stupidity, instead of releasing them. 25. With the fat drawn out of your body by my arrows, I am going to assuage the sorrow of these people suffering from extreme hunger. 26. Whether one is a man, a woman, or neuter, if one becomes too self-regarding, perverse, and merciless to living creatures, a king may kill such a person and under the circumstances it is not considered slaughter. 27. Arrogant and haughty as you are, I shall cut into bits your falsely assumed

body of a cow and shall afterwards sustain these subjects by my Yogic power. 28. Seeing him as anger embodied and looking like another Yama, the Earth-goddess trembled in fear and said with palms held in salutation.

*Hymn to Prithu by the
Earth-goddess (29-36)*

The Earth-goddess said: 29. Salutations to the Supreme Being, who has manifested Himself as this multitudinous universe by His power of Maya, and who is the Spirit behind material evolution! Salutation to Him who is unaffected in His essential nature, in spite of His manifestation into object, action and actor in this world of multiplicity. 30. He, the Creator, who formed me before all other creatures as their residence—me in whom all creatures born of Prakriti and subject to Karma dwell—if that all-powerful and self-sufficient Being Himself is coming to destroy me, to whom can I flee to seek protection? 31. He who in the beginning created

नूनं बतेशस्य समीहितं जनैस्तन्मायया दुर्जययाकृतात्मभिः ।
 न लक्ष्यते यस्त्वनरोदकारयद्योऽनेक एकः परतश्च ईश्वरः ॥32॥
 सर्गादि योऽस्यानुरुणद्धि शक्तिभिर्द्रव्यक्रियाकारकचेतनात्मभिः ।
 तस्मै समुन्नद्धनिरुद्धशक्तये नमः परस्मै पुरुषाय वेधसे ॥33॥
 स वै भवानात्मविनिर्मितं जगद्भूतेन्द्रियान्तःकरणात्मकं विभो ।
 संस्थापयिष्यन्नज मां रसातलादभ्युज्जहाराम्भस आदिसूकरः ॥34॥
 अपामुपस्थे मयि नाव्यवस्थिताः प्रजा भवानद्य रिरक्षिषुः किल ।
 स वीरमूर्तिः समभूद्धराधरो यो मां पयस्युग्रशरो जिघांससि ॥35॥
 नूनं जनैरीहितमीश्वराणामस्मद्विधैस्तद्गुणसर्गमायया ।
 न ज्ञायते मोहितचित्तवर्त्मभिस्तेभ्यो नमो वीरयशस्करेभ्यः ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजये धरित्रीनिग्रहो नाम सप्तदशोऽध्यायः ॥17॥

all the world by His creative Power (Maya), which has its support in Him and which is impossible to understand through argumentation,—even He has now come to protect the world, His creation, as the Lord Incarnate. How can such a one, who is devoted to righteousness, think of destroying me? 32. He who is the One in His essential nature and the Many in manifestation, who is none the less the Lord and Master of everything, who created Brahma and gave him the power to continue creation—His will and motives cannot be understood by anyone whose mind is uncontrolled because of the influence of the Lord's Maya. 33. Salutations to that Purushottama to whom the creative process is but a sport accomplished through the absolute control He exercises over the manifestations of His Cosmic Power, such as the elements, the organs, the deities, intellect, egoism and the like. 34. O Lord! O Eternal One! I,

the Earth, was created by Thee to be the residence of beings with bodies formed of elements, sense-organs, mind, etc., and in order to protect these beings, Thou, having assumed the form of the Cosmic Boar, didst lift me up from Rasatala. 35. That same Being who once appeared as the uplifter of the earth, is now here as the heroic Prithu to protect the men inhabiting the same earth, which is a veritable boat that sustains itself and its occupants on the waters of the ocean. And strangely enough He now wants to destroy me, who am floating on the waters of the ocean. 36. Owing to the delusion caused by the working of the Lord's Maya, which sets the three Gunas of Prakriti in motion, persons like me are not able to know the minds of divine personages. Much less can we in the case of incarnations like you. Salutations to the divine personages whose association helps heroes to augment their fame.

अथाष्टादशोऽध्यायः

मैत्रेय उवाच

इत्थं पृथुमभिष्टूय रुषा प्रस्फुरिताधरम् ।
 संनियच्छाभिभो मन्थुं निबोध श्रापितं च मे ।
 अस्मिँल्लोकेऽथवामुष्मिन् मुनिभिस्तत्त्वदर्शिभिः ।
 तानातिष्ठति यः सम्यगुपायान् पूर्ववर्शितान् ।
 ताननादृत्य यो विद्वानर्थानारभते स्वयम् ।
 पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशांपते ।
 अपालितानादृता च भवद्भिलोकपालकैः ।
 नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा ।
 वत्सं कल्पय मे वीर येनाहं वत्सला तव ।
 दोग्धारं च महाबाहो भूतानां भूतभावन ।
 समां च कुरु मां राजन् देववृष्टं यथा पयः ।

पुनराहावनिर्भीता संस्तम्यात्मानमात्मना ॥ 1॥
 सर्वतः सारमावत्ते यथा मधुकरो बुधः ॥ 2॥
 दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयःप्रसिद्धये ॥ 3॥
 अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा ॥ 4॥
 तस्य व्यभिचरन्त्यर्था आरब्धाश्च पुनः पुनः ॥ 5॥
 मुज्यमाना मया दृष्टा असद्विरधृतव्रतैः ॥ 6॥
 चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः ॥ 7॥
 तत्र योगेन दृष्टेन भवानादातुमर्हति ॥ 8॥
 धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥ 9॥
 अन्नमीप्सितमूर्जस्वद्भूगवान् वाञ्छते यदि ॥ 10॥
 अपर्तावपि भद्रं ते उपावर्तेत मे विभो ॥ 11॥

Skandha IV : Chapter 18

THE MILKING OF THE EARTH-GODDESS AS A COW

The Self-justification of the Earth-goddess (1-11)

Maitreya said: 1. After thus praising Prithu, whose lips were still quivering in anger, the trembling Earth-goddess somehow controlled her mind and began to speak further: 2. O Lord! Deign to control your anger. Please listen to what I have to say. An enlightened man, rather like a bee, collects the essence of things everywhere. 3-4. In this world and in those beyond, whatever has been known and done by great men for the welfare of mankind in the past, will easily yield its fruit to men of later times too, if they are moved by great faith in it and are guided by proper codes of procedure. 5. On the other hand, in the case of one who disregards the experience of the past and begins to do things as he likes, failure will attend all his efforts. 6. O

King! I saw how bad men, devoid of self-restraint, ate up all the cereals that Brahma had created for the purpose of Yajna. 7. When the whole world became full of thieves because of the neglect and misrule of its rulers, I took into myself all these cereals in order to conserve them for the Yajna. 8. Because of the long lapse of time, these are lying in me in a decayed condition. Adopting any means approved by great men, you can recover them. 9. Find a suitable calf and a pot for milking, and then milk, in the form of all your wants, can be drawn from me. 10. O great hero! If you wish to milk tasteful and strength-giving food for the people, you should also appoint a competent milker. 11. O King! Also level me in such a way that the waters that the rainy season brings, may spread everywhere and be available even after the season is over.

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः ।
 तथा परे च सर्वत्र सारमाददते बुधाः ।
 ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम ।
 कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् ।
 दैतेया दानवा वत्सं प्रह्लादमसुरर्षभम् ।
 गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः ।
 वत्सेन पितरोऽर्यम्णा कव्यं क्षीरमधुक्षत ।
 प्रकल्प्य वत्सं कपिलं सिद्धाः सङ्कल्पनामयीम् ।
 अन्ये च मायिनो मायामन्तर्धानाद्भुतात्मनाम् ।
 यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः ।
 तथाह्यो दन्दशूकाः सर्पा नागाश्च तक्षकम् ।
 पशवो यवसं क्षीरं वत्सं कृत्वा च गोवृषम् ।
 क्रव्यादाः प्राणिनः क्रव्यं दुदुहुः स्वे कलेवरे ।
 वटवत्सा वनस्पतयः पृथग्रसमयं पयः ।
 सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः ।

*The Milking of various
 Resources (12-32)*

12. Hearing the reasonable and pleasing words of the Earth-goddess, Prithu made Swāyambhuva Manu the calf and milked out all cereals into his own palm. 13. Following Prithu's example, all others milked out whatever they wanted from the earth, who had been brought under control by Prithu. 14. The Rishis used Brihaspati as calf and milked the Vedas and such other scriptures into the vessel constituted of the senses. 15. The Devas made Indra the calf, and into a golden vessel they milked the nectar, the milk that gives strength of mind, senses and body. 16. The Asuras, who are the sons of Diti and Danu, making Prahlada the calf, milked spirituous liquor and wine into iron vessels. 17. The Gandharvas and the Apsaras made Visvavasū the calf and milked music, sweetness of words and beauty into a pot fashioned from a lotus. 18. The Pitris, the deities controlling the

वत्सं कृत्वा मनुं पाणावदुहत् सकलौषधीः ॥12॥
 ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥13॥
 वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥14॥
 हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ॥15॥
 विधायादूदुहन् क्षीरमयःपात्रे सुरासवम् ॥16॥
 वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् ॥17॥
 आमपात्रे महाभागाः श्रद्धया श्राद्धदेवताः ॥18॥
 सिद्धिं नभसि विद्यां च ये च विद्याधरादयः ॥19॥
 मयं प्रकल्प्य वत्सं ते दुदुहुर्धारणामयीम् ॥20॥
 भूतेशवत्सा दुदुहुः कपाले क्षतजासवम् ॥21॥
 विधाय वत्सं दुदुहुर्बिलपात्रे विषं पयः ॥22॥
 अरण्यपात्रे चाधुक्षन्मृगेन्द्रेण च दंष्ट्रिणः ॥23॥
 सुपर्णवत्सा विहगाश्चरं चाचरमेव च ॥24॥
 गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु ॥25॥
 सर्वकामदुघां पृथ्वीं दुदुहुः पृथुभाविताम् ॥26॥

Śraddhas, used Aryama as the calf, and reverentially milked Kavya into an unbaked pot. 19. Making the sage Kapila the calf, and using the sky as the pot, the Siddhas milked the eightfold psychic powers, and the Vidyadharas milked the art of travelling in the air. 20. Kim-purushas and kindred beings with magical powers made Maya the calf and milked the psychic power of disappearing from sight at will. 21. Yakshas, Rakshasas and flesh-eating Pisachas, using Rudra as the calf, milked intoxicating blood into a skull. 22. Snakes, scorpions, serpents and Nagas, using Takshaka as the calf, milked poison into their own mouths. 23. Cows, making the bull of Sri Rudra the calf, milked the milk of grass into the pan of the forest. 24. Flesh-eating animals with powerful fangs, using the lion as the calf, milked meat into the body as pot. 25. Trees, making the banyan the calf, milked tastes like sour, pungent and the like; while the hills, making the Himalaya the calf, milked various precious minerals into their valleys. 26. In

एवं पृथ्वादयः पृथ्वीमन्नादाः स्वन्नमात्मनः ।
ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः ।
चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता ।
ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च ।
प्राक्पृथोरिह नैवैषा पुरग्रामादिकल्पना ।

दोहवत्सादिभेदेन क्षीरभेदं कुरुद्वह ॥27॥
दुहितृत्वे चकारेमां प्रेम्णा दुहितृवत्सलः ॥28॥
भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥29॥
निवासान् कल्पयाश्चक्रे तत्र तत्र यथार्हतः ॥30॥
घोषान् व्रजान् सशिविरानाकरान् खेटखर्वटान् ॥31॥
यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥32॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजयेष्टादशोऽध्यायः ॥18॥

this way making the leading one of the species the calf, they milked into their particular vessels their requirements from the wish-yielding earth, who had been brought under control by Prithu. 27. O Vidura! In this way Prithu and the others, who were in need of substances like cereals, milked from the earth their requirements with the help of their respective vessels and calves. 28. Then King Prithu, being exceedingly pleased with the earth for providing all with their requirements, adopted her as his daughter. 29. This great and powerful King Prithu shattered to pieces the peaks

of mountains with the ends of his bow, and made the earth more or less level. 30-31. Next Prithu, who was loved by his subjects like their own father for having provided them with livelihood, began to build—according to need in the proper places—villages, towns, cities, various kinds of fortresses, barracks for troops, tunnels, agricultural colonies and hill settlements. 32. Before the time of Prithu there was no hard and fast distinction between villages and towns. Now all the people, rural and urban, stayed happily in their respective places without fear.

अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अथादीक्षत राजा तु ह्यमेधशतेन सः ।
तदभिप्रेत्य भगवान् कर्मातिशयमात्मनः ।
यत्र यज्ञपतिः साक्षाद्भगवान् हरिरीश्वरः ।

ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती ॥ 1॥
शतक्रतुर्न ममृषे पृथोर्यज्ञमहोत्सवम् ॥ 2॥
अन्वभूयत सर्वात्मा सर्वलोकगुरुः प्रभुः ॥ 3॥

Skandha IV : Chapter 19

THE STORY OF PRITHU'S HORSE SACRIFICE

The Scene of Prithu's Horse Sacrifice (1-9)

Maitreya said: 1. Prithu now resolved to perform a hundred horse sacrifices in Brahnavarta, the seat of Swāyambhuva Manu on the banks of the east-flowing

Saraswati. 2. Indra, the king of the gods, could not tolerate Prithu's Yajnas, as he found that they would excel his own performance. 3. Present in that Yajna was Mahavishnu, the Lord of all Yajnas, the Soul of all, the Teacher of the worlds, the omnipotent Being and the Controller

अन्वितो ब्रह्मशर्वाभ्यां लोकपालैः सहानुगैः ।
 सिद्धा विद्याधरा दैत्या दानवा गुह्यकादयः ।
 कपिलो नारदो दत्तो योगेशाः सनकादयः ।
 यत्र धर्मदुघा भूमिः सर्वकामदुघा सती ।
 ऊहुः सर्वरसान्नद्यः क्षीरदध्यन्नगोरसान् ।
 सिन्धवो रत्ननिकरान् गिरयोऽन्नं चतुर्विधम् ।
 इति चाधोक्षजेशस्य पृथोस्तु परमोदयम् ।
 चरमेणाश्वमेधेन यजमाने यजुष्यतिम् ।
 तमत्रिर्भगवानैक्षत्स्वरमाणं विहायसा ।
 अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः ।
 तं तादृशाकृतिं वीक्ष्य मेने धर्मं शरीरिणम् ।
 वधान्निवृत्तं तं भूयो हन्तवोऽत्रिचोदयत् ।
 एवं वैन्यसुतः प्रोक्तस्त्वरमाणं विहायसा ।
 सोऽन्नं रूपं च तद्वित्वा तस्मा अन्तर्हितःस्वराट् ।

उपगीयमानो गन्धर्वैर्मुनिभिश्चाप्सरोगणैः ॥ 4॥
 सुनन्दनन्दप्रमुखाः पार्षदप्रवरा हरेः ॥ 5॥
 तमन्वीयुर्भागवता ये च तत्सेवनोत्सुकाः ॥ 6॥
 दोग्धि स्माभीप्सितानर्थान् यजमानस्य भारत । 7॥
 तरवो भूरिवर्ष्माणः प्रासूयन्त मधुच्युतः ॥ 8॥
 उपायनमुपाजहुः सर्वे लोकाः सपालकाः ॥ 9॥
 असूयन् भगवानिन्द्रः प्रतिघातमचीकरत् ॥ 10॥
 वैन्ये यंज्ञपशुं स्पर्धन्नपोवाह तिरोहितः ॥ 11॥
 आमुक्तमिव पाखण्डं योऽधर्मं धर्मविभ्रमः ॥ 12॥
 अन्वधावत संक्रुद्धस्तिष्ठ तिष्ठेति चान्नवीत् ॥ 13॥
 जटिलं भस्मनाच्छन्नं तस्मै बाणं न मुञ्चति ॥ 14॥
 जहि यज्ञहनं तात महेन्द्रं विबुधाधमम् ॥ 15॥
 अन्वद्रवदभिक्रुद्धो रावणं गृध्रराडिव ॥ 16॥
 वीरः स्वपशुमादाय पितुर्यज्ञमुपेयिवान् ॥ 17॥

of all. 4. Together with the Lord were Brahma, Parāmeswara, their attendants, and the guardian deities of the quarters, as well as the Gandharvas, Munis, Apsaras and others. 5-6. The Lord was accompanied by several other kinds of beings anxious to serve Him, like the Siddhas, Vidyadharas, Daityas, Danavas, Guhyakas, Sunandas, and great devotees of His like Kapila, Narada, Dattatreya, Sanaka and his saintly group, and a large number of Bhagavatas devoted to Him. 7. The wish-yielding Earth-goddess appeared as a cow and gave all the Havis and other things required for the ceremony to the master of the sacrifice. 8. The rivers began to flow with milk, curds, food, etc., while the big trees became burdened with honey-dripping fruits. 9. The ocean gave great quantities of precious gems, and the mountains, four kinds of food. All the worlds with their protectors brought presents for the occasion.

*Indra's Attempt to obstruct
the Sacrifice (10-25)*

10. Seeing the sacrificial ceremony of

Prithu, a great devotee of the Lord, Indra became extremely jealous and created obstructions for the sacrifice. 11. When Prithu was performing his last sacrifice, the jealous Indra hid himself in the vicinity and stole away the sacrificial horse. 12. The Maharshi Atri saw Indra running fast in the sky in the form of a barbarian, one accustomed to find Dharma in Adharma. 13. Prithu's son, who was a great car-warrior, followed him as directed by Atri, and in great anger ordered him to halt. 14. When he saw the barbarian with his matted hair and ash-smeared body, he thought he was Dharma embodied and did not shoot his arrow at him. 15. To him who thus hesitated to shoot, Atri cried out again and again: Oh, kill him, the dastardly Indra, the breaker of the sacrifice! 16. At this prompting, the enraged son of Prithu rushed at the fleeing Indra, like Jatāyu after Ravana. 17. Thereupon Indra abandoned the horse and his assumed form, and disappeared from sight, and the heroic son of Prithu brought the horse back to his father's sacrificial

तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः ।
 उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः ।
 अत्रिः सन्दर्शयामास त्वरमाणं विहायसा ।
 अत्रिणा चोदितस्तस्मै सन्दधे विशिखं रषा ।
 वीरश्चाश्वमुपादाय पितृयज्ञमथाव्रजत् ।
 यानि रूपाणि जगृहे इन्द्रो ह्यजिहीर्षया ।
 एवमिन्द्रे हरत्यश्वं वैन्ययज्ञजिघांसया ।
 धर्म इत्युपधर्मेषु नग्नरक्तपटादिषु ।
 तदभिज्ञाय भगवान् पृथुः पृथुपराक्रमः ।
 तमृत्वजः शक्रवधाभिसन्धितं विचक्ष्य
 निवारयामासुरहो महामते न युज्यतेऽत्रान्यवधः प्रचोदितात् ॥27॥
 वयं मरुत्वन्तमिहार्थनाशनं ह्वयामहे त्वच्छ्रवसा हतत्विष्म ।
 अयातयामोपहवैरनन्तरं प्रसह्य राजन् जुह्वाम तेऽहितम् ॥28॥
 इत्यामन्य क्रतुर्पतिं विदुरास्यत्त्विजो रषा ।

नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो ॥18॥
 चषालयूपतश्छत्रो हिरण्यरशनं विभुः ॥19॥
 कपालखट्वाङ्गधरं वीरो नैनमबाधत ॥20॥
 सोऽश्वं रूपं च तद्वित्वा तस्यावन्तहितःस्वराट् ॥21॥
 तदवद्यं हरे रूपं जगृहुर्जानदुर्बलाः ॥22॥
 तानि पापस्य खण्डानि लिङ्गं खण्डमिहोच्यते ॥23॥
 तद्गृहीतविसृष्टेषु पाखण्डेषु मतिर्नृणाम् ॥24॥
 ग्रायेण सज्जते भ्रान्त्या पेशलेषु च वाग्मिषु ॥25॥
 इन्द्राय कुपितो बाणमादत्तोद्यतकार्मुकः ॥26॥
 विचक्ष्य दुष्प्रेक्ष्यमसह्यरंहसम् ।
 युज्यतेऽत्रान्यवधः प्रचोदितात् ॥27॥
 वयं मरुत्वन्तमिहार्थनाशनं ह्वयामहे त्वच्छ्रवसा हतत्विष्म ।
 अयातयामोपहवैरनन्तरं प्रसह्य राजन् जुह्वाम तेऽहितम् ॥28॥
 खण्डस्ताञ्जुह्वतोऽभ्येत्यस्वयम्भूः प्रत्यषेधत ॥29॥

ground. 18. O Vidura! In recognition of this heroic action of his, the Rishis gave him the name Vijitāśva (one who victoriously got back the horse). 19. The clever Indra now created a dense darkness and under cover of it stole away the horse, lifting up the gilded rope with which the horse was tied to the sacrificial post. 20. Atri again pointed out Indra, who was flying fast in the sky. The son of Prithu did nothing at first against Indra, who was equipped with a skull and the weapon called Khatv-anga. 21. Then prompted by Atri, he aimed an arrow at Indra in great anger. Thereupon Indra disappeared, leaving the horse and that barbaric form as well. 22. Prithu's son then returned to his father's sacrificial ground with the horse, while men of low intelligence adopted that barbarous-looking form of Indra, assuming it to be a model of perfection. 23. Whatever forms Indra assumed for the obstruction of Yajna, they are, as it were, expressions of sin. The forms, being parts of sin, are known as 'Khandā'. 24-25. The forms which Indra

abandoned in his effort to steal the horse and obstruct the Yajna of Prithu are the pseudo-religions of the Jainas, Buddhists and Kapalikas with their extremely attractive but fallacious arguments which people misguided by atheistic tendencies consider to be Dharma.

Brahma effects a Reconciliation between Prithu and Indra (26-42)

26. On coming to know about the depredation of Indra, the valiant Prithu was full of anger, and fixing his arrow on the bow, was on the verge of attacking Indra. 27. When the sacrificial priests saw Prithu in his unbearably lustrous and terrific mood, they restrained him from his attack on Indra saying: O great one! Here in this sacrificial field no killing except that of the sacrificial animal is permitted. 28. This Indra, obstructor of Yajna, is already deprived of his prowess by your glorious reputation. We shall invoke Indra's presence here by powerful Mantras, and then by force, make an oblation of him in the fire. 29. O Vidura! Instructing

न वध्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः । यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ॥30॥
 तदिदं पश्यत महद्धर्मव्यतिकरं द्विजाः । इन्द्रेणानुष्ठितं राज्ञः कर्मैतद्विजिघांसता ॥31॥
 पृथुकीर्तेः पृथोभूयात्तर्ह्येकोनशतक्रतुः । अलं ते क्रतुभिः स्विष्टैर्यद्भुवान् मोक्षधर्मवित् ॥32॥
 नैवात्मने महेन्द्राय रोषमाहर्तुमर्हसि । उभावपि हि भद्रं ते उत्तमश्लोकविग्रहौ ॥33॥
 मास्मिन् महाराज कृथाः स्म चिन्तां निशामयास्मद्वच आदृतात्मा ।
 यद्वचायतो दैवहतं नु कर्तुं मनोऽतिरुष्टं विशते तमोऽन्धम् ॥34॥
 क्रतुर्विरमतामेष देवेषु दुरवग्रहः । धर्मव्यतिकरो यत्र पाखण्डैरिन्द्रनिर्मितैः ॥35॥
 एभिरिन्द्रोपसंसृष्टैः पाखण्डैर्हारिभिर्जनम् । ह्रियमाणं विचक्ष्वैनं यस्ते यज्ञध्रुगश्वमुद् ॥36॥
 भवान् परित्रातुमिहावतीर्णो धर्मं जनानां समयानुरूपम् ।
 वेनापचारादवलुप्तमद्य तद्देहतो विष्णुकलासि वैन्य ॥37॥
 स त्वं विमृश्यास्य भवं प्रजापते सङ्कल्पनं विश्वसृजां पिपीपृहि ।
 ऐन्द्रीं च मायामुपधर्ममातरं प्रचण्डपाखण्डपथं प्रभो जहि ॥38॥

the master of the sacrifice thus, the priests, with 'sruk' in hand were about to make the oblation when Brahma appeared and forbade them, saying: 30. This Indra whom you want to destroy through the sacrificial offering is the one of whom all the Devas are manifestations. Besides, this present Indra, named Yajna (the son of Akuti by Ruchi), is an Incarnation of Mahavishnu. He does not deserve to be destroyed. 31. O Brahmanas! Look at the many systems of atheism that have been created by this Indra in the process of his obstructing this Yajna of the king. (So it is better to be reconciled with Indra, as atheism will be further strengthened if he is antagonised.) 32. Let Prithu, who is already very famous, be satisfied with ninety-nine Yajnas. And as for you, O Prithu, there is nothing more to be achieved through the performance of Yajnas. For, you are one endowed with an understanding of Moksha Dharma (the way of Liberation). 33. It is not proper for you to be on inimical terms with Indra, who like you is an expression of Mahavishnu. 34. O Emperor! Do not grieve over the obstruction of this

Yajna. Listen to my words. If man persists in doing anything that the divine will has obstructed, his mind will only become extremely agitated and it will sink into darkness. He will never have any peace. 35. Let your Yajna stop now. Indra is prompted by his own narrow interests and is therefore very difficult to dissuade. Already the true Dharma has been very much affected by the schools of atheism that Indra has created. 36. See how the world is already drawn towards these attractive theories of atheism originated by this Indra who stole your horse and wanted to obstruct your sacrifice. 37. You were born in this world to restore the Dharma propounded by the Sastras, which has been lost on account of the perverted acts of Vena. You who were churned out of the arm of Vena, are an incarnation of an aspect of Vishnu. 38. Therefore, O King, think over the present situation and about the people's welfare. It behoves you to fulfil the expectations of the Prajapatis. You have to overcome this magical power of Indra by which he has made people think of these cruel atheistic paths as the real Dharma.

मैत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः । तथा च कृत्वा वात्सल्यं मघोनापि च सन्दधे ॥39॥
 कृतावभृथस्नानाय पृथवे भूरिकर्मणे । वरान् ददुस्ते वरदा ये तद्बहिषि तर्पिताः ॥40॥
 विप्राः सत्याशिषस्तुष्टाः श्रद्धया लब्धदक्षिणाः । आशिषो युयुजुः क्षत्तरादिराजाय सत्कृताः ॥41॥
 त्वयाऽऽहूता महाबाहो सर्व एव समागताः । पूजिता दानमानाभ्यां पितृदेवर्षिमानवाः ॥42॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजये एकोनविंशोऽध्यायः ॥19॥

Maitreya said: 39. Advised in this way by Brahma, Prithu gave up his resolve to perform the Yajna, and made peace with Indra. 40. The great deities who were invoked and propitiated at the Yajna bestowed liberal boons on Prithu, who completed the great sacrificial ceremonies with Avabhritasana (the terminal holy bath after a sacrificial

ceremony). 41. O Vidura! The great Brahmanas, whose good wishes never go in vain, were very much pleased with the parting gifts given with great respect, and pronounced their blessings on Prithu. 42. They said: O heroic one! All the Devas, Pitris and men you invited and gathered here, have been properly honoured and rewarded by you.

अथ विंशोऽध्यायः

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः । यज्ञैर्यज्ञपतिस्तुष्टो यज्ञभुक् तमभाषत ॥ 1॥

श्रीभगवानुवाच

एष तेऽकार्षीद्भुङ्क्ष्वं ह्यमेधशतस्य ह । क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥ 2॥
 सुधियः साधवो लोके नरदेव नरोत्तमाः । नाभिद्रुहन्ति भूतेभ्यो र्यहि नात्मा कलेवरम् ॥ 3॥
 पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया । श्रम एव परं जातो दीर्घया वृद्धसेवया ॥ 4॥
 अतः कायमिमं विद्वानविद्याकामकर्मभिः । आरब्ध इति नैवास्मिन् प्रतिबुद्धोऽनुषज्जते ॥ 5॥

Skandha IV : Chapter 20

THE LORD BLESSES PRITHU

The Reconciliation of Prithu and Indra by the Lord (1-16)

Maitreya said: 1. Lord Mahavishnu, who is the controller of all Yajnas and the deity adored in all Yajnas, was very much pleased with Prithu's sacrifice, and in company with Indra spoke to him thus: *The Lord said:* 2. This Indra obstructed your hundredth Yajna. He is penitent about it, and you should

excuse him for it. 3. O King! Wise men who understand that the Atman is not the body, will never injure others, as they are devoid of the false identification with the body. 4. If even great personages like you are infatuated by the Lord's Maya, then spiritual practices like the long service of holy men are reduced to mere purposeless exertion. 5. After having understood that this body is the product of Karma generated

असंसक्तः शरीरेऽस्मिन्नमनोत्पादिते गृहे ।
 एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः ।
 य एवं सन्तमात्मानमात्मस्थं वेद पूरुषः ।
 यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः ।
 परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः ।
 उदासीनमिवाध्यक्षं द्रव्यज्ञानक्रियात्मनाम् ।

भिन्नस्य लिङ्गस्य गुणप्रवाहो

दृष्टासु सम्पत्सु विपत्सु सूरयो न विक्रियन्ते मयि बद्धसौहृदाः ॥12॥

समः समानोत्तममध्यमाधमः सुखे च दुःखे च जितेन्द्रियाशयः ।

मयोपकृष्टाखिललोकसंयुतो विधत्स्व वीराखिललोकरक्षणम् ॥13॥

श्रेयः प्रजापालनमेव राज्ञो यत्साम्पराये सुकृतात् षष्ठमंशम् ।

हर्तान्यथा हृतपुण्यः प्रजानामरक्षिता करहारोऽयमस्ति ॥14॥

अपत्ये द्रविणे वापि कः कुर्यान्भिमतां बुधः ॥ 6॥
 सर्वगोऽनावृतः साक्षी निरात्माऽऽत्माऽऽत्मनः परः 7
 नाज्यते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः । 8।
 भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥ 9॥
 शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥10॥
 कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् ॥11॥

द्रव्यक्रियाकारकचेतनात्मनः ।

by desires, the offspring of Avidya, a wise man awakened from ignorance will not be attached to it. 6. Which wise man who has outgrown the attachment to the body, will entertain the idea of 'mine' with regard to house, son, wealth, etc., which have their source in the body? 7. The Atman is different from the body. For the Atman is one, pure, self-conscious, non-material, the ground of matter and its modifications, the all-pervading, without any covering, the witness, and the selfless Self. 8. He who understands this Atman to be the Essence in himself, does not become attached to the modification called matter, though he may dwell in the physical body; for he is established in Me. 9. Whoever adores Me through the performance of Swadharma daily without any extraneous motive, attains little by little to purity of mind. 10. One who has achieved purification of mind, overcomes the material nature and gains spiritual insight, by virtue of which he realises that peace of Brahman-consciousness, which consists in oneness with My

Being. 11. Whoever realises the changeless and unattached spirit within as the witness of the body, organs of knowledge and organs of action, he attains to the highest good. 12. It is the Linga-sarira (subtle body), constituted of subtle matter, senses, mind, and a reflection of the Spirit, that is subject to transmigration. Hence those who are attached to Me and not to the body remain unperturbed in prosperity and adversity. 13. Therefore, O hero, carry on the work of governing the land, maintaining an equality of outlook towards all, superior persons, middling persons and common people, remaining unperturbed in happiness and suffering and amidst all the paraphernalia of State bestowed by Me. 14. The king derives his highest good by protecting his people. A king who protects his people well, will derive one-sixth of the merits of his subjects in the life hereafter. But a king who collects taxes from people without administering their affairs properly, will lose all the merits to his credit and will inherit the sins of his people to boot.

एवं द्विजाग्र्यानुमतानुवृत्तधर्मप्रधानोऽन्यतमोऽवितास्याः ।
 ह्रस्वेन कालेन गृहोपयातान् द्रष्टासि सिद्धाननुरक्तलोकः ॥15॥
 वरं च मत् कञ्चन मानवेन्द्र वृणीष्व तेऽहं गुणशीलयन्त्रितः ।
 नाहं मखैर्वै सुलभस्तपोभिर्योगेन वा यत्समचित्तवर्ती ॥16॥

मैत्रेय उवाच

स इत्थं लोकगुरुणा विष्वक्सेनेन विश्वजित् । अनुशासित आदेशं शिरसा जगृहे हरेः ॥17॥
 स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा । शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह ॥18॥
 भगवानथ विश्वात्मा पृथुनोपहृतार्हणः । समुज्जिहानया भक्त्या गृहीतचरणाम्बुजः ॥19॥
 प्रस्थानाभिमुखोऽप्येनमनुग्रहविलम्बितः । पश्यन् पद्मपलाशाक्षो न प्रतस्थे सुहृत्सताम् ॥20॥

स आदिराजो रचिताञ्जलिर्हरिं विलोकितुं नाशकदम्बुलोचनः ।
 न किञ्चनोवाच स बाष्पविकलवो हृदोपगुह्यामुमधादवस्थितः ॥21॥
 अथावमृज्याश्रुकला विलोकयन्नतृप्तदृग्गोचरमाह पुरुषम् ।
 पदा स्पृशन्तं क्षितिमसं उन्नते विन्यस्तहस्ताग्रमुरङ्गविद्विषः ॥22॥

पृथुवाच

वरान् विभो त्वद्वरदेश्वराद् बुधः कथं वृणीते गुणविक्रियात्मनाम् ।
 ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपते वृणे न च ॥23॥

15. You will for some time rule this earth, following the ancestral code of Dharma approved by the sages, and completely unattached while doing so. Soon you will become dear to all. Then you will meet in your palace the great devotees, Sanaka and his brothers. 16. O King! Seek some boon from Me. I have been won over by your virtues and your noble behaviour. Neither sacrifices, nor austerity can make Me easily available. I reside in those who have control of their mind and the resulting state of equanimity.

Prithu's Hymn to the Lord (17-31)

17. Being thus commanded by the Lord, King Prithu gladly agreed to do so. 18. He lovingly embraced Indra, who was now prostrating at his feet, repentant of his mean conduct and freed from the spirit of confrontation. 19-20. The Supreme Lord, the Soul of the world and the friend of the good, was now worshipped by Prithu, who pro-

strated himself and clung to His feet in utter devotion. Then the Lord was about to depart, but seeing Prithu, He delayed, looking at him with compassion for a long while. 21. Prithu, the first of kings, could not even see the Lord because of the tears of devotion welling up in his eyes, as he faced Hari with his hands held in a devout salutation. Nor could he speak owing to the feelings surging within him and expressing themselves as tears. Speechless he thus stood, embracing Sri Hari with his heart. 22. Wiping away the tears from his eyes, he saw Hari standing before him like a human being with His feet contacting the earth, and resting one of his arms on the high shoulders of His eagle-vehicle Garuda. Unsatiated by merely seeing Him, Prithu now expressed his feelings in the following hymn:

Prithu said: 23. O All-pervading One! How can a man of intelligence seek boons from Thee, who art the Master of even the boon-giving divinities? Indeed.

न कामये नाथ तदप्यहं क्वचिन्न यत्र युष्मच्चरणाम्बुजासवः ।
 महत्तमान्तर्हृदयान्मुखच्युतो विधत्स्व कर्णायुतमेष मे वरः ॥24॥
 स उत्तमश्लोक महन्मुखच्युतो भवत्पदाम्भोजसुधाकणानिलः ।
 स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं वरैः ॥25॥
 यशः शिवं सुश्रव आर्यसङ्गमे यदृच्छया चोपशृणोति ते सकृत् ।
 कथं गुणज्ञो विरमेद्विना पशुं श्रीर्यत्प्रवब्रे गुणसंग्रहेच्छया ॥26॥
 अथाभजे त्वाखिलपूरुषोत्तमं गुणालयं पद्मकरेव लालसः ।
 अप्यावयोरेकपतिस्पृधोः कलिर्न स्यात्कृतत्वच्चरणैकतानयोः ॥27॥
 जगज्जनन्यां जगदीश वैशसं स्यादेव यत्कर्मणि नः समीहितम् ।
 करोषि फलवप्युरु दीनवत्सलः स्व एव धिष्ण्येऽभिरतस्य किं तया ॥28॥

a body-minded man alone could do so. For such enjoyments as are born of boons, being purely physical, can be had even in animal bodies (or in hell for that matter). For me, they have no attraction, O Thou who art capable of granting liberation to Jivas! 24. But I care not even for liberation (considered generally as Thy highest gift), if it is a state devoid of facilities to imbibe the nectarine drink that is the narration of Thy glories and excellences, a neetar from the hearts of Thy supernal devotees flowing through their lips. So if a boon of my choice is to be bestowed, grant unto me ten thousand ears with which I may support my soul in the boundless joy that listening to the words of great men on Thy excellences alone can impart. 25. O glorious One! Even a little of the breeze laden with particles of the ambrosia of Thy excellences, coming as the spoken words of saintly ones, can purify fallen Yogis and restore them to the knowledge of the Atman from which they have deviated (because of the pull of bodily affections). Such being the case, what other boon shall I seek than eternal absorption in the contemplation of Thy endless glories and excellences? 26. O Thou far-famed for Thy

virtues! He indeed is a beast who, having even by chance fallen into the company of holy men, feels satiated with, and withdraws from, the recital of Thy holy excellences heard in such company. None endowed with a sense of soul-elevating virtues would ever do so. For, see how even Sri, Thy consort, in a quest for one embodying in himself all that is glorious and virtuous, found in Thee alone such a person, one whom she could choose without hesitation. (For, the joy of Thy service includes in itself every form of bliss, and it being therefore the summation of all values, there is nothing higher for an individual to seek.) 27. Therefore, I too like Padma (Sri), Thy consort, shall most enthusiastically serve Thee, the Supreme and the receptacle of all excellences. But would this not result in a rivalry between us two, as between two consorts, seeking Thy feet as our common refuge, and Thyself as our common Lord and Master? 28. O Lord of all! Rivalry between me and the Mother of the universe will certainly arise; for I have developed an interest in what has been her exclusive privilege, namely, the work of serving Thee. In the event of such rivalry, I have no fear of any partiality in

भजन्त्यथ त्वामत एव साधवो व्युदस्तमायागुणविभ्रमोदयम् ।
 भवत्पदानुस्मरणादृते सतां निमित्तमन्यद्भगवन्न विद्महे ॥29॥
 मन्ये गिरं ते जगतां विमोहिनीं वरं वृणीष्वेति भजन्तमात्थ यत् ।
 वाचा नु तन्त्या यदि ते जनोऽसितः कथं पुनः कर्म करोति मोहितः ॥30॥
 त्वन्माययाद्वा जन ईश खण्डितो यदन्यदाशास्त ऋतात्मनोऽबुधः ।
 यथा चरेद्बालहितं पिता स्वयं तथा त्वमेवार्हसि नः समीहितुम् ॥31॥

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदृक् तमाह राजन् मयि भक्तिरस्तु ते ।
 दिष्टचेदृशी धीर्मयि ते कृता यया मायां मदीयां तरति स्म दुस्त्यजाम् ॥32॥

तत्त्वं कुरु मयाऽऽदिष्टमप्रमत्तः प्रजापते । मदादेशकरो लोकः सर्वत्राप्यनोति शोभनम् ॥33॥
 मैत्रेय उवाच

इति वैन्यस्य राजर्षेः प्रतिनन्द्यार्थवद्वचः । पूजितोऽनुगृहीत्वैनं गन्तुं चक्रेऽच्युतो मतिम् ॥34॥
 देवर्षिपितृगन्धर्वसिद्धचारणपन्नगाः । किन्नराप्सरसो मर्त्याः खगा भूतान्यनेकशः ॥35॥
 यज्ञेश्वरधिया राज्ञा वाग्वित्ताञ्जलिभक्तिः । सभाजिता ययुः सर्वे वैकुण्ठानुगतास्ततः ॥36॥

Thee for Sri. For, O friend of the lowly, Thou dost accept even the humblest of services from a true devotee without consideration of high and low. And pray, what attraction does Sri hold for Thee, who art ever engrossed in Thy inherent Bliss? 29. Holy men worship Thee, in whom there is no trace of the delusion born of the effects of Maya. We believe that a holy man finds no meaning for his own existence except in the opportunity it gives for the service of Thee. 30. Thy words offering boons to me, who am engaged in Thy worship, is typical of the sort of allurements Thou hast placed before the whole world (as a test of the desirelessness of men practising devotion to Thee). For, it is Thy words in the scriptures, promising rewards for various forms of worship and ritual, that are prompting them again and again to perform works for the sake of such rewards. 31. O Lord! The whole world is stricken by Thy Maya. Else why should all stupidly run after petty enjoyments, rejecting Thee, the essence of Truth? Just as a father protects a son

unasked, it is meet that Thou dost protect us, as Thou alone knowest what is good for us.

The Lord's Departure (32-38)

Maitreya said: 32. Being thus hymned by Prithu, the first of kings, the Lord said: May you have devotion to Me. It is indeed fortunate that you acquired that type of discriminating intelligence, with which you have been able to accomplish the very difficult work of overcoming My Maya. 33. O King! Do with all attention what I have commanded. Good befalls all who obey My commandments. *Maitreya said:* 34. After thus accepting the weighty words of Prithu with approval and his worshipful adoration, the Lord pronounced a blessing on him and was ready to depart. 35-36. Then all who had come in response to Prithu's invitation—Devas, Rishis, Pitris, Gandharvas, Siddhas, Charanas, serpents, Kinnaras, Apsaras, men, birds and various other kinds of beings—also departed after being adored respectfully by the king with gifts, words and salutations.

भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः ।
अदृष्टाय नमस्कृत्य नृपः संदर्शितात्मने ।

हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥37॥
अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥38॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे विंशोऽध्यायः ॥20॥

as veritable manifestations of the Divine. 37. The Lord now disappeared from the sight of Prithu and the priests, carrying away the king's heart, as it were, in the process. 38. The king then made prostrations to the One unmanifest to

the mind and eyes of man, but who had none the less manifested Himself to him in one of His forms and had now disappeared from his view. He then departed for his city.

अथैकविंशोऽध्यायः

मैत्रेय उवाच

मौक्तिकैः कुसुमस्रग्भिर्दुकूलैः स्वर्णतोरणैः ।
चन्दनागुरुतोयाद्ररथ्याचत्वरमार्गवत् ।
सवृन्दैः कदलीस्तम्भैः पूगपोतैः परिष्कृतम् ।
प्रजास्तं दीपबलिभिः सम्भृताशेषमङ्गलैः ।
शङ्खदुन्दुभिघोषेण ब्रह्मधोषेण चर्त्विजाम् ।
पूजितः पूजयामास तत्र तत्र महायशः ।

महासुरभिभिर्धूपैर्मण्डितं तत्र तत्र वै ॥ 1॥
पुष्पाक्षतफलैस्तोक्मैर्लाजैरर्चिभिरर्चितम् ॥ 2॥
तरुपल्लवमालाभिः सर्वतः समलङ्कृतम् ॥ 3॥
अभियुर्मृष्टकन्याश्च मृष्टकुण्डलमण्डिताः ॥ 4॥
विवेश भवनं वीरः स्तूयमानो गतस्मयः ॥ 5॥
पौराञ्जानपदांस्तांस्तान् प्रीतः प्रियवरप्रदः ॥ 6॥

स एवमादीन्यनवद्यचेष्टितः कर्माणि भूयांसि महान् महत्तमः ।

कुर्वन् शशासावनिमण्डलं यशः स्फीतं निधायारुरुहे परं पदम् ॥ 7॥

Skandha IV : Chapter 21

PRITHU'S EXHORTATIONS TO HIS SUBJECTS

Prithu's Entry into his City (1-7)

1-3. King Prithu entered his city, which was decorated with the following: pearl garlands, flower garlands, silk garments, golden embellishments, fragrant incense; roads and compounds wetted with water mixed with fragrant substances like sandalwood and Aguru; fruits and lamps, plantain trees in fruition, young arecanut plants, garlands of various tender leaves—all these were part of the profuse decoration of his city. 4. The citizens received him with auspicious articles, like curd pots and lighted lamps in their hands, and he was greeted by

an array of noble virgins, their faces aglow with their brilliant ear-ornaments. 5. He now entered his palace, heralded by the blowing of conchs, the beating of drums, and the chanting of Vedic hymns. But none of these honours created even a hint of self-importance in him. 6. As generous as he was famous, he was received and honoured by his subjects wherever he went, and he in return fulfilled all the needs of the inhabitants of his towns and villages. 7. Most worthy among worthy persons that he was, he established his fame far and wide by his noble and flawless works, and after a long rule over the whole earth,

सूत उवाच

तदादिराजस्य यशो विजृम्भितं गुणैरशेषैर्गुणवत्सभाजितम् ।
क्षता महाभागवतः सदस्पते कौषारवि प्राह गृणन्तमर्चयन् ॥ 8॥

विदुर उवाच

सोऽभिषिक्तः पृथुर्विप्रैर्लब्धाशेषसुरार्हणः । विभ्रत्सवैष्णवं तेजो ब्राह्मैर्याम्यां दुदोह गाम् । 9।
को न्वस्य कीर्ति न शृणोत्यभिज्ञो यद्विक्रमोच्छिष्टमशेषभूपाः ।
लोकाः सपाला उपजीवन्ति काममद्यापि तन्मे वद कर्म शुद्धम् ॥ 10॥

मैत्रेय उवाच

गङ्गायमुनयोर्नद्योरन्तराक्षेत्रमावसन् । आरब्धानेव बुभुजे भोगान् पुण्यजिहासया ॥ 11॥
सर्वत्रास्वलतादेशः सप्तद्वीपैकदण्डधृक् । अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः ॥ 12॥
एकदाऽऽसीन्महासत्त्वदीक्षा तत्र दिवौकसाम् । समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥ 13॥
तस्मिन्नर्हत्सु सर्वेषु स्वर्चितेषु यथार्हतः । उत्थितः सदसो मध्ये ताराणामुदुराडिव ॥ 14॥
प्रांशः पीनायतभुजो गौरः कञ्जारुणेक्षणः । सुनासः सुमुखः सौम्यः पीनांसः सुद्विजस्मितः ॥ 15॥
व्यूढवक्षा बृहच्छ्रोणिर्वलिवल्गुदलोदरः । आवर्तनाभिरोजस्वी काञ्चनोरुदप्रपात् ॥ 16॥
सूक्ष्मवक्रासितस्निग्धमूर्धजः कम्बुकन्धरः । महाधने दुकूलाग्र्ये परिधायोपवीय च ॥ 17॥
व्यञ्जिताशेषगात्रश्रीनियमे न्यस्तभूषणः । कृष्णाजिनधरः श्रीमान्कुशपाणिः कृतोचितः ॥ 18॥

he attained to the Supreme State.

Performance of a Satra by Prithu (8-20)

Suta said: 8. O Saunaka! Having heard from Maitreya the story of Prithu, reputed for the dynamic virtues it embodies and the adoration it elicits from the wise, Vidura, after duly honouring Maitreya, now addressed him. *Vidura said:* 9. Prithu was anointed king by the Brahmanas, received divine honours from all and milked the earth with his hands. What else did he accomplish with those arms endowed with the power of Mahavishnu? 10. Is there any intelligent man who would not care to hear about his famous deeds? Even today most of the kings and rulers of the earth are carrying on with the help of his legacy.

Maitreya said: 11. He lived in a region between the Ganga and the Yamuna, enjoying the fruits of his good Karma, not with any attachment, but only to exhaust them. 12. His sway extended

over all the continents and his will directed the affairs of all communities except those of Brahmanas and devotees. 13. Once he took the vow of performing a great Satra (a sacrifice of very long duration) which was attended by many Devas, Brahmarshis and Rajarshis. 14. In that assembly after the worshipful ones were honoured in appropriate ways, he stood up and looked around, like the moon amidst the stars. 15. Tall, with long and powerful arms, fair in complexion, and endowed with lotus-eyes, a prominent nose, pearl-white teeth, and muscular shoulders (he stood up and looked around); 16. Endowed with a broad chest, broad hips, three abdominal folds, a waist as slender as a banyan leaf, a deep navel, powerful and golden-coloured thighs, and well-arched feet (he stood up and looked around); 17-18. Having locks that were curly, oily, and mixed with black and white hair; a conch-like neck with three lines; dress consisting of two silk clothes

शिशिरस्निग्धताराक्षः समैक्षत समन्ततः । ऊचिवानिदमुर्वीशः सदः संहर्षयन्निव ॥19॥
 चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविकल्बम् । सर्वेषामुपकारार्थं तदा अनुवदन्निव ॥20॥

राजोवाच

सभ्याः शृणुत भद्रं वः साधवो य इहागताः । सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥21॥
 अहं दण्डधरो राजा प्रजानामिह योजितः । रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥22॥
 तस्य मे तदनुष्ठानाद्यानाहुर्ब्रह्मादिनः । लोकाः स्युः कामसंदोहा यस्य तुष्यति दिष्टदृक् ॥23॥
 य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् । प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ॥24॥
 तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः । कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥25॥
 यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः । कर्तुः शास्त्ररनुज्ञातुस्तुल्यं यत्प्रेत्य तत्फलम् ॥26॥
 अस्ति यज्ञपतिर्नाम केषाञ्चिदर्हसत्तमाः । इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः ॥27॥
 मनोरुत्तानपादस्य ध्रुवस्यापि महीपतेः । प्रियव्रतस्य राजर्षेरङ्गस्यास्मत्पितुः पितुः ॥28॥
 ईदृशानामथान्येषामजस्य च भवस्य च । प्रह्लादस्य बलेश्चापि कृत्यमस्ति गदाभृता ॥29॥

and a deer skin; having a body exposed and shining because of the removal of all ornaments as part of the sacrificial rite—he stood up in the assembly and looked around, Darbha grass in hand. 19-20. With his kindly and peaceful eyes he viewed the audience and then spoke in words that were charming, pleasing, meaningful, and couched in language that was rich in figures and vocabulary, and conducive to the welfare of all.

Prithu's Address to his People (21-44)

Prithu said: 21. O assembled guests! O worthy men! May good befall you! May you be pleased to hear my words. One who wants to understand more and more of the principles of Dharma has to declare in the assembly of good men what he has already understood. 22. I have been installed as the king in order to administer justice and mete out punishments, to protect the country and people, to provide livelihood for people, and to see that men observe the social norms. 23. By the proper administration of the kingdom, I shall be eligible for all those higher Realms of which Vedic thinkers speak. 24. A

king who collects taxes from people but cares not to see that they tread the path of virtue, will inherit the sins of his subjects and, moreover, be forsaken by his good fortune. 25. Therefore, O my subjects, I beseech you to abandon all mutual discord, think of the Supreme Being, and follow your respective duties laid down by Dharma. You will thus be doing me a great favour. 26. O Devas! Pitris! and Rishis! Encourage these subjects to follow this rule in life by your appreciation of their conduct. For in works that affect the hereafter, the one who performs a good action, the one who makes him do it, and the one who encourages by appreciation—all alike share the merit of that action.

27. O honoured ones! It is certain that there is a Supreme Being who determines the destinies of all beings—one who distributes the results of their good and bad actions. For both here in this life and in the hereafter, we find some aspects of life which are full of light and joy, and others just the contrary. How can this distribution of enjoyment and suffering be understood without accepting a bestower of these differing experiences! 28-29. Swa-

दौहित्रादीनृते मृत्योः शोच्यान् धर्मविमोहितान् । वर्गस्वर्गापवर्गाणां प्रायेणैकात्म्यहेतुना ॥30॥
 यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलं धियः ।
 सद्यः क्षिणोत्यन्वहमेधती सती यथा पदाङ्गुष्ठविनिःसृता सरित् ॥31॥
 विनिर्धुताशेषमनोमलः पुमानसङ्गविज्ञानविशेषवीर्यवान् ।
 यदङ्घ्रिमूले कृतकेतनः पुनः न संसृतिं क्लेशवहां प्रपद्यते ॥32॥
 तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः ।
 अमायिनः कामदुघाङ्घ्रिपङ्कजं यथाधिकारावसितार्थसिद्धयः ॥33॥
 असाविहानेकगुणोऽगुणोऽध्वरः पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।
 सम्पद्यतेऽर्थाशयलिङ्गनामभिर्विशुद्धविज्ञानघनः स्वरूपतः ॥34॥
 प्रधानकालाशयधर्मसंग्रहे शरीर एष प्रतिपद्य चेतनाम् ।
 क्रियाफलत्वेन विभुविभाव्यते यथानलो दारुषु तद्गुणात्मकः ॥35॥
 अहो ममामी वितरन्त्यनुग्रहं ह्रीं गुरुं यज्ञभुजामधीश्वरम् ।
 स्वधर्मयोगेन यजन्ति मामका निरन्तरं क्षोणितले दृढव्रताः ॥36॥

yambhuva Manu, Uttanapada, the great King Dhruva, the Rajarshi Priyavrata, my grandfather Anga, and several other great personages like Prahlada, Mahabali, Brahma and Sri Rudra—all found it a compelling necessity to accept a Supreme Being. 30. Excepting some unfortunate persons like Vena and others who are the grandchildren of Mrityu (daughter's children) and for this reason devoid of a sense of higher values like Dharma and Moksha—all accept the idea of a God who is the cause of Swarga and Apavarga (heaven and liberation).

31. The thirst and taste for His service washes away the dirt of evil tendencies from aspirants, which they have acquired in the course of innumerable past births, just like the sanctifying waters of the holy Ganga streaming forth from His toe. 32. There is no more involvement in the miseries of Samsara for one whose mental impurities have all been cleansed, who is endowed with the strength that is born of knowledge and supported by detachment, and who has made the Lord's feet his abode. 33. Therefore worship you all the feet of Him who is the

grantor of all your wants, with 'remembrance', 'praise', 'prostrations' and 'service', as well as through the discharge of all your social duties as an oblation unto Him, so that you may attain to a spiritual goal that is in accordance with your capacity. 34. Though the Lord is by nature the condensation of pure Consciousness and beyond all the Gunas of Prakriti, He manifests as Yajna with the division of various substances, qualities, actions, parts, Mantras, objects, names, forms, etc. 35. The fire lodged in the fuel manifests according to the shape and nature of that fuel. So also, as the reflected consciousness in the Buddhi, the Supreme Being has entered into this body, which is a product of the co-operation of material substances, time, tendencies and Karma, and according to the nature of that Buddhi, He manifests the experiences of enjoyment and suffering. 36. Those subjects of mine are really a blessing to me who by example and persuasion prompt others to perform all their duties as an offering to the Supreme Divine, the consumer of all sacrifices.

मा जातु तेजः प्रभवेन्महद्भिस्तिक्षया तपसा विद्यया च ।
 देदीप्यमानेऽजितदेवतानां कुले स्वयं राजकुलाद् द्विजानाम् ॥37॥
 ब्रह्मण्यदेवः पुरुषः पुरातनो नित्यं हरिर्यन्चरणाभिवन्दनात् ।
 अवाप लक्ष्मीमनपायिनीं यशो जगत्प्रवित्रं च महत्तमाग्रणीः ॥38॥
 यत्सेवयाशेषगुहाशयः स्वराड् विप्रप्रियस्तुष्यति काममीश्वरः ।
 तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥39॥
 पुमाँल्लभेतानतिवेलमात्मनः प्रसीदतोऽत्यन्तशमं स्वतः स्वयम् ।
 यन्नित्यसम्बन्धनिषेवया ततः परं किमत्रास्ति मुखं हविर्भुजाम् ॥40॥
 अश्नात्यनन्तः खलु तत्त्वकोविदैः श्रद्धाहुतं यन्मुख इज्यनामभिः ।
 न वै तथा चेतनया बहिष्कृते हुताशने पारमहंस्यपर्यगुः ॥41॥
 यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।
 समाधिना बिभ्रति हार्थदृष्टये यत्रेदमादर्श इवावभासते ॥42॥
 तेषामहं पादसरोजरेणुमार्या वहेयाधिकिरीटमायुः ।
 यं नित्यदा बिभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति ॥43॥

37. Let not the men of the royal caste, proud of their power and prosperity, inflict their insolent pride on the community of holy men and devotees who are established in the practice of austerity, forbearance and spiritual disciplines. 38. By devotion to their feet even Sri Hari, the greatest of the great, attained to endless glory and fame—let the service of that community of holy men be practised by all. 39. The Supreme Lord, the resident of all hearts and the lover of holy men, is most highly pleased when one serves holy ones. So let all who are devoted to the world-protecting Dharma that He has propounded and who are endowed with genuine humility, serve holy men with sincerity. 40. By daily association with, and service of, them, man attains to mental purity and peace without any other aid. He is the most exalted mouth of the Devas, and feeding him is therefore like making sacrificial offerings to the Devas. 41. The knowers of Truth understand that all offerings made on the occasion of

a Yajna in fire in the name of different Devatas, are really offered unto Him, the Supreme Being. If these offerings are made in the shape of food into the mouths of holy men invoking the names of different deities, they will be more effective than offerings made in the fire; for He who is the quest of the Paramahamsas will be more pleased by having the living being of a holy man as the consumer of offerings than a lifeless phenomenon like fire. 42. May I have the opportunity to put on my head the dust of the feet of holy men who study and recite the eternal and unblemished Vedas and practise austerity, purity in life, faith, restraint of speech, sense-control, and concentration with a view to ascertaining the true meaning of the Vedas. In the Veda the whole world is reflected as a face in a mirror. 43. O noble ones! May I find it possible to wear the dust of their feet on my head all through life. For in the case of one who does so everyday, all his sins are washed away,

गुणायनं शीलधनं कृतज्ञं वृद्धाश्रयं संवृणतेऽनु सम्पदः ।
प्रसीदतां ब्रह्मकुलं गवां च जनार्दनः सानुचरश्च मह्यम् ॥44॥

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः । तुष्टुबुर्हुष्टमनसः साधुवादेन साधवः ॥45॥
पुत्रेण जयते लोकानिति सत्यवती श्रुतिः । ब्रह्मदण्डहतः पापो यद्वेनोऽत्यतरत्तमः ॥46॥
हिरण्यकशिपुश्चापि भगवन्निन्दया तमः । विविक्षुरत्यगात् सूनोः प्रह्लादस्यानुभावतः ॥47॥
वीरवर्यं पितः पृथ्व्याः समाः सञ्जीव शाश्वतीः । यस्येदृश्यच्युते भक्तिः सर्वलोकैकमर्तरि ॥48॥

अहो वयं ह्यद्य पवित्रकीर्ते त्वयैव नाथेन मुकुन्दनाथाः ।

य उत्तमश्लोकतमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥49॥

नात्यद्भुतमिदं नाथ तवाजीव्यानुशासनम् । प्रजानुरागो महतां प्रकृतिः करुणात्मनाम् ॥50॥
अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो । भ्राम्यतां नष्टदृष्टीनां कर्मभिर्देवसंजितैः ॥51॥
नमो विवृद्धसत्त्वाय पुरुषाय महीयसे । यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे एकविंशोऽध्यायः ॥21॥

and all virtues come to him unsought. 44. He who is virtuous, who has character as his wealth, who has the trait of gratitude and who gives shelter to and serves the old—prosperity seeks him out with her rewards. May holy men, cows, and Janardana with His followers be gracious unto me!

The Greatness of Prithu (45-52)

Maitreya said: 45. All the noble ones assembled there, the Devas, the Pitris and the Brahmanas, expressed their unqualified approval of the king's worthy words. 46. The Sruti says that the father attains to meritorious realms through his son. How true it is! Even Vena, killed by the Brahmanas' curse—a sure candidate for the darkest hell—has been saved by this noble king born of his body. 47. Also Hiranyakasipu, who was heading for hell because of his transgressions against the Supreme Lord, was saved from that fate by the goodness of his son Prahlada. 48. O hero! O father of your people! May you live for a thousand years! For wonderful

is your devotion to Achyuta, the Lord of all the worlds. 49. O you of holy fame! By virtue of the fact that you are our king, we have come under the protection of Mukunda, the grantor of salvation. For in you we find the clear manifestation of Mahavishnu, to whom the holy man is the highest object of respect. 50. It is no wonder that your rule over us is benign and conducive to our welfare. For love of his subjects is the inborn characteristic of a gracious king. 51. We who have been wandering in the sphere of ignorance like blind men tossed about by fate—you have enabled us now to go beyond the limits of that darkness. 52. He who protects the Kshatriya (the man of action) by guiding him through the Brahmana (the man of wisdom), who protects the wise man by supporting him through the Kshatriya, and who protects the whole world by working through both the wise man and the Kshatriya—to that Supreme Being manifested in a form of abounding Sattva, our salutations!

अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् । तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥ 1॥
 तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽचिषा । लोकानपापान् कुर्वत्या सानुगोऽचष्ट लक्षितान् ॥ 2॥
 तद्दर्शनोद्गतान् प्राणान् प्रत्यादित्सुरिवोत्थितः । ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव ॥ 3॥
 गौरवाद्यन्त्रितः सभ्यः प्रश्रयानतकन्धरः । विधिवत्पूजयाञ्चक्रे गृहीताध्यर्हणासनान् ॥ 4॥
 तत्पादशौचसलिलैर्मार्जितालकबन्धनः । तत्र शीलवतां वृत्तमाचरन्मानयन्निव ॥ 5॥
 हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान् । श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ॥ 6॥

पृथुरुवाच

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः । यस्य वो दर्शनं ह्यासीद् दुर्दर्शानां च योगिभिः ॥ 7॥
 किं तस्य दुर्लभतरमिह लोके परत्र च । यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः । ॥ 8॥
 नैव लक्षयते लोको लोकान् पर्यटतोऽपि यान् । यथा सर्वदृशं सर्व आत्मानं येऽस्य हेतवः ॥ 9॥
 अधना अपि ते धन्याः साधवो गृहमेधिनः । यद्गृहा ह्यर्हवर्याम्बुतृणभूमीश्वरावराः ॥ 10॥

Skandha IV : Chapter 22

THE SERMON OF THE KUMARAS

The Arrival of the Kumaras (1-6)

Maitreya said: 1. While his subjects were thus lauding Prithu of unrivalled prowess, there arrived at the place the group of four great sages (the Kumaras) headed by Sanaka, who seemed as brilliant as the sun. 2. These sages, noted for their spiritual radiance with which they purified the whole world, were seen to come down from the skies. 3. On seeing them Prithu and the assembled persons sprang up from their seats at once, as if to bring back their Prana that had gone out, and received the sages as the Jiva, the master of the senses, receives sense-objects. 4. With his native gravity restraining his exuberance and with his head bowing in humility, he worshipped the Yogins after they were first presented with Arghya and seats of honour. 5. As if to respect the rules of good conduct, he sprinkled all over his hair the water with which he washed their feet. 6. Elder even to Sri Rudra,

these sages shone like fire rising from the sacrificial altar as they sat on gilded thrones. To them Prithu said as follows with great reverence and in well-chosen words.

Their Reception by Prithu (7-16)

Prithu said: 7. O holy ones, receptacles of all that is auspicious! I wonder what meritorious deeds I have done for this great blessing! Today I am favoured with a meeting with you, which even great Yogis cannot easily have. 8. What is unattainable by one with whom the holy men as well as Siva and Vishnu with their followers are pleased? 9. You travel all over the world but living beings do not see you. It is just like the presence of the Atman in the midst of all the material categories as their seer, without Himself being seen by them. 10. A householder may be poor, but he must be considered rich in merit, if his home and humble articles of reception become pleasing and acceptable

व्यालालयद्रुमा वै तेऽप्यरिक्ताखिलसम्पदः ।
 स्वागतं वो द्विजश्रेष्ठा यद्व्रतानि मुमुक्षवः ।
 कच्चिन्नः कुशलं नाथा इन्द्रियार्थवेदिनाम् ।
 भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते ।
 तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् ।
 व्यक्तमात्मवतामात्मा भगवानात्मभावनः ।

मैत्रेय उवाच

पृथोस्तत्सूक्तमाकर्ण्य सारं सुष्ठु मितं मधु । स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह ॥17॥

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना । भवता विदुषा चापि साधूनां मतिरीदृशी ॥18॥
 सङ्गमः खलु साधूनामुभयेषां च सम्मतः । यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ॥19॥
 अस्त्येव राजन् भवतो मधुद्विषः पादारविन्दस्य गुणानुवादेन ।
 रतिर्दुरापा विधुनोति नैष्ठिकी कामं कषायं मलमन्तरात्मनः ॥20॥

to holy men. 11. Even a prosperous home is like a tree inhabited by serpents if the washings of the feet of great devotees have never flowed there. 12. O great Brahmanas! Welcome to you! Utterly egoless like children, you care only for the divine life and are given to stern, austere living. 13. O honoured ones! Can there be any happiness for householders who, mistaking sense-objects to be the supreme good of man, have fallen, under the influence of past Karma, into the vortex of Samsara, which is nothing but a vale of sorrows! 14. In regard to personages like you, who are ever immersed in the bliss of the Self, it is not proper to enquire about health, welfare, etc. For in their minds there are no mental modifications of pleasure and pain, enjoyments and sufferings. 15. Therefore in full faith I ask you, austere sages and the friends of all who are in suffering, how man can work out his welfare quickly in this cycle of birth and death. 16. The Supreme Being, who is specially manifest in spiritually illuminated ones and who is the immanent spirit

in all, verily goes about as an enlightened teacher in order to bless all His devotees. You, verily, are such embodiments of the Divine.

Sanatkumara's Sermon (17-40)

Maitreya said: 17. Hearing these words of Prithu, relevant, meaningful, brief and pleasing, Sanatkumara, one of the four Kumaras, began to speak with a beaming face and a pleasing smile. *Sanatkumara said:* 18. O great King! Your question is, indeed, fine. Though knowing everything, your question is meant for the good of all. For it is in the nature of good men to work for the good of others. 19. Conversations about holy themes bring about the good of both the speakers and the listeners. The questions and answers at such meetings are for the good of all. 20. O King! You have in you that rare attainment, the feeling of attraction and delight in hearing and describing the excellences of Sri Hari. This delight, if firmly and constantly established in a devotee, easily dispels lust, a mental impurity that is other-

शास्त्रेष्वियानेव सुनिश्चितो नृणां क्षेमस्य सद्ग्यग्विमृशेषु हेतुः ।
 असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥21॥
 सा श्रद्धया भगवद्धर्मचर्यया जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।
 योगेश्वरोपासनया च नित्यं पुण्यश्रवःकथया पुण्यया च ॥22॥
 अर्थेन्द्रियारामसगोष्ठ्यतृष्णया तत्सम्मतानामपरिग्रहेण च ।
 विविक्तरुच्यां परितोष आत्मन् विना हरेर्गुणपीयूषपानात् ॥23॥
 अहिंसया पारमहंस्यचर्यया स्मृत्या मुकुन्दाचरिताग्र्यसीधुना ।
 यमैरकामैर्नियमैश्चाप्यनिन्दया निरीहया द्वन्द्वतितिक्षया च ॥24॥
 हरेर्मुहुस्तत्परकर्णपूरगुणाभिधानेन विजृम्भमाणया ।
 भक्त्या ह्यसङ्गः सदसत्यनात्मनि स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥25॥
 यदा रतिर्ब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरहसा ।
 दहत्यवीर्यं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥26॥

wise difficult to overcome. 21. After deep philosophical reflection, the scriptures have determined that man can achieve his all-round welfare only through detachment from material concerns and an unfailing delight in Brahman, who transcends the Gunas of Prakriti. 22. That love of God is attained through firm faith, performance of Bhagavata Dharma, philosophic discrimination and reflection, the practice of concentration through the eight-limbed Yoga, association with holy men and listening to the recital of the Lord's works and excellences. 23. One who wants to cultivate devotion should eschew the company of men whose only interest is in sensuous enjoyments and also avoid the objects and places that are pleasing to such people. When there is no convenience to listen to the recitals of Sri Hari's excellences, one should engage in philosophical reflection or resort to some solitary place. 24. By the practice of non-injury, by living as a Paramahansa, by meditating on the Lord, by listening to the nectarine accounts of the Lord's doings, by the absence of desires, by

self-control, by spiritual disciplines, by the avoidance of criticism of the faiths of others, by eschewing work done for one's selfish purposes and by practising equanimity in joyous and painful situations alike, this firm devotion to the Lord develops. 25. The Lord's excellences constitute the real ear-ornament of devotees. For by listening to these, the sentiment of devotion is augmented without any difficulty. It develops renunciation for everything gross and subtle in the sensuous life, and generates spontaneous delight in, and attachment for, the Supreme Being, who is pure Spirit and who transcends the Gunas of Prakriti. 26. When a person, under the instruction of a genuine teacher, develops a firm and constant delight in, and attachment to, the Supreme Being, then he is endowed with the power of renunciation and spiritual enlightenment. This power burns up, as a fire does its fuel, the shell of one's self-centred individuality, which is composed of the five aspects of ignorance [Avidya (ignorance), Asmita (egoism), Rāga-dvēsha (attachment and aversion), and Abhinivesa (clinging to life)],

दग्धाशयो मुक्तसमस्ततद्गुणो नैवात्मनो बहिरन्तर्विचष्टे ।
 परात्मनोर्यद् व्यवधानं पुरस्तात् स्वप्ने यथा पुरुषस्तद्विनाशे ॥27॥
 आत्मानमिन्द्रियार्थं च परं यदुभयोरपि । सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ॥28॥
 निमित्ते सति सर्वत्र जलादावपि पूरुषः । आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥29॥
 इन्द्रियैर्विषयाकुष्ठैराक्षिप्तं ध्यायतां मनः । चेतनां हरते बुद्धेः स्तम्बस्तोयमिव हृदात् ॥30॥
 भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये । तद्रोधं कवयः प्राहुरात्मापह्नवमात्मनः ॥31॥
 नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः । यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥32॥
 अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापह्नवो नृणाम् । भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् ॥33॥
 न कुर्यात् कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषुः । धर्मार्थकाममोक्षाणां यदत्यन्तविघ्नतकम् ॥34॥
 तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते । त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तमयसंयुतः ॥35॥
 परेऽवरे च ये भावा गुणव्यतिकरादनु । न तेषां विद्यते क्षेममीशविध्वंसिताशिषाम् ॥36॥
 तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।
 यः क्षेत्रवित्तपतया हृदि विष्वगाविः प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥37॥

and which is worn thin by spiritual disciplines. 27. The aspirant whose mind has been thus burnt up, and is thereby freed from the limitations imposed on it, sees no longer an inside and an outside for the Self. It is the mind that acts as a barrier in the Self, causing the distinction of the subject and the object. The state of one in whom this divisive factor has been obliterated, is like that of one awakened from a dream. 28. It is only when there is the medium of the mind that one feels, through that medium, the distinction between the object, the subject, the instruments and the like. 29. It is only when there is a reflecting surface between, like water or a mirror, that the seer sees the distinction between himself and the reflected image. When the reflector is gone, the reflection too disappears, and only the the seer remains. 30. The mind of a man who is captivated by external objects, loses its discriminative faculty, even as the water in a lake is dried up by the reeds on its margin. 31. If thought is weakened or distorted, the sense of the continuity of events is lost. If that

is lost, intelligence is forfeited. If intelligence is lost, man is as good as having attained to self-destruction. 32. There is no greater loss than such self-destruction; for it is for the sake of the self that everything else is valued. 33. By a continued preoccupation with wealth and sex, man misses the real human fulfilments. For, an unending preoccupation with these things deprives him of spiritual knowledge and experience, and he is gradually reduced to the state of trees and other vegetation. 34. One who aspires to overcome the thick darkness of ignorance should never seek contacts that are contrary to the fourfold end of life (Dharma, Artha, Kama and Moksha). 35. Of these four ends, Moksha alone is accepted as the really stable value to be sought; for the other three are subject to the destructive force of Time. 36. Whatever is born as the effect of the transformations of the three Gunas of Prakriti, are like castles in the air, struck down in time by the will of the Lord. They do not lead to the ultimate goal. 37. O King! In the hearts of all beings, who, as it were, form a cluster of body,

यस्मिन्निदं सदसदात्मतया विभाति मायाविवेकविधुति स्रजि वाहिबुद्धिः । .
 तं नित्यमुक्तपरिशुद्धविबुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥38॥
 यत्पादपङ्कजपलाशविलासभक्त्या कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
 तद्वन्न रिक्तमतयो यतयोऽपि रुद्धस्रोतोगणास्तमरणं भज वासुदेवम् ॥39॥
 कृच्छ्रो महानिह भवार्णवमप्लवेशां षड्वर्गनक्रमसुखेन तितीरयन्ति ।
 तत् त्वं हरेर्भगवतो भजनीयमङ्घ्रिं कृत्वोऽपुं व्यसनमुत्तर दुस्तरार्णम् ॥40॥
 मैत्रेय उवाच

स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा । दर्शितात्मगतिः सम्यक्प्रशस्योवाच तं नृपः ॥41॥
 राजोवाच

कृतो मेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना । तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ॥42॥
 निष्पादितश्च कात्स्न्येन भगवद्भिर्घृणालुभिः । साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥43॥
 प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः । राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥44॥
 सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च । सर्वलोकाधिपत्यं च वेदशास्त्रविदहति ॥45॥

mind, senses, Prana, Buddhi and Ahan-kara, the Lord shines as the Master, a real Presence, the Indweller. Know yourself to be a part and parcel of Him. 38. He in whom Maya, in the form of the universe of causes and effects, shines, even as a snake seems to appear in a wreath in the state of ignorance, and is sublated in the wake of knowledge—in Him, who is ever free, ever pure, ever awake, and who transcends this work-burdened realm of matter, I seek refuge. 39. Ascetics endowed with renunciation and control of the senses are not able to cut the knot of self-centredness fortified by tendencies acquired in the past, with the same ease as those devotees who love the Lord and are devoted to His service. Therefore practise devotion to Vasudeva. 40. Without Thee as the boat, it is very difficult for one to cross the ocean of Samsara; for those who attempt to do so, the crocodiles of the six passions make it well-nigh impossible. Therefore, taking Sri Hari's worshipful feet as your boat, cross this ocean of Samsara, which is so full of sufferings and so difficult

to cross.

Prithu's Worship of the Kumaras (41-48)

Maitreya said: 41. Being thus instructed by Sanatkumara, the son of Brahma and a knower of Brahman, and having realised Brahman through that instruction, the king spoke in praise of him. *The king said:* 42. The merciful Lord Hari had given me His blessing long ago, O great one! It is to complete this Divine mercy that you have come to me. 43. Your merciful selves have now actually brought fulfilment to that blessing. My body and my kingdom are only the remnants of what holy men have returned to me as a blessing after I had given all my belongings to them. So what can I offer to you? 44. O great one! I have already made an offering of all that I have—my life, spouse, child, estates, utensils, kingdom, army, farms, treasury, etc. 45. The command of the army, the government, the administration of justice, and the lordship of the whole country—all these really belong to the holy ones who

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च । तस्यैवानुग्रहेणान्नं भुञ्जते क्षत्रियादयः ॥46॥
 यैरीदृशी भगवतो गतिरात्मवादे एकान्ततो निगमिभिः प्रतिपादिता नः ।
 तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति विनोदपात्रम् ॥47॥

मैत्रेय उवाच

त आत्मयोगपतय आदिराजेन पूजिताः । शीलं तदीयं शंसन्तः खेऽभूवन् मिषतां नृणाम् ॥48॥
 वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया । आप्तकाममिवात्मानं मेन आत्मन्यवस्थितः ॥49॥
 कर्माणि च यथाकालं यथादेशं यथाबलम् । यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् ॥50॥
 फलं ब्रह्मणि विन्यस्य निर्विषङ्गः समाहितः । कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ॥51॥
 गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः । नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् ॥52॥
 एवमध्यात्मयोगेन कर्मण्यनुसमाचरन् । पुत्रानुत्पादयामास पञ्चाचिष्यात्मसम्मतान् ॥53॥
 विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं वृकम् । सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ॥54॥
 गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः । मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः ॥55॥
 राजेत्यधाम्नामधेयं सोमराज इवापरः । सूर्यवद्विसृजन् गृह्णन् प्रतपञ्च भुवो वसु ॥56॥

know the Vedas and the Sastras. 46. What the holy man eats is his own food, what he wears is his own cloth, what he gives is his own wealth. He is the owner of everything. But the food that the Kshatriyas and others eat is only what the holy man gives them as a gift. 47. So you, knowers of the Veda, who in the course of your spiritual discourse have so effectively expounded the supremacy of Bhagavan, will have to be satisfied with the thought that you have done this good deed prompted by mercy. For I have nothing with which to compensate you for your spiritual service beyond offering my salutation. To do anything more would be ridiculous since my debt to you is beyond measure.

Maitreya said: 48. Then the Kumaras, the great messengers of the spiritual gospel, after being duly worshipped by Prithu, departed, praising the great qualities of Prithu. As they rose in the sky, all those present looked on.

The Greatness of Prithu (49-63)

49. Prithu, the greatest among the

great, considered himself to have achieved life's ultimate purpose since he had been established in the Atman-consciousness through the concentration he developed with the aid of the spiritual instruction he received from the sages. 50. He made an offering of all his works to the Divine, performing them according to propriety as dictated by time, place, capacity, suitability and financial solvency. 51-52. Offering the fruits of all actions to the Lord, unattached, with the mind ingathered, considering himself as spirit transcending matter, assuming the attitude of a mere onlooker in all his actions, Prithu lived in his palace amidst the abundance that royalty brings in its train. But as there was no ego-centredness in him, he remained unaffected by sense-objects, even as the sun who shines over everything. 53. In the course of his active life, which was based on total dedication to the Lord, he begot five sons worthy of himself by his wife Archis. 54. These five sons are Vijitāsva, Dhūmrakesa, Haryaksha, Dravina and Vrika. And Prithu manifested in himself the qualities of all the Lokapalas. 55-56.

दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः ।
वर्षति स्म यथाकामं पर्जन्य इव तर्पयन् ।
धर्मराडिव शिक्षायामाश्रये हिमवानिव ।
मातरिश्वेव सर्वात्मा बलेन सहसौजसा ।
कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव ।
बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः ।

ह्रिया प्रश्रयशीलाम्यामात्मतुल्यः परोक्षमे ॥62॥

कीर्त्योर्ध्वगीतया पुष्पिस्त्रैलोक्ये तत्र तत्र ह ।

तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ॥57॥
समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव ॥58॥
कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥59॥
अविषह्यतया देवो भगवान् भूतराडिव ॥60॥
वात्सल्ये मनुवन् नृणां प्रभुत्वे भगवानजः ॥61॥
भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।

प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव ॥63॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुचरिते द्वाविंशोऽध्यायः ॥22॥

Like Soma, the deity of the Moon, Prithu, the divine king, under the guise of an earthly ruler, worked for the protection of the world, with his mind ever devoted to the Lord, and delighted his subjects with his thoughts, words, deeds and with the gentleness of his personality. As the sun takes and gives out water, he collected wealth as tax but gave it back to his subjects in proper time. And through his prowess he held all the subordinate kings in their proper places.

57. He was formidable like fire, invincible like Indra, patient and equanimous like the earth, and generous like the sky. 58. Like the clouds he rained on the world all that is desirable. Like the ocean, the depth of his grave personality was immeasurable, and like Mount Sumeru, he was the centre of power in his kingdom. 59. In administering justice he was like Dharmaraja; in generating awe and wonder he was like unto

Himavat; in wealth he was like Kubera; in the inexhaustibility of his treasury, he was like Varuna. 60. In strength of body, mind and senses he was like the wide-ranging air; in the invincibility of his prowess, he was like Rudra. 61. In beauty he was like Kamadeva (Cupid); in courage he was like a lion; in tenderness of feeling he was like Manu; and in lording over all he was like Brahma. 62. In Vedic scholarship he was like Brihaspati; in control of the senses he was like Hari; in his devotion to holy men and devotees, in his humility and polite behaviour towards all, in his abhorrence of unbecoming acts, and in his zeal in works for the welfare of others, he was comparable only to himself. 63. Just as the reputation of Rama became familiar to all good men, the greatness of Prithu reached the ears of everyone, including women, through the paeans of praise sung about him by people in all parts of the country.

अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

दृष्ट्वाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान् । आत्मना बर्धिताशेषस्वानुसर्गः प्रजापतिः ॥ 1॥
 जगतस्तस्थुषश्चापि वृत्तिदो धर्मभृत्सताम् । निष्पादितेश्वरादेशो यदर्यमिह जज्ञिवान् ॥ 2॥
 आत्मजेष्वात्मजां न्यस्य विरहाद्बुदतीमिव । प्रजासु विमनःस्वेकः सदारोऽगात् तपोवनम् ॥ 3॥
 तत्राप्यदाभ्यनियमो वैखानससुसंमते । आरब्ध उग्रतपसि यथा स्वविजये पुरा ॥ 4॥
 कन्दमूलफलाहारः शुष्कपर्णाशनः क्वचित् । अब्रह्मः कतिचित्पक्षान् वायुभक्षस्ततः परम् ॥ 5॥
 ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाप्सुनिः । आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः ॥ 6॥
 तितिक्षुर्यतवागदान्त ऊर्ध्वरेता जितानिलः । आरिराधयिषुः कृष्णमच्चरत्तप उत्तमम् ॥ 7॥
 तेन क्रमानुसिद्धेन ध्वस्तकर्म्ममलाशयः । प्राणायामैः सन्निरुद्धषड्वर्गश्छिन्नबन्धनः ॥ 8॥
 सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम् । योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥ 9॥
 भगवद्भूमिणः साधोः श्रद्धया यततः सदा । भक्तिर्भगवति ब्रह्मप्यनन्यविषयामवत् ॥ 10॥

Skandha IV : Chapter 23

THE SALVATION OF PRITHU

*Prithu's Asceticism as a
Vanaprastha (1-12)*

Maitreya said: 1-3. King Prithu had now completed his work—the mission for which he had incarnated. The towns and villages he had built had now become prosperous. He had provided a means of livelihood for all living beings. He had, for the education of his subjects, set an example of righteous living by his own life. He therefore entrusted the earth, his beloved daughter, now weeping as it were at the impending separation, to his sons, and prepared himself to go away to a forest hermitage, accompanied only by his wife, to the great sorrow and disappointment of his subjects. 4. With the same zeal that he had shown in subordinating the world in the past, he now entered the field of asceticism prescribed for Vanaprasthas, and practised it according to its stringent rules without any break or compromise. 5-7. In adoration of Sri Krishna he

underwent austerities of the most rigorous type—sometimes eating only roots and fruits, sometimes only dry leaves, sometimes only water, and sometimes only air. In summer he remained amidst five fires; in rainy season he exposed himself to the rain; in winter he remained in neck-deep water. He slept on the bare floor, and patiently suffered every unpleasant or painful experience without a murmur. He observed silence, practised self-control, observed Brahmacharya and controlled the Pranas. 8. These austere practices gradually rid his mind of all impurities acquired from the past. By Pranayama the senses came completely under his control. He was free from all bondage. 9. What spiritual instruction holy Sanatkumara had imparted to him, according to that he worshipped and meditated on the Supreme Being. 10. Soon unwavering and spontaneous devotion to Sri Hari was generated in the heart of that great one, who followed unceasingly the disciplines of

तस्यानया भगवतः परिकमेशुद्धसत्त्वात्मनस्तदनु संस्मरणानुपूर्त्या ।

ज्ञानं विरक्तिमदभूतिशितेन येन चिच्छेद संशयपदं निजजीवकोशम् ॥11॥

छिन्नान्यधीरधिगतात्मगतिर्निरीहस्तत्तज्यजेऽच्छिनदिदं वयुनेन येन ।

तावन्न योगगतिभिर्भ्यतिरप्रमत्तो यावद्गदाग्रजकथासु रतिं न कुर्यात् ॥12॥

एवं स वीरप्रवरः संयोज्यात्मानमात्मनि ।

सम्पीड्य पायुं पार्ष्णिभ्यां वायुमुत्सारयन् शनैः ।

उत्सर्पयस्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः ।

खान्याकाशे द्रवं तोये यथास्थानं विभागशः ।

इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोद्भवम् ।

तं सर्वगुणविन्यासं जीवे मायामये न्यधात् ।

ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥13॥

नाभ्यां कोष्ठेष्ववस्थाप्य हृदुरःकण्ठशीर्षणि ॥14॥

वायुं वायौ क्षितौ कायं तेजस्तेजस्ययूजत् ॥15॥

क्षितिमम्भसि तत्तेजस्यदो वायौ नभस्यमुम् ॥16॥

भूतादिनामून्युत्कृष्य महत्यात्मनि सन्दधे ॥17॥

तं चानुशयमात्मस्थमसावनुशयी पुमान् ।

ज्ञानवैराग्यवीर्येण स्वरूपस्थोऽजहात्प्रभुः ॥18॥

divine adoration and worship with great faith and sincerity. 11. In his mind, purified by divine service and perfected by the intense love of the Divine growing in it, renunciation and knowledge dawned automatically. With the sharp edge of knowledge he cut asunder the self-centred I-consciousness with which man is innately identified. 12. Having realised the Atman, having abandoned the sense of identification with the body, and having cut asunder the knot of I-sense with the sword of knowledge, he abandoned even those spiritual disciplines. For a Yogi is liable to suffer a fall from the Path only so long as he has not developed unfailing delight and attraction for the Lord's excellences. (That is, there was spontaneous love of God in Prithu, and no external discipline was needed any longer.)

How Prithu left the Body (13-18)

13. Prithu, that hero among heroes, then united his Atman with the Supreme Self in spiritual communion and attained to an abiding Brahmic consciousness, and in due time, abandoned his physical

body. 14-16. Pressing the anal region with the heel, he raised up the Prana gradually from the Muladhara to the region of the navel, and from there to the still higher regions of the heart, chest, neck, brow, and the Brahmic orifice in the brain. Utterly detached, he dissolved his Prana in the universal Prana. He also dissolved the physical elements constituting the body into their respective universal counterparts—air in the universal air, earth in the universal earth, space (Akasa) in the universal space, and water in the universal water. Then he dissolved those universal elements, the categories, into their respective causes—earth in water, water in fire, fire in air, and air in Akasa. 17. He dissolved the mind in the senses, and the senses in the subtle elements (Tanmatras) forming their cause. Reducing them all into Ahamkara, they were dissolved in Mahattattva (the universal category). 18. Mahattattva, the support of all forms, was dissolved in the individual Self, the Jiva, which is a projection of the Lord's power of Maya. Abiding in his matrix, the Supreme Spirit, the limitations of Jivahood, too, were cast off.

अचिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम् । सुकुमार्यतदर्हा च यत्पद्म्यां स्पर्शनं भुवः ॥19॥
 अतीव भर्तुर्व्रतधर्मनिष्ठया शुश्रूषया चारुदेहयात्रया ।
 नाविन्दतार्ति परिकशितापि सा प्रेयस्करस्पर्शनमाननिर्वृतिः ॥20॥
 देहं विपन्नाखिलचेतनादिकं पत्युः पृथिव्या दयितस्य चात्मनः ।
 आलक्ष्य किञ्चिच्च विलप्य सा सती चितामथारोपयदद्विसानुनि ॥21॥
 विधाय कृत्यं हृदिनीजलाप्लुता दत्त्वोदकं भर्तुरुदारकर्मणः ।
 नत्वा दिविस्थांस्त्रिदशांस्त्रिः परीत्य विवेश वीह्य ध्यायती भर्तृपादौ ॥22॥

विलोक्यानुगतां साध्वीं पृथुं वीरवरं पतिम् । तुष्टुबुर्वरदा देवैर्देवपत्न्यः सहस्रशः ॥23॥
 कुर्वत्यः कुसुमासारं तस्मिन् मन्दरसानुनि । नदत्स्वमरतूर्येषु गृणन्ति स्म परस्परम् ॥24॥
 देव्य ऊचुः

अहो इयं वधूर्धन्या या चैवं भूभुजां पतिम् । सर्वात्मना पति भजे यज्ञेशं श्रीर्वधूरिव ॥25॥
 सैषा नूनं व्रजत्यूर्ध्वमनु वैन्यं पतिं सती । पश्यतास्मानतीत्याचिर्दुर्विभाव्येन कर्मणा ॥26॥
 तेषां दुरापं किं त्वन्यन्मर्त्यानां भगवत्पदम् । भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत ॥27॥
 स वञ्चितो बतात्मध्रुक् कृच्छ्रेण महता भुवि । लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते ॥28॥

The Greatness of the Wife of Prithu (19-28)

19. Prithu's wife and queen, Archis, noted for her beauty, who had till then never travelled on foot, had accompanied Prithu to the forest hermitage. 20. She was soon reduced very much physically owing to the severe austerity of her husband's life, the strain of serving him, and the eating habits of ascetics which she felt constrained to follow. But she never felt all this as suffering, because she could serve her husband and have his affection. 21. Now on Prithu's death, seeing the lifeless body of her husband, who was the ruler of the whole earth, Archis wept for a while, and afterwards placed his body on a funeral pyre erected at the foot of a mountain. 22. Then she bathed in a river, performed the water-offering for her husband, saluted the Devas who were watching from above, went round the flaming funeral fire three times, and entered into the fire with her mind concentrated on her husband.

23. The wives of many Devas of an exalted nature sang the praise of Prithu's virtuous wife on seeing her follow that hero into the funeral pyre. 24. While raining flowers in the valleys of Mount Mandara and sounding the musical orchestra of the celestials, these consorts of the Devas sang her praise as follows:

The consorts of the Devas said: 25. Glory unto this queen who served her husband devotedly in both life and death, even as Sri attends on Mahavishnu. 26. Accompanying her husband, this great lady, who had lived in a way that inferior women can never do, is bound to attain to realms much loftier than ours. 27. What is there difficult to attain for those who in the course of this short and uncertain life-span manage to attain that knowledge leading to realisation! 28. Human birth, which can bring felicities that culminate in salvation itself, is very difficult to obtain. Having attained it, if a person fritters it away in sense-enjoyments, he is indeed a God-forsaken man.

मैत्रेय उवाच

स्तुवतीष्वमरस्त्रीषु पतिल्लोकं गता बधूः ।
इत्थम्भूतानुभावोऽसौ पृथुः स भगवत्तमः ।
य इदं सुमहत्पुण्यं श्रद्धयावहितः पठेत् ।
ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः ।
त्रिकृत्व इदमाकर्ण्य नरो नार्यथवाऽऽदृता ।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं कलिललापहम् ।

श्रद्धयैतदनुभाव्य चतुर्णां कारणं परम् ॥35॥
विजयाभिमुखो राजा श्रुत्वैतदभियाति यान् ।
मुक्तान्यसङ्गो भगवत्यमलां भक्तिमुद्वहन् ।
वैचित्रवीर्याभिहितं महन्माहात्म्यसूचकम् ।

अनुदिनमिदमादरेण शृण्वन् पृथुचरितं प्रथयन् विमुक्तसङ्गः ।
भगवति भवसिन्धुपोतपादे स च निपुणां लभते रतिं मनुष्यः ॥39॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्यस्कन्धे त्रयोविंशोऽध्यायः ॥23॥

The Greatness of Prithu's Story (29-39)

Maitreya said: 29. As the heavenly consorts were thus praising her, Archis attained to the same realm as the great king, the most outstanding amongst the wise ones and devotees. 30. Such was the greatness of Prithu, unique among the devotees of the Lord, whose story I have narrated to you. 31. Whoever reads, hears, or expounds this sacred account with faith and concentration, will attain to the same realm that Prithu attained. 32. If a Brahmana studies this, he will be endowed with Brahmic splendour; if a Kshatriya studies it, he will become a king; if a Vaisya does, he will become very wealthy; and if a Sudra does, he will become a very good and respectable person. 33. Whoever they may be, whether men or women, those who hear this account three times with faith and devotion, will get good progeny if they be issueless, and an abundance of wealth if they are poor. 34. An unknown man will become famous and

यं वा आत्मविदां धुर्यो वैन्यः प्रापाच्युताशयः 29
कीर्तितं तस्य चरितमुदामचरितस्य ते ॥30॥
श्रावयेच्छृणुयाद्वापि स पृथोः पदवीमियात् ॥31॥
वैश्यः पठन् विद्वपतिः स्याच्छूद्रः सत्तमतामियात् 32
अप्रजः सुप्रजतमो निर्धनो धनवत्तमः ॥33॥
इदं स्वस्त्ययनं पुंताममङ्गल्यनिवारणम् ॥34॥
धर्मार्थकाममोक्षाणां सम्यक्सिद्धिमभीप्सुभिः ।

बलिं तस्मै हरन्त्यग्रे राजानः पृथवे यथा ॥36॥
वैन्यस्य चरितं पुण्यं शृणुयाच्छ्रावयेत् पठेत् ॥37॥
अस्मिन् कृतमतिर्मर्त्यः पार्थवीं गतिमाप्नुयात् ॥38॥

an ignorant man a scholar. It saves man from ill-luck and it promotes his good. 35. This account deserves the devout attention of all who aspire to the four values of human life—Dharma, Artha, Kama and Moksha. It gives one wealth, reputation, longevity, and heaven; it wards off the evil influences of Kali and fulfils all the wants of man. It therefore deserves to be studied with deep attention and devotion. 36. A king who sets out for battle after hearing this account, will gain success and be the recipient of tributes from other rulers, even as Prithu was. 37. Without any other desire in mind, man should hear and read the account of Prithu with a steady, unwavering devotion to the Lord. 38. O Vidura! I have now narrated to you this account, the import of which is the description of the Lord's wonderful excellences. One who is devoted to it will attain to the same state as Prithu. 39. Whoever hears or reads everyday this account of Prithu with faith and reverence, that fortunate person

will attain to a deep-seated devotion to the feet of the Lord, which are verily

the boat that can take him across the ocean of Samsara.

अथ चतुर्विंशोऽध्यायः

मैत्रेय उवाच

विजिताश्वोऽधिराजाऽसीत् पृथुपुत्रः पृथुश्रवाः ।
हर्यक्षायादिशत्रुप्राचीं धूम्रकेशाय दक्षिणाम् ।
अन्तर्धानगतिं शक्राल्लब्धवान्तर्धानसंज्ञितः ।
पावकः पवमानश्च शुचिरित्यग्नयः पुरा ।
अन्तर्धानो नभस्वत्यां हविर्धानमविन्दत ।
राज्ञां वृत्तिं करादानदण्डशुल्कादिदारुणाम् ।
तत्रापि हंसं पुरुषं परमात्मानमात्मदृक् ।
हविर्धानाद्धविर्धानी विदुरासूत षट् सुतान् ।
बर्हिषत् सुमहाभागो हाविर्धानिः प्रजापतिः ।

यवीयोभ्योऽददात् काष्ठा भ्रातृभ्यो भ्रातृवत्सलः 1
प्रतीचीं वृकसंज्ञाय तुर्यां द्रविणसे विभुः ॥ 2॥
अपत्यत्रयमाधत्त शिखण्डिन्यां सुसम्मतम् ॥ 3॥
वसिष्ठशापादुत्पन्नाः पुनर्योगगतिं गताः ॥ 4॥
य इन्द्रमश्वहर्तारं विद्वानपि न जघ्निवान् ॥ 5॥
मन्यमानो दीर्घसत्रव्याजेन विससर्ज ह ॥ 6॥
यजस्तल्लोकतामाप कुशलेन समाधिना ॥ 7॥
बर्हिषदं गयं शुक्लं कृष्णं सत्यं जितव्रतम् ॥ 8॥
क्रियाकाण्डेषु निष्णातो योगेषु च कुरुद्वह ॥ 9॥

Skandha IV : Chapter 24

INSTRUCTION OF PRACHETAS IN RUDRA GITA

Antardhāna to Prāchīnabarhis (1-15)

Maitreya said : 1. After Prithu, his son, the far-famed Vijitāsva, succeeded to the throne. Being very much devoted to his younger brothers, he gave them certain provinces of his empire to govern. 2. Haryaksha was put in charge of the eastern province; Dhumrakesa, of the southern; Vrika, of the western; and Dravina, of the northern. 3. Vijitāsva was popularly known as Antardhāna 'the hidden one', because of his power of disappearing from the sight of others, thanks to a boon that Indra gave him after his confrontation with him at the horse sacrifice of his father. He left behind three issue by his noble wife Sikhandini. 4. Once owing to the curse of Vasishtha, the three fire-deities, Pāvaka, Pavana, and Suchi, had to be born as human beings. After being born as

the three sons of Vijitāsva, they attained to their original state through their Yogic power. 5. Antardhāna (otherwise known as Vijitāsva), noted for the restraint he showed in not killing Indra in spite of his seeing the latter stealing the horse, had a son named Havirdhāna by another wife, Nabhasvati. 6. Considering that a king's duties like tax collection, inflicting punishments, collecting fines, etc., involved great cruelty, he (Havirdhāna) abandoned it under the guise of engaging himself in a Satra, a fire-sacrifice of long duration. 7. Being a knower of the Atman, he adored only the Supreme Being, the great saviour of all, even through all that Yajna, and attained to His glorious Realm through a perfect Samadhi. 8. Havirdhāna had six sons by his queen Havirdhānī—Barhishat, Gaya, Sukla, Krishna, Satya, and Jitavrata. 9. Barhishat, the son of Havir-

यस्येदं देवयजनमनु यज्ञं वितन्वतः । प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलम् ॥10॥
 सामुद्रीं देवदेवोक्तामुपयेमे शतद्रुतिम् । यां वीक्ष्य चारुसर्वाङ्गीं किशोरीं सुष्ठ्वलङ्कृताम् ।

परिक्रमन्तीमुद्राहे चक्रमेऽग्निः शुकीमिव ॥11॥

विबुधासुरगन्धर्वमुनिसिद्धनरोरगाः । विजिताः सूर्यया दिक्षु क्वणयन्त्यैव नूपुरैः ॥12॥
 प्राचीनर्बाहिषः पुत्राः शतद्रुत्यां दशाभवन् । तुल्यनामव्रताः सर्वे धर्मस्नाताः प्रचेतसः ॥13॥
 पित्राऽऽदिष्टाः प्रजासर्गे तपसेऽर्जवमाविशन् । दशवर्षसहस्राणि तपसाऽऽर्चस्तपस्पतिम् ॥14॥
 यदुक्तं पथि दृष्टेन गिरिशेन प्रसीदता । तद्वचायन्तो जपन्तश्च पूजयन्तश्च संयताः ॥15॥

विदुर उवाच

प्रचेतसां गिरित्रेण यथाऽऽसीत्यथि सङ्गमः । यदुताह हरः प्रीतस्तन्नो ब्रह्मन् वदार्थवत् ॥16॥
 सङ्गमः खलु विप्रर्षे शिवेनेह शरीरिणाम् । दुर्लभो मुनयो दध्युरसङ्गाद्यमभीप्सितम् ॥17॥
 आत्मारामोऽपि यस्त्वस्य लोककल्पस्य राधसे । शक्त्या युक्तो विचरति घोरया भगवान् भवः ॥18॥

मैत्रेय उवाच

प्रचेतसः पितुर्वाक्यं शिरसाऽऽदाय साधवः । दिशं प्रतीचीं प्रययुस्तपस्यादृतचेतसः ॥19॥

dhāna, was noted for his proficiency in Vedic rituals and in Yoga. 10. As he was performing one Yajna after another in quick succession, the whole land became a field of Yajna and became covered with Kusa grass with its ends turned to the east. This made him known as Prāchīnabarhis. 11. He married Satadruti, the daughter of the seas, as suggested by Brahma. Satadruti of tender years, with well-proportioned limbs and well-adorned, was so attractive that while she circumambulated the fire at the time of marriage, she stole the heart of the fire-deity, as Suki, the wife of the Saptarshi, was said to have done. 12. Even the very sound of the anklets of that damsel was so charming that all the Devas, Asuras, Gandharvas, Siddhas, men, etc. were overpowered by it. 13. Prāchīnabarhis had by Satadruti ten sons, who were known under the single collective name of 'Prachetas'. They were knit together by a common way of life, and were noted for their understanding of Dharma. 14. Commanded by their father to multiply the species, they first resorted to the ocean for per-

forming Tapas. For ten thousand years they performed Tapas there, meditating on the Supreme Being who is the bestower of the fruits of all Tapas. 15. On the way they were instructed by Parameswara, and they followed those instructions on worship and meditation in order to obtain the grace of the Supreme Being.

The Prachetas' Meeting with Sri Rudra (16-26)

Vidura said: 16. O holy one! How did the Prachetas happen to meet with Sri Rudra on the way, and what was the precious instruction he imparted to them? 17. Embodied beings cannot contact Sri Rudra. Even Rishis practising renunciation can commune with him only in meditation but not physically. 18. Even though Sri Rudra is immersed in the bliss of the Self, he, for the proper functioning of the world order, often goes about in a mood and form that strike terror in all.

Maitreya said: 19. The noble-minded Prachetas, in obedience to their father's command, set their mind on practising austerity and for this travelled in a

समुद्रमुप विस्तीर्णमपश्यन् सुमहत्सरः । महन्मन इव स्वच्छं प्रसन्नसलिलाशयम् ॥20॥
नीलरक्तोत्पलाम्भोजकल्लारेन्दीवराकरम् । हंससारसचक्राह्वकारण्डवनिक्लृप्तम् ॥21॥
मत्तभ्रमरसौस्वर्यहृष्टरोमलताङ्घ्रिपम् । पद्मकोशरजो दिक्षु विक्षिपत्यवनोत्सवम् ॥22॥
तत्र गान्धर्वमाकर्ण्य दिव्यमार्गमनोहरम् । विसिस्म्यू राजपुत्रास्ते मृदङ्गपणवाद्यन् ॥23॥
तर्ह्येव सरसस्तस्मान्निष्क्रामन्तं सहानुगम् । उपगीयमानममरप्रवरं विबुधानुगैः ॥24॥
तप्तहेमनिकायाभं शितिकण्ठं त्रिलोचनम् । प्रसादसुमुखं वीक्ष्य प्रणेमुर्जातकौतुकाः ॥25॥
स तान् प्रपन्नार्तिहरो भगवान् धर्मवत्सलः । धर्मज्ञान् शीलसम्पन्नान् प्रीतः प्रीतानुवाच ह ॥26॥

श्रीरुद्र उवाच

यूयं वेदिषदः पुत्रा विदितं वञ्चिकीर्षितम् । अनुग्रहाय भद्रं व एवं मे दर्शनं कृतम् ॥27॥
यः परं रंहसः साक्षात्त्रिगुणाज्जीवसंज्ञितात् । भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥28॥
स्वधर्मनिष्ठः शतजन्मभिः पुमान् विरिञ्चतामेति ततः परं हि माम् ।
अव्याकृतं भागवतोऽथ वैष्णवं पदं यथाहं विबुधाः कलात्यये ॥29॥
अथ भागवता यूयं प्रियाः स्थ भगवान् यथा । न मद्भागवतानां च प्रेयानन्योऽस्ति कर्हिचित् ॥30॥

westerly direction. 20. On nearing the sea coast, they found an extensive lake with water as pure and limpid as the the minds of Mahatmas. 21-22. Blue lotuses, red lotuses, white lotuses, Kalhara, blue water-lilies, etc. were blooming on the surface of the lake. Birds like swans, storks, Chakravakas, and Karandavas filled the air with their varied warblings. There were trees and creepers which looked as if they were covered with horripilations on hearing the buzzing of honey-beetles maddened with flower-nectar. The whole atmosphere there was fragrant with the pollen of flowers, with which the place abounded. 23. The Prachetas were astonished to hear notes of heavenly music to the accompaniment of many musical instruments like Mridanga and Panava. 24-25. They saw coming out of that lake the blue-throated, three-eyed Lord Siva of the complexion of burnished gold, accompanied by his retinue and a host of singing Gandharvas and Devas. Seeing him, the thrilled Prachetas made prostrations before him. 26. Lord Siva, who always relieves the sufferings of those who seek his pro-

tection and who is fond of those who follow the Dharma, was highly pleased with the Prachetas for their virtues and their knowledge of the ways of righteous living. He spoke to them as follows:

Unity of Siva and Vishnu (27-31)

Rudra said: 27. You are the sons of Prachinabarhis. I understand what you are after. May good fortune attend you! It is only to bless you that I have made myself visible to you. 28. Dear to me is that fortunate devotee who has taken shelter whole-heartedly at the feet of Vāsudeva, who is subtler than, and transcends, both Prakriti and Purusha.

29. Those who have lived adhering to their Swadharma for a hundred lives, go to the sphere of Brahma; those who have done so for a still longer period, come to my sphere. But the greatest devotees of Mahavishnu go directly to His transcendent sphere immediately after the death of the physical body, just as Indra, I and other Kalas (specially commissioned souls) do at the end of our mission. 30. You, the devotees of Bhagavan Vishnu, are as dear to me

इदं विविक्तं जप्तव्यं पवित्रं मङ्गलं परम् । निःश्रेयसकरं चापि श्रूयतां तद्वदामि वः ॥31॥

मैत्रेय उवाच

इत्यनुक्रोशहृदयो भगवानाह तान् शिवः । बद्धाञ्जलीन् राजपुत्रान्नारायणपरो वचः ॥32॥

श्रीरुद्र उवाच

जितं त आत्मविद्भुर्यस्वस्तये स्वस्तिरस्तु मे ।

नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने ।

सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च ।

नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने ।

स्वर्गापवर्गद्वाराय नित्यं शुचिषदे नमः ।

नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे ।

सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे ।

अर्थलिङ्गाय नमसे नमोऽन्तर्बहिरात्मने ।

भवता राधसा राद्धं सर्वस्मा आत्मने नमः ॥33॥

वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥34॥

नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥35॥

नमः परमहंसाय पूर्णाय निभृतात्मने ॥36॥

नमो हिरण्यवीर्याय चातुर्होत्राय तन्त्रवे ॥37॥

तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥38॥

नमस्त्रैलोक्यपालाय सहजोजोबलाय च ॥39॥

नमः पुण्याय लोकाय अमुष्मै भूरिर्वर्त्तसे ॥40॥

as the Bhagavan Himself. And to the devotees of the Bhagavan, there is none so dear as I. 31. I shall teach you a hymn of praise which takes man to the highest goal of liberation. You have to repeat this holy and auspicious hymn in clear accents. Now listen to it.

Rudra Gita (32-79)

Maitreya said: 32. Saying so with a very loving heart, Siva, who was wholly devoted to Narayana, spoke thus to those Prachetas standing before him with hands joined in salutation. *Sri Rudra said:* 33-34. O Lord! Victory unto Thee! Thy supremacy is for the exaltation of the great knowers of the Atman! May good befall me! Thou art the ever Self-fulfilled. Salutations to Thee who bearest the cosmic Lotus in Thy navel, to Thee who art the controller of all the evolutes of Prakriti latent in that Lotus. Salutations to Thee manifest as Vāsudeva, the peaceful, the unperturbed, the self-effulgent, and the Lord of Chitta (mental stuff). 35. Salutations to Thee as Sankarshana—the master of the category of Ahamkara or the I-sense, whose nature is subtle and infinite and who consumes the worlds. Saluta-

tions to Thee as Pradyumna, controller of the intellect, the bestower of consciousness on all beings and the inner ruler. 36. Salutations to Thee manifest as Aniruddha, the controller of Manas (mind), which regulates the senses. Salutations also to Thee manifest as the sun, whose glorious light spreads everywhere and who is ever the same. 37. Salutations to Thee, the gateway to heaven and to salvation, the eternal resident of the pure heart. Salutations to Thee in the form of fire—the accomplisher of the rite of Chaturhotra and the support of all Yajnas. 38. Salutations to Thee who assumest the form of the food of the Pitris and the Devas, who protectest the Devas, and who art the Soma juice which forms the essence of Yajnas. Thou art the essence of water which satisfies the thirst of creatures and keeps them happy and contented. 39. Salutations to Thee who art of the nature of Earth, who art the bodies of all beings, and who abidest as the Cosmic Body. Salutations again to Thee who art the air that holds sway over the whole universe and who art the vitality that supports the minds, the senses and the bodies of all. 40. Salutations to Thee

| | |
|--|--|
| प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे । नमस्त आशिषामीश मनवे कारणात्मने । | नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च ॥41॥ नमो धर्माय बृहते कृष्णायाकुण्ठमेधसे । |
| शक्तित्रयसमेताय शीदुषेऽहङ्कृतात्मने । दर्शनं नो दिदृक्षूणां देहि भागवताचितम् । | पुरुषाय पुराणाय सांख्ययोगेश्वराय च ॥42॥ चेत आकूतिरूपाय नमो वाचोविभूतये ॥43॥ |
| स्निग्धप्रावृद्धघनश्यामं सर्वसौन्दर्यसंग्रहम् । पद्मकोशपलाशाक्षं सुन्दरभ्रु सुनासिकम् । | रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥44॥ चारुवायतचतुर्बाहुं सुजातरुचिराननम् ॥45॥ |
| प्रीतिप्रहसितापाङ्गमलकरूपशोभितम् । स्फुरत्किरीटवलयहारनूपुरमेखलम् । | सुद्विजं सुकपोलास्यं समकर्णविभूषणम् ॥46॥ लसत्पङ्कजकिञ्जल्कदुकूलं मृष्टकुण्डलम् ॥47॥ |
| सिंहस्कन्धत्विषो बिभ्रत्सौमगग्रीवकौस्तुभम् । पूररेचकसंविग्नबलिवलगुदलोदरम् । | शङ्खचक्रगदापद्ममालामण्युत्तमद्विमत् ॥48॥ श्रियानपायिन्याक्षिप्तनिकषाश्मोरसोल्लसत् ॥49॥ प्रतिसंक्रामयद्विश्वं नाम्नावर्तगमीरया ॥50॥ |

who art the support of the conceptions of within and without, and who, as the ether, dost manifest sound, by which objects have come to be denoted. Salutations again to Thee who art unlimited brilliance and the heavenly region that is attained through great merit. 41. Salutations to Thee who art the meritorious deeds that take one to the worlds of enjoyment and the holy living that leads one to the realms of spiritual glory—to Thee who art also Death and the inflictor of the sufferings which accrue as the result of evil deeds. 42. Salutations to Thee who art the fulfiller of all prayers and the omniscient First Cause. Salutations again to Thee, Krishna, who art illimitable intelligence and the teacher of the Universal Gospel—to Thee who art also the ancient Being who revealed the Samkhya and the Yoga (the science of the Spirit and the art of spiritual communion). 43. Salutations to Thee who art Rudra, the embodiment of the I-sense and the seat of the triune efficiency of action, instrument of action, and action itself. Salutations to Thee who art also Brahma, who is the source of all scriptures and is endowed with the power of knowledge and action. 44. Thou who

art the Light of Consciousness that reveals all perceptions! Grant unto us, who are praying for it, the vision of that form of Thine which is dear to all devotees and which is worshipped by all Bhagavatas. 45. Grant unto us a vision of Thee, who hast the blue complexion of a fresh water-laden rain-cloud, who art endowed with four well-proportioned arms, and a handsome face; 46. who hast eyes like lotus petals, and attractive eyebrows, nose, teeth, cheeks, face and ears; 47. whose side-long glances overflow with joy; who hast handsome locks of hair, ear-ornaments and a wearing-cloth yellow in colour like the inside of a lotus flower; 48. who art bedecked with a shining diadem, bracelets, pearl necklaces, anklets, girdles, etc. and rendered attractive with hands holding the conch, discus, mace and lotus, besides jewel-chain and the like; 49. who hast shoulders powerful like those of a lion and lustrous with various ornaments, a neck beautified with the gem Kaustubha, and a chest with Sri clinging to it, which thereby eclipses the beauty of a polished stone edged with gold; 50. who hast an abdomen broad and indrawn like a banyan leaf and beautified by its three creases

श्यामश्रोण्यधरोचिष्णुदुकूलस्वर्णमेखलम् । समाचार्वङ्घ्रिजङ्घोरुनिम्नजानुसुदर्शनम् ॥51॥
 पदा शरत्पद्मपलाशरोचिषा नखद्युभिर्नोऽन्तरघं विधुन्वता ।
 प्रदर्शय स्वीयमपास्तसाध्वसं पदं गुरो मार्गगुरुस्तमोजुषाम् ॥52॥
 एतद्रूपमनुध्येयमात्मशुद्धिमभीप्सताम् । यद्भक्तियोगोऽभयदः स्वधर्ममनुतिष्ठताम् ॥53॥
 भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् । स्वाराज्यस्याप्यभिमत एकान्तेनात्मविद्वगतिः ॥54॥
 तं दुराराध्यमाराध्य सतामपि दुरापया । एकान्तभक्त्या को वाञ्छेत्पादमूलं विना बहिः ॥55॥
 यत्र निविष्टमरणं कृतान्तो नाभिमन्यते । विश्वं विध्वंसयन् वीर्यशौर्यविस्फूर्जितभ्रुवा ॥56॥
 क्षणार्धेनापि तुलये न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥57॥
 अथानघाङ्घ्रेस्तव कीर्तितीर्थयोरन्तर्बहिःस्नानविधूतपाप्मनाम् ।
 भूतेष्वनुक्रोशमुसत्त्वशीलिनां स्यात्सङ्गमोऽनुग्रह एष नस्तव ॥58॥
 न यस्य चित्तं बहिरर्थविभ्रमं तमोगुहायां च विशुद्धमाविशत् ।
 यद्भक्तियोगानुगृहीतमञ्जसा मुनिर्विचष्टे ननु तत्र ते गतिम् ॥59॥

यत्रेदं व्यज्यते विश्वं विश्वस्मिन्नवभाति यत् ।
 and the slight movement caused by breathing; 51. who wears on His comely waist of bluish tinge a bright yellow cloth encircled by a golden waist-band; who has handsome flanks, thighs, knees and feet; 52. and whose feet resemble an autumnal lotus in beauty and remove the darkness of sin overcasting the mind with the spiritual radiance of its nails. O Teacher of all! Thou art verily the revealer of the path to be trodden by all spiritual aspirants, groping in the darkness of ignorance. 53. To those who aspire for self-purification, meditation on this form offers the means. For those who discharge their duties as offerings unto Thee, their devotion provides them with protection. 54. Only men endowed with supreme devotion can attain Thee—the rarest of all attainments for men, the object of the quest even of inhabitants of heavenly regions, and the supreme goal of all endowed with self-knowledge. 55. After having worshipped Thee with single-minded devotion, which is very difficult of attainment and rare even among holy men, who would desire any blessing other than the shelter provided by Thy holy feet! 56. Even Yama,

तत्त्वं ब्रह्म परं ज्योतिराकाशमिव विस्तृतम् ॥60॥
 who destroys the whole world with a slight but energetic and threatening movement of his brows, considers devotees who have taken shelter at Thy feet as beyond his sway. 57. I consider not the attainment of heaven, or even of liberation—not to speak of worldly attainments—as comparable with the blessing of contacting a real devotee of the Lord even for a moment. 58. Therefore, may we have the company of holy men who have attained to purification of their minds and bodies by Thy holy communion—of the mind by hearing about the sin-destroying accounts of Thy excellences, and of the body by bathing in the holy Ganga, which is the ablution of Thy feet. Such holy men are full of love, benevolence and straightforwardness, and there is no place in their heart for any low passion. 59. By the practice of devotion to Thee, the sages attain to a state where the mind is neither drawn to, nor agitated by, external objects; nor is it overcome by dullness and sleep but stays in itself perfectly still and awake. In such a state of mind the sage intuits the Truth. 60. Thou art that Light of lights, expansive and

यो माययेदं पुरुरूपयासृजद्विभर्ति भूयः क्षपयत्यविक्रियः ।
 यद्वेदबुद्धिः सदिवात्मदुःस्थया तमात्मतन्त्रं भगवन् प्रतीमहि ॥61॥
 क्रियाकलापैरिदमेव योगिनः श्रद्धान्विताः साधु यजन्ति सिद्धये ।
 भूतेन्द्रियान्तःकरणोपलक्षितं वेदे च तन्त्रे च त एव कोविदाः ॥62॥
 त्वमेक आद्यः पुरुषः सुप्तशक्तिस्तया रजःसत्त्वतमो विभिद्यते ।
 महानहं खं मरुदग्निवार्धराः सुरर्षयो भूतगणा इदं यतः ॥63॥
 सृष्टं स्वशक्त्येदमनुप्रविष्टश्चतुर्विधं पुरमात्मांशकेन ।
 अथो विदुस्तं पुरुषं सन्तमन्तर्भुङ्क्ते हृषीकैर्मधु सारघं यः ॥64॥
 स एष लोकानतिचण्डवेगो विकर्षसि त्वं खलु कालयानः ।
 भूतानि भूतैरनुमेयतत्त्वो घनावलीर्वायुरिवाविषह्यः ॥65॥
 प्रमत्तमुच्चैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।
 त्वमप्रमत्तः सहसामिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥66॥
 कस्त्वत्पदाब्जं विजहाति पण्डितो यस्तेऽवमानव्ययमानकेतनः ।
 विशङ्क्यास्मद्गुरुरर्चति स्म यद्विनोपपत्तिं मनवश्चतुर्दश ॥67॥

all-pervading like the sky, the Brahman whose consciousness is the revealer and sustainer of the universe, and whose glory everything in it proclaims. 61. Thou, O Lord, art the free and unaffected Being, although Thy power Maya, giving rise to myriad forms (the multiplicity), creates, preserves and destroys this universe, and leads one to wrongly feel that this multiplicity has an existence apart from Thee. 62. With various rituals and kindred supports, the Yogis worship Thee in several forms of spiritual glory, with faith in the rituals and hope in their success. Only those who understand all these forms to be Thyself can be considered knowers of the Vedas and other scriptures. 63. Prior to creation, Thou alone didst exist, with Maya, Thy creative power, abiding in Thee latent. Then Maya manifested itself as Prakriti, with its constituents of Sattva, Rajas and Tamas, and out of these have come all the categories and the worlds formed out of them and all beings, such as the celestials, Rishis and men, inhabiting them. 64. Into the four

kinds of bodies created by Thy Sakti, Thou dost enter with an aspect of Thine. A reflection of Thyself in the body is the Jiva, who enjoys the world of objects with the senses as the bee does the nectar in flowers. 65. Thy presence behind Nature cannot be seen but can be inferred. It is Thou as Time, imperceptible but irresistibly fast in movement, that drivest with terrific speed all manifested beings along their course like a terrific wind blowing away the massed clouds, and ultimately bringest them to their destruction by the interaction of elements. 66. All the creatures of the world, steeped in lust and greed, and engrossed in thoughts on the ways and means of securing their worldly ambitions, are quickly consumed by Thee, the winkless and watchful spirit of Time, as a hungry serpent might swallow a rat that it comes upon. 67. Even Brahma, the supreme teacher of us all, worships Thee, conscious of the limits of his own existence. All the fourteen Manus, the Lords of the world, adore Thee in absolute faith without any intrusion

अथ त्वमसि नो ब्रह्मन् परमात्मन् विपश्चिताम् ।
 इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः ।
 तमेवात्मानमात्मस्थं सर्वभूतेष्ववस्थितम् ।
 योगादेशमुपासाद्य धारयन्तो मुनिव्रताः ।
 इदमाह पुरास्माकं भगवान् विश्वसृक्पतिः ।
 ते वयं नोदिताः सर्वे प्रजासर्गे प्रजेश्वराः ।
 अथेदं नित्यदा युक्तो जपन्नवहितः पुमान् ।
 श्रेयसामिह सर्वेषां ज्ञानं निःश्रेयसं परम् ।
 य इमं श्रद्धया युक्तो मद्गीतं भगवत्स्तवम् ।
 विन्दते पुरुषोऽमुष्माद्यद्यदिच्छत्यसत्वरम् ।
 इदं यः कल्य उत्थाय प्राञ्जलिः श्रद्धयान्वितः ।

गीतं मयेदं नरदेवनन्दनाः परस्य

जपन्त एकाग्रधियस्तपो महच्चरध्वमन्ते तत आप्स्यथेप्सितम् ॥79॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे रुद्रगीतं नाम चतुर्विंशोऽध्यायः ॥24॥

by the questioning of the intellect. Under the circumstances, what intelligent man would forsake Thy feet, knowing that his life has no meaning and is spent in vain if it has not been utilised for Thy worship? 68. O Supreme Lord! The whole world is gripped with the fear of death; but to us who know Thee, Thou art a haven free of fear.

69. O princes! Pure in life and performing your Swadharma, you should repeat this prayer hymn. 70. Ever meditating on Him and praising Him, adore Him who pervades everything and resides in you as the Atman. 71. Hear and repeat this hymn known as 'Yogādesa' again and again with concentration, to the exclusion of all other thoughts. 72. In days of yore, Brahma imparted this hymn to Bhrigu and other offspring of his who were desirous of multiplying the species. 73. All those Prajapatis so commissioned, are engaged in bringing forth various beings, with their ignorance dispelled by the repetition of this Stotra.

विश्वं रुद्रभयध्वस्तमकुतश्चिद्भूया गतिः ॥68॥
 स्वधर्ममनुतिष्ठन्तो भगवत्परिपाशयाः ॥69॥
 पूजयध्वं गृणन्तश्च ध्यायन्तश्चासकृद्धरिम् ॥70॥
 समाहितधियः सर्वे एतदभ्यसतादृताः ॥71॥
 भृग्वादीनामात्मजानां सिसृक्षुः संसिद्धताम् ॥72॥
 अनेन ध्वस्ततमसः सिसृक्ष्मो विविधाः प्रजाः ॥73॥
 अचिराच्छ्रेय आप्नोति वासुदेवपरायणः ॥74॥
 सुखं तरति दुष्पारं ज्ञाननौर्व्यसनार्णवम् ॥75॥
 अधीयानो दुराराध्यं हरिमाराधयत्यसौ ॥76॥
 मद्गीतगीतात्सुप्रीताच्छ्रेयसामेकवल्लभात् ॥77॥
 शृणुयाच्छ्रावयेन्मर्त्यो मुच्यते कर्मबन्धनैः ॥78॥
 पुंसः परमात्मनः स्तवम् ।

74. Those devotees who study this hymn everyday with faith and concentration, will surely attain to the highest goal. 75. Of all the blessings a man can receive, the highest is what is got by spiritual enlightenment. With spiritual enlightenment as the boat, man crosses the limitless ocean of Samsara. 76. Whoever recites with faith and devotion this hymn imparted by me, is able to please Sri Hari, whom it is difficult to please with other forms of worship. 77. Man attains whatever he seeks from Him when He is propitiated with the steady repetition of this hymn imparted by me. 78. Whoever, getting up early in the morning, hears or recites this hymn with faith and devotion, will be able to break the bonds of all Karma. 79. O princes! Perform Tapas consisting in the concentrated repetition of this hymn addressed to the Paramatman. In the end you will obtain the highest that can be achieved by man.

अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

इति संदिश्य भगवान् बार्हिषदैरभिपूजितः । पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥ 1॥
 रुद्रगीतं भगवतः स्तोत्रं सर्वे प्रचेतसः । जपन्तस्ते तपस्तेपुर्वर्षाणामयुतं जले ॥ 2॥
 प्राचीनबार्हिषं क्षतः कर्मस्वासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥ 3॥
 श्रेयस्त्वं कतमद्राजन् कर्मणाऽऽत्मन ईहसे । दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेष्यते ॥ 4॥

राजोवाच

न जानामि महाभाग परं कर्मापविद्धधीः । ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥ 5॥
 गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः । न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु ॥ 6॥

नारद उवाच

भो भोः प्रजापते राजन् पशून् पश्य त्वयाध्वरे । संज्ञापिताञ्जीवसङ्घान्निर्घृणेन सहस्रशः ॥ 7॥
 एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव । सम्परेतमयः कूटैश्छिन्दन्त्युत्थितमन्यवः ॥ 8॥
 अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् । पुरञ्जनस्य चरितं निबोध गदतो मम ॥ 9॥

Skandha IV : Chapter 25

THE ALLEGORY OF PURANJANA: PRELUDE

Narada meeting Prachinabarhis (1-3)

Maitreya said: 1. The Prachetas then worshipped Sri Rudra, who had finished his instruction, and afterwards he disappeared from their view as they were looking on. 2. For a thousand years, the Prachetas performed Tapas while repeating the Rudra-gita and remaining submerged in water. 3. While the Prachetas were engaged in Tapas, Narada, the benevolent sage, who was a knower of the Atman, went to Prachinabarhis, the father of the Prachetas and one steeped in Vedic ritualism, and said:

Narada's Tirade against Ritualism (4-9)

4. O King! What good do you expect from the practice of Vedic ritualism? Man's good consists in the eradication of suffering and the attainment of happiness. Neither of these is obtained by ritualistic works. *Prachinabarhis said:* 5. O great sage! Being overcome by this

predisposition towards ritualism, my intellect does not understand anything superior to it. Enlighten me, therefore, on that knowledge of the Spirit which will enable me to be free from ritualism. 6. A man wandering aimlessly along the ways of Samsara and attached to the evils of the domestic life, considers his sons, wife, wealth, etc. as the be-all and end-all of his life. He knows of nothing higher.

Sri Narada said: 7. O King! Look at the large number of innocent animals that you have sacrificed in your Yajnas! 8. They, recalling the suffering you have inflicted on them, are all waiting to take vengeance on you. After your death they will in great anger attack and tear you to pieces with their horns, which will be strong and sharp like tools of steel. 9. To save you from this situation I shall narrate to you the story of Puranjana, which has been handed down as an ancient tradition.

आसीत्युरञ्जनो नाम राजा राजन् बृहच्छ्रवाः ।
 सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः ।
 न साधु मेने ताः सर्वा भूतले यावतीः पुरः ।
 स एकदा हिमवतो दक्षिणेष्वथ सानुषु ।
 प्राकारोपवनाट्टालपरिखैरक्षतोरणैः ।
 नीलस्फटिकवैदूर्यमुक्तामरकतारुणैः ।
 सभाचत्वररथ्याभिराक्रीडायतनापणैः ।
 पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले ।
 हिमनिर्झरविप्रुष्मत्कुसुमाकरवायुना ।
 नानारण्यमृगव्रातैरनाबाधे मुनिव्रतैः ।
 यदृच्छ्याऽऽगतां तत्र ददर्श प्रमदोत्तमाम् ।
 पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः ।
 सुनासां सुदतीं बालां सुकपोलां वराननाम् ।

The City of Puranjana (10-19)

10. Once upon a time there was a very famous king named Puranjana. He had a friend whose name no one knew and whose actions no one saw. 11. In quest of a suitable city for him to dwell in, he travelled all over the world, but was dejected to note that he found no suitable place. 12. As he was given to very lascivious ways, he could not find any place suited for all his purposes. 13. At last in the southern region of the Himalayas he came across a city that had nine gates and all manner of facilities and embellishments. 14. It had walls, gardens, moats, windows, decorations, and houses with domes of gold, silver and iron. 15. In the houses there were pavilions for recreation studded with all the nine precious stones. In its brilliance it was like the city of the Nagas. 16. It had assembly halls, squares, paved highways, pleasure resorts, rest houses, bazaars, flagstuffs with flags flying, and coral terraces. 17. In the outer gardens of the city there were magnificent trees and creepers as well as lakes over

तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः ॥10॥
 नानुरूपं यदाविन्ददभूत्स विमना इव ॥11॥
 कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥12॥
 ददर्श नवभिर्द्वाभिः पुरं लक्षितलक्षणाम् ॥13॥
 स्वर्णरौप्यायसैः शृङ्गैः सङ्कुलां सर्वतो गृहैः ॥14॥
 क्लृप्तहर्म्यस्थलीं दीप्तां श्रिया भोगवतीमिव ॥15॥
 चैत्यध्वजपताकाभिर्युक्तां विद्रुमवेदिभिः ॥16॥
 नदद्विहङ्गालिकुलकोलाहलजलाशये ॥17॥
 चलत्प्रवालवितपनलिनीतटसम्पदि ॥18॥
 आहूतं मन्यते पान्थो यत्र कोकिलकूजितैः ॥19॥
 भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥20॥
 अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् ॥21॥
 समविन्यस्तकर्णाभ्यां बिभ्रतीं कुण्डलश्रियम् ॥22॥

which humming honey-bees hovered and birds of various types flew chirping and singing. 18. Surrounding the lakes there were trees whose tender leaves quivered softly in a gentle breeze that was laden with moisture and the fragrant pollen of flowers. 19. The place was free from the fear of wild animals, because all the animals there were like sages, absolutely gentle. And there were so many cuckoos singing there that a traveller felt as though he was being hailed from all sides.

Puranjana falling in Love with a Lady (20-31)

20. Then the king saw a beautiful lady who arrived at the place by chance and was attended by ten aides, who each commanded a number of soldiers. 21. A serpent with five heads, her personal bodyguard, protected her on all sides. Aged about sixteen, and capable of taking any form, she looked as though she were out to find a husband for herself. 22. Her nose, teeth, cheeks, in fact everything about her face, was so de-

पिशङ्गनीवीं सुश्रोणीं श्यामां कनकमेखलाम् ।
 स्तनौ व्यञ्जितकेशोरौ समवृत्तौ निरन्तरौ ।
 तामाह ललितं वीरः सव्रीडस्मितशोभनाम् ।
 का त्वं कञ्जपलाशाक्षि कस्यासीह कुतः सति ।
 क एतेऽनुपथा ये त एकादश महाभटाः ।

त्वं ह्रीर्भवान्यस्यथ वाग्रमा पतिं विचिन्वती किं मुनिवद्रहो वने ।

त्वदङ्घ्रिकामाप्तसमस्तकामं क्व पद्मकोशः पतितः कराग्रात् ॥23॥

नासां वरोर्वन्यतमा भुविस्पृक् पुरीमिमां वीरवरेण साकम् ।

अर्हस्यलंकर्तुमदभ्रकर्मणा लोकं परं श्रीरिव यज्ञपुंसा ॥24॥

यदेष मापाङ्गविखण्डितेन्द्रियं सव्रीडभावस्मितविभ्रमद्भ्रुवा ।

त्वयोपसृष्टो भगवान् मनोभवः प्रबाधतेऽथानुगूहाण शोभने ॥25॥

त्वदाननं सुभ्रु सुतारलोचनं व्यालम्बिनीलालकवृन्दसंवृतम् ।

उन्नीय मे दर्शय वल्गुवाचकं यद्व्रीडया नाभिमुखं शुचिस्मिते ॥26॥

lightful to look at. Her ears, which were exactly alike, were adorned with excellent pendants. 23. Dressed in yellow cloth, having well-proportioned hips, blue in complexion, adorned with a golden waist-band, and wearing anklets that produced a murmuring sound, she carried herself like a goddess. 24. Proclaiming her budding womanhood were her breasts, equally proportioned and touching each other without any inter-space, which she bashfully tried to cover with her cloth, as she moved with the stately gait of a queen elephant. 25. The king was made extremely uneasy by the arrows of her side-long glances aimed at him by her arching eyebrows, and by the coy smile she cast at him from time to time. He said to her: 26. O lotus-eyed beauty! Who are you? Who is your father? Whence have you come here? In this forest grove on the outskirts of the city, what do you propose to do? 27. Who are these attendants of yours, each with a following of eleven soldiers? Who are these ladies? Who is this serpent moving in front of you? 28. Who are you, going about silently

पद्भ्यां क्वणद्भ्यां चलन्तीं नूपुरैर्देवतामिव ॥23॥

वस्त्रान्तेन निगूहन्तीं व्रीडया गजगामिनीम् ॥24॥

स्निग्धेनापाङ्गपुङ्खेन स्पृष्टः प्रेमोद्भ्रमद्भ्रुवा ॥25॥

इमामुप पुरीं भीरु किं चिकीर्षसि शंस मे ॥26॥

एता वा ललनाः सुभ्रु कोऽयं तेऽहिः पुरःसरः ॥27॥

पद्मकोशः पतितः कराग्रात् ॥28॥

पुरीमिमां वीरवरेण साकम् ।
 परं श्रीरिव यज्ञपुंसा ॥29॥

सव्रीडभावस्मितविभ्रमद्भ्रुवा ।
 प्रबाधतेऽथानुगूहाण शोभने ॥30॥

व्यालम्बिनीलालकवृन्दसंवृतम् ।
 उन्नीय मे दर्शय वल्गुवाचकं यद्व्रीडया नाभिमुखं शुचिस्मिते ॥31॥

like a sage—as if looking for a husband who will be taken up so much with you as to think that even to have loved you is his great good fortune? Pray, are you Parvati, or Hri (the goddess of shyness), or Saraswati, or Sri Devi? If you are Sri Devi, why has the lotus fallen from your hand? 29. No, you are none of these. For your feet touch the ground (unlike the feet of the celestials). It is befitting that you become an adornment to this city by being united with me, a person with great achievements to his credit, just like the goddess Sri with Lord Vishnu. 30. O beauty embodied! I, whose mind has already been hit by the shafts of your sidelong glances, am being tormented by this Cupid, created by you with your bashful smile and the alluring movements of your eyebrows. Therefore be gracious to me. 31. May you be pleased, O smiling beauty, to lift up your bashful face and look at me—this face surrounded by hanging tresses of bluish tinge, beautified by eyes with charming pupils, and speaking words that are sweet and attractive!

नारद उवाच

इत्थं पुरञ्जनं नारी याचमानमधीरवत् ।
न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ ।
इहाद्य सन्तमात्मानं विदाम न ततः परम् ।
एते सखायः सख्यो मे नरा नार्यश्च मानद ।
दिष्ट्याऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे ।
इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो ।
क नु त्वदन्य रमये ह्यरतिज्ञमकोविदम् ।
धर्मो ह्यत्रार्थकामौ च प्रजानन्दोऽमृत यशः ।
पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह ।
का नाम वीर विख्यातं वदान्यं प्रियदर्शनम् ।

कस्या मनस्ते भुवि भोगिभोगयोः स्त्रिया न सज्जेद्भुजयोर्महामुज ।

योऽनाथवर्गाधिमलं घृणोद्धतस्मिताबलोकेन चरत्यपोहितुम् ॥42॥

*The Lady's Reply to Puranjana's
Advances (32-42)*

Sri Narada said: 32. O great King! Infatuated with the words of the king, that damsel said to him, who, though a heroic person, begged of her this favour like one who had lost all courage: 33. O honoured Sir! Neither you nor I know whose progeny we are, or to what Gotra we belong. 34. I know only about what I am here and now, and not anything about the past or the future. I also do not know who built this city in which I am residing. 35. These ladies and gentlemen are my friends. When I am asleep, this snake guards the city. 36. It is fortunate that you happened to come here. May you prosper! You are seeking enjoyments of the senses. Helped by my kinsfolk, I shall enable you to have all that. 37. Sir, live in this city of nine gates for a hundred years, enjoying all the pleasures that I shall provide you with. 38. Whom except you shall I entertain? Shall I bestow my attentions on one who knows nothing of the pleasures

अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता ॥32॥
आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥33॥
येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥34॥
मुप्तायां मयि जागर्ति नागोऽयं पालयन् पुरीम् ॥35॥
उद्वहिष्यामि तांस्तेऽहं स्वबन्धुभिररिन्दम ॥36॥
मयोपनीतान् गृह्णानः कामभोगान् शतं समाः ॥37॥
असम्परायाभिमुखमश्नस्तनविदं पशुम् ॥38॥
लोका विशोका विरजा यान्न केवलिनो विदुः ॥39॥
क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद्गृहाश्रमः ॥40॥
न वृणीत प्रियं प्राप्तं मादृशी त्वादृशं पतिम् ॥41॥

of love, who has abandoned even permitted enjoyments, who is unconcerned with the hereafter, or who like a cow takes no thought for the morrow? 39. This householder's life provides one with every opportunity for the attainment of ethical values (Dharma), wealth, pleasure, progeny, long-lasting fame, and the higher worlds of untainted joy in the life hereafter. Men who live alone without a wife cannot know any of these joys. 40. In this transmigratory existence, the householder's state of life is considered by all thinkers to be the support and source of well-being for all—Devas, Pitris, men, and the lower creatures. 41. O brave one! What woman in quest of a husband as I am, would not accept the suit of one like you, famous, generous, handsome and lovable? 42. O long-armed hero! What woman would not be attracted by those long and well-formed arms of yours, which resemble a full-bodied snake? You are not only powerful but good too; for, with a kindly smile and expression on your face you are going about to relieve the distress of helpless people.

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः ।
उपगीयमानो ललितं तत्र तत्र च गायकैः ।
सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः ।
पञ्च द्वारस्तु पौरस्त्या दक्षिणैका तथोत्तरा ।
खद्योताऽऽविर्मुखी च प्राग्द्वारावेकत्र निर्मिते ।
नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते ।
मुख्या नाम पुरस्ताद् द्वास्तयाऽऽपणबहूदनौ ।
पितृहर्नृप पुर्या द्वाक्षिणेन पुरञ्जनः ।
देवहर्नमि पुर्या द्वा उत्तरेण पुरञ्जनः ।
आसुरी नाम पश्चाद् द्वास्तया याति पुरञ्जनः ।
निर्ऋतिर्नाम पश्चाद् द्वास्तया याति पुरञ्जनः ।
अन्धवमीषां पौराणां निर्वाक्येशस्कृतावुभौ ।

*The Nine Gates of Puranjana's
City (43-55)*

Narada said: 43. After wooing each other in this fashion, the couple entered the city and lived there happily for a hundred years. 44. In summer, praised by panegyrists and surrounded by women, they entered cool lakes for water-sports. 45. Whoever resides in that city has nine gates for going to different places, seven at the higher level and two below. 46. Five of these gates are in front, one is on the right, and another on the left. The remaining two are directed backwards. I shall now describe their names. 47. Of these, the two front gates named Khadyota (the left eye which is less powerful) and Avirmukhī (the right eye which is more powerful) are situated at the same place side by side. Through these gates Furanjana goes out to the village Vibhrājita (form grasped by the eye) with a friend Dyuman (the organ of sight). 48. Two other gates situated as above, are at the same place and are called Nalini and Nālini (the two nostrils). Through these the master (smell) together with his companion Ava-

तां प्रविश्य पुरीं राजन् मुमुदाते शतं समाः ॥43॥
क्रीडन्परिवृतः स्त्रीभिर्हृदिनीमाविशच्छुचौ ॥44॥
पृथग्विषयगत्यर्थं तस्यां यः कञ्चनेश्वरः ॥45॥
पश्चिमे द्वे अमूषां ते नामानि नृप वर्णये ॥46॥
विभ्राजितं जनपदं याति ताम्यां द्युमत्सखः ॥47॥
अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥48॥
विषयौ याति पुरराड्सज्जविषणान्वितः ॥49॥
राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः ॥50॥
राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः ॥51॥
ग्रामकं नाम विषयं दुर्मदेन समन्वितः ॥52॥
वैशसं नाम विषयं लुब्धकेन समन्वितः ॥53॥
अक्षण्वतामधिपतिस्ताभ्यां याति करोति च ॥54॥

dhūta enjoys fragrances. 49. In front there is a gate called Mukhya. The master of the city goes out through it to the lands known as Apana (eatables in general) and Bahūdana (rice), accompanied by two friends, Vipana (the organ of speech) and Rasajna (the organ of taste). 50. The gate on the right side is known as Pitrihu (ear on the right side). Through that Puranjana goes to Dakshinapanchāla (texts on rites and ceremonies) with his friend Srutadhara (the organ of hearing). 51. On the left of the city is the gate known as Devahu (left ear). Through that, accompanied by Srutadhara (the organ of hearing), he goes to the land of Uttarapanchāla (scriptures teaching renunciation). 52. The gate called Āsurī (the penis) is situated below. Through that gate, accompanied by Durmada (the sex organ), Puranjana goes to a place called Grāmaka (vulgar enjoyment). 53. Towards the back there is another gate called Nirriti (the rectum), through which Puranjana goes out with his companion Lubdhaka to the place called Vaisasa (excretion of faecal matter). 54. Among the members of that group, Nirvāk (legs)

स यर्हन्तःपुरगतो विषूचीनसमन्वितः ।
 एवं कर्मसु संसक्तः कामात्मा बन्धितोऽबुधः ।
 क्वचित्पिबन्त्यां पिबति मदिरां मदविह्वलः ।
 क्वचिद्गायति गायन्त्यां रुदत्यां रुदति क्वचित् ।
 क्वचिद्धावति धावन्त्यां तिष्ठन्त्यामनु तिष्ठति ।
 क्वचिच्छृणोति शृण्वन्त्यां पश्यन्त्यामनु पश्यति ।
 क्वचिच्च शोचतीं जायामनु शोचति दीनवत् ।
 विप्रलब्धो महिष्यैवं सर्वप्रकृतिवन्धितः ।

मोहं प्रसादं हर्षं वा याति जायात्मजोऽबुधम् ॥55॥
 महिषी यद्यदीहेत तत्तदेवान्ववर्तत ॥56॥
 अश्नन्त्यां क्वचिदश्नाति जक्षत्यां सह जक्षति ॥57॥
 क्वचिद्धसन्त्यां हसति जल्पन्त्यामनु जल्पति ॥58॥
 अनु शेते शयानायामन्वास्ते क्वचिदासतीम् ॥59॥
 क्वचिज्जिघ्रति जिघ्रन्त्यां स्पृशन्त्यां स्पृशतिक्वचित्
 अनु हृष्यति हृष्यन्त्यां मुदितामनु मोदते ॥61॥
 नेच्छन्ननुकरोत्यज्ञः क्लैब्यात्कीडामृगो यथा ॥62॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने पञ्चविंशोऽध्यायः ॥25॥

and Pēśaskrit (hands) are blind. It is with their help that Puranjana goes out and comes, and performs all work. 55. Whenever Puranjana entered the Antah-pura, the inner apartment (heart), accompanied by Vishūchīna (mind), then he is overcome by infatuation for wife and children.

Puranjana in Bondage (56-62)

56. In this way through attachment to action and engrossment in sex life, Puranjana lost his discriminative power and all spiritual sensibility and became absolutely subservient to the wishes of his wife. 57. When she drank liquor, he too did so and got intoxicated; when she chewed anything or took any food, he too did so. 58. Sometimes when she

sang, he too sang; when she wept, he too wept; when she laughed, he also laughed and when she prattled, he too prattled. 59. At other times when she ran, or stood, or lay down or sat, he too did so following her. 60. When she heard something, he too heard it; when she saw something, he too saw it; when she smelt something, he too smelt it; and when she touched something, he too touched it. 61. Sometimes, he sorrowed with his wife like one distressed; and sometimes he rejoiced with her. 62. Thus deluded by his attachment to his wife and thereby denuded of all his natural qualities, Puranjana, even though unwilling, followed the dictates of his wife like her pet animal.

अथ षड्विंशोऽध्यायः

नारद उवाच

स एकदा महेष्वासो रथं पञ्चाश्वमाशुगम् । द्वीपं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् ॥ 1॥

Skandha IV : Chapter 26

PURANJANA'S HUNTING EXPEDITION

The Metaphor of Puranjana's Chariot (1-3)

Sri Narada said: 1. Once the great archer Puranjana started on a hunting

expedition to the forest of Panchapra-stha, seated in his swift chariot (dream body) harnessed to five horses (the five organs of knowledge), and having a pair of shafts (the senses of I-ness and

एकरश्म्येकदमनमेकनीडं द्विकूबरम् ।
 हैमोपस्करमारुह्य स्वर्णवर्मक्षियेषुधिः ।
 चचार मृगयां तत्र दृष्ट आत्तेषुकार्मुकः ।
 आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः ।
 तीर्थेषु प्रतिदृष्टेषु राजा मेध्यान् पशून् वने ।
 य एवं कर्म नियतं विद्वान् कुर्वीत मानवः ।
 अन्यथा कर्म कुर्वाणो मानारूढो निबध्यते ।
 तत्र निर्भिन्नगात्राणां चित्रवाजैः शिलीमुखैः ।
 शशान् वराहान् महिषान् गवयान् रुशंल्यकान् ।

पञ्चप्रहरणं सप्तवरुथं पञ्चविक्रमम् ॥ 2॥
 एकादशचमूनाथः पञ्चप्रस्थमगाढनम् ॥ 3॥
 विहाय जायामतदर्हं मृगव्यसनलालसः ॥ 4॥
 न्यहनन्निशितैर्बाणैर्वनेषु वनगोचरान् ॥ 5॥
 यावदर्थमलं लुब्धो हन्यादिति नियम्यते ॥ 6॥
 कर्मणा तेन राजेन्द्र ज्ञानेन न स लिप्यते ॥ 7॥
 गुणप्रवाहपतितो नष्टप्रज्ञो ब्रजत्यधः ॥ 8॥
 विप्लवोऽभूद्दुःखितानां दुःसहः करुणात्मनाम् ॥ 9॥
 मेध्यानन्यांश्च विविधान् विनिघ्नन् श्रममध्यगात् ॥ 10॥

my-ness), two wheels (merit and demerit), one axle (Prakriti), three flagstaves (the three Gunas of Prakriti), and five joints (the five Pranas). 2. The chariot had one rein (mind), one charioteer (Buddhi), one seat (heart), two yokes (sorrow and joy), five shooting counters (the five sense-objects), seven protective coverings (the Dhatus), and five types of movement (the organs of action). 3. Ascending the gold-embellished chariot, protected by golden armour (Rajoguna), having an inexhaustible quiver of arrows (Ahankara with various tendencies colouring it), and accompanied by the commander of his forces (mind), he entered the forest of Panchaprastha (the objects of the five senses).

Puranjana's Reckless Hunt (4-10)

4. Proud of his strength, Puranjana ranged the forest hunting with bow in hand, leaving behind even his constant companion, his wife, out of his excitement in the chase. 5. Roused to the heartless mood of a Rakshasa, he ruthlessly slaughtered the wild animals of the forest with his sharp arrows (which signifies that in the dream state one enjoys sense-objects without inhibition). 6. It is only a restrictive ruling of the scriptures that a king who is fond of meat

may hunt wild animals for use in important religious ceremonies like Srādhā. (The object is not to encourage slaughter but to restrict it and ultimately wean man away from it.) 7. A man who performs such work (involving sense indulgence) in this way, i.e., with the understanding that they are allowed not for the sake of indulgence in itself, but to restrain and wean him away from them ultimately, such a person never grows addicted to them because of the knowledge generated by such reflection. 8. On the other hand, a man who indulges in all kinds of action indiscriminately out of his own overweening pride, succumbs to the bondage of Samsara (transmigratory existence). Falling into the stream of Samsara, he loses his intelligence and sense of discrimination, and degenerates more and more. 9. In the hunt great slaughter of animals took place, and it was an ordeal for any man with a heart to see those creatures groaning with their bodies lacerated by various kinds of winged arrows. 10. Puranjana got extremely tired after he had slaughtered a large number of animals, both permissible in a Yajna and not permissible in it—animals like hares, wild boars, bison, wild cattle, deer, etc.

ततः क्षुत्तृप्परिश्रान्तो निवृत्तो गृहमेयिवान् ।
 आत्मानमर्हयाञ्चक्रे धूपालेपस्रगादिभिः ।
 तृप्तो हृष्टः सुदृप्तश्च कन्दर्पाकृष्टमानसः ।
 अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् ।
 न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः ।

व्यङ्गे रथ इव प्राज्ञः को नामासीत दीनवत् ॥15॥

क्व वर्तते सा ललता मज्जन्तं व्यसनार्णवे ।

कृतस्नानोचिताहारः संविवेश गतक्लमः ॥11॥
 साध्वलङ्कृतसर्वाङ्गो महिष्यामादधे मनः ॥12॥
 न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ॥13॥
 अपि वः कुशलं रामाः सेश्वरीणां यथा पुरा ॥14॥
 यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।

या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे ॥16॥

रामा ऊचुः

नरनाथ न जानीमस्त्वत्प्रिया यद्वचवस्यति ।

भूतले निरवस्तारे शयानां पश्य शत्रुहन् ॥17॥

नारद उवाच

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि ।
 सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता ।
 अनुनिन्देऽथ शनकैर्वीरोऽनुनयकोविदः ।

तत्सङ्गोन्मथितज्ञानो वैक्लव्यं परमं ययौ ॥18॥
 प्रेयस्याः स्नेहसंरम्भलिङ्गमात्मनि नाभ्यगात् ॥19॥
 पस्पर्श पादयुगलमाह चोत्सङ्गललिताम् ॥20॥

पुरञ्जन उवाच

नूनं त्वकृतपुण्यास्ते भृत्या येष्वीश्वराः शुभे ।

कृतागस्स्वात्मसात्कृत्वा शिक्षादण्डं न युञ्जते ॥21॥

Puranjana's angry Wife (11-17)

11. Hungry and thirsty, he returned home very tired. After food and bath, he went to bed very much refreshed. 12. He now decorated himself with sandal paste, flower garlands and unguents. Well-adorned, he began to think of his wife.¹ 13. Puranjana, who was rested, pleased and conscious of his own importance, now became overpowered by sexual desire and looked for his wife, the mistress of his home, but could not find her anywhere.² 14. Unhappy at not finding his wife, Puranjana now asked the women attendants of the palace: Girls, your mistress and you, I hope, are doing as well as always. 15. A house has no attraction if it is without a mother or a loving wife. It is like a chariot without wheels. Who will sit in such a chariot like a fool? 16. Where is that handsome lady who used to stimulate my mind

and lift me up from the ocean of despondency on all occasions? *The attendants said:* 17. O King! We do not know what is in your wife's mind. See there, she is lying on the bare floor.

Puranjana pacifying his Wife (18-26)

Narada said: 18. Seeing his wife lying in complete neglect of the body and its welfare, Puranjana lost his poise and was engulfed in sorrow. 19. With an aching heart, he tried to console her and win her over with sweet words, and thus shield himself from the frowning look of his darling, a sign of an impending love quarrel. 20. The expert in conciliatory tactics that he was, he consoled her little by little. Claspings her feet for forgiveness, and fondling her as she sat in his lap, he said: 21. Unfortunate are those servants whose masters do not inflict any punishment on them, even when guilty, owing to the personal

¹ It indicates his return from the dream to the waking state.

² The import is that from the Rajasika state of dream, he could not adjust himself to the Sattvika state of waking immediately.

परमोऽनुग्रहो दण्डो मृत्येषु प्रमुणापितः । बालो न वेद तत्तन्वि बन्धुकृत्यममर्षणः ॥22॥
 सा त्वं मुखं सुदति सुभ्रवनुरागभारव्रीडाविलम्बविलसद्भसितावलोकम् ।
 नीलालकालिभिरुपस्कृतमुग्रसं नः स्वानां प्रदर्शय मनस्विनि बल्लुवाक्यम् ॥23॥
 तस्मिन्दधे दममहं तव वीरपत्नि योऽन्यत्र भूसुरकुलात्कृतकिल्बिषस्तम् ।
 पश्ये न वीतभयमुन्मुदितं त्रिलोक्यामन्यत्र वै मुररिपोरितरत्र दासात् ॥24॥
 वक्त्रं न ते वितिलकं मलिनं विहर्षं संरम्भभीममविमृष्टमपेतरागम् ।
 पश्ये स्तनावपि शुचोपहतौ सुजातौ बिम्बाधरं विगतकुङ्कुमपङ्कुरागम् ॥25॥
 तन्मे प्रसीद सुहृदः कृतकिल्बिषस्य स्वैरं गतस्य मृगयां व्यसनातुरस्य ।
 का देवरं वशगतं कुसुमास्त्रवेगविलसत्पौलस्यमुशती न भजेत कृत्ये ॥26॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने षड्विंशोऽध्यायः ॥26॥

affection they entertain for them. 22. A punishment inflicted on a servant by a well-intentioned master is a great blessing. Immature minds do not understand this under the influence of anger. 23. O beautiful one, endowed with handsome brows and teeth! Reveal to me that face of yours which is filled with a love-born bashfulness that expresses itself in a charming smile and looks—a face which is adorned above by curly locks that resemble honey-beetles settling on a lotus to suck the nectar, which is characterised by a high-bridged nose and from which a sweet voice emanates. 24. O noble lady! I shall surely punish him who has offended you, provided he is not a Brahmana or one devoted to the Lord. He shall not be allowed

to live with a sense of security or elation in all the three worlds. 25. Never before have I seen your face like this—without Tilaka, cheerless, unwashed and swollen with an anger that has driven away all brightness and passion of love. Never have I seen your lovely breasts oppressed like this by falling tears, nor your Bimba-fruit-like lips not reddened to the colour of Kumkuma by the chewing of betel leaves. 26. Though I have committed an offence against you, my darling, by going off hunting, I now repent of it and beseech your pardon. What love-lorn woman would not accept a lover who has been captivated and enslaved by her, after his manly pride has been shattered to pieces by the powerful shafts of Cupid?

अथ सप्तविंशोऽध्यायः

नारद उवाच

इत्थं पुरञ्जनं सद्भ्यग्वशमानीय विश्वमैः । पुरञ्जनी महाराज रेमे रमयती पतिम् ॥ 1॥
 स राजा महिषीं राजन् सुजातां रुचिराननाम् । कृतस्वस्त्ययनां तृप्तामभ्यनन्दुपागताम् ॥ 2॥

Skandha IV : Chapter 27

PURANJANA: THE STORY OF THE DAUGHTER OF TIME

*Puranjana in the Company of
 his Wife (1-11)*

Narada said: 1. Having thus establish-

ed her mastery over Puranjana by her amorous displays, the lady gave great delight to Puranjana, and through that, to herself too. 2. The king congratulated

तयोपगूढः परिरब्धकन्धरो रहोऽनुमन्त्रैरपकृष्टचेतनः ।

न कालरंहो बुबुधे दुरत्ययं दिवा निशेति प्रमदापरिग्रहः ॥ 3॥

शयान उन्नद्धमदो महामना महार्हतत्प्रे महिषीभुजोपधिः ।

तामेव वीरो मनुते परं यतस्तमोऽभिभूतो न निजं परं च यत् ॥ 4॥

तयैवं रममाणस्य कामकश्मलचेतसः ।

तस्यामजनयत् पुत्रान् पुरञ्जन्यां पुरञ्जनः ।

दुहितृर्दशोत्तरशतं पितृमातृयशस्करीः ।

स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान् ।

पुत्राणां चाभवन् पुत्रा एकैकस्य शतं शतम् ।

तेषु तद्विक्थहारेषु गृहकोशानुजीविषु ।

ईजे च क्रतुभिर्घोरैर्दीक्षितः पशुमारकैः ।

युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः ।

क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः ॥ 5॥

शतान्येकादश विराडायुषोऽर्धमथात्यगात् ॥ 6॥

शीलौदार्यगुणोपेताः पौरञ्जन्यः प्रजापते ॥ 7॥

दारैः संयोजयामास दुहितृः सदृशैर्वरैः ॥ 8॥

यैर्वै पौरञ्जनो वंशः पञ्चालेषु समेधितः ॥ 9॥

निरूढेन समत्वेन विषयेष्वन्वबध्यत ॥ 10॥

देवान् पितृन् भूतपतीन्नानाकामो यथा भवान् ॥ 11॥

आससाद स वै कालो योऽप्रिय प्रिययोषिताम् ॥ 12॥

his handsome wife as she approached him once again, bathed, well-decorated and contented. 3. Locked in mutual embrace, denuded of all discrimination by nightly love prattle, and absorbed in the charms of a love-intoxicated woman, he forgot even the rapid passage of time as nights and days rolled by. 4. Though a noble-minded person, infatuation made him spend his time on a high bed with his wife's arm as the pillow, considering her the supreme end of his life. By the accession of Tamas (darkness of ignorance) he completely forgot his inherent spiritual worth and his high destiny.

5. As he thus spent his time engrossed in her with his mind poisoned by sexual passion, his youth passed away in a trice, almost unknown to him. 6. Puranjana begot in his wife a thousand and one hundred sons by the time he exhausted half his life-span.¹ 7. Besides they had also a hundred and ten daughters, all of whom were endowed with

good conduct, generosity and other virtues.² 8. In order to proliferate his line, that king of the land of the Pāṇchāla got his sons and daughters married to proper brides and bridegrooms.³ 9. Each of these sons had a hundred issue. Thus, the sons and grandsons of Puranjana and their progeny filled the land of the Pāṇchāla. 10. Puranjana developed a deep-rooted attachment to his progeny, his home, treasury, dependants, and thus became completely entangled in worldly concerns. 11. In order to obtain objects of desire, he performed many sacrifices even as you did, O Prachinabarhis, to Devās, Pitris and other demigods, involving the slaughter of innumerable animals.

The Attack of Old Age (12-17)

12. Addicted to such works and preoccupied with domestic affairs, he reached the stage when old age sets in, making him no longer an object of interest to the womenfolk on whom he was

¹ The eleven Indriyas with their numerous expressions are what is implied by the thousand and one hundred sons.

² These indicate the modifications of the Buddhi.

³ The brides are the good and harmful thoughts, and the bridegrooms are the objects of enjoyment.

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप ।
 गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः ।
 ते चण्डवेगानुचराः पुरञ्जनपुरं यदा ।
 स सप्तभिः शतैरेको विशत्या च शतं समाः ।
 क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा ।
 स एव पुर्यां मधुमुक् पञ्चालेषु स्वपार्षदैः ।
 कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती ।
 दौर्भाग्येनात्मनो लोके विश्रुता दुर्भगेति सा ।
 कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम् ।
 मयि संरभ्य विपुलमदाच्छापं सुदुःसहम् ।
 ततो विहृतसङ्कल्पा कन्यका यवनेश्वरम् ।

doting. 13-14. There was a Gandharva named Chandavega.¹ He had as his followers three hundred and sixty powerful Gandharvas and an equal number of black and fair Gandharva women. Going round that beautifully designed luxury-city of Puranjana, they began to destroy it part by part.² 15. When the retinue of Chandavega began to destroy the city of Puranjana, that ever-wakeful serpent (mentioned earlier) began to resist them.³ 16. That powerful commander of the city of Puranjana, though alone, fought for a hundred years against those seven hundred and twenty Gandharvas. 17. When Puranjana found that his friend and ally, the commander of the city, became tired by fighting numerous enemies single-handed, he became very much dejected and gave himself up to worrying thoughts of various kinds.

Grey-haired Old Age, the Daughter of Time (18-30)

18. Puranjana, who was living a uxorious life in the city, addicted to vulgar

गन्धर्वास्तस्य बलिन षष्ट्युत्तरशतत्रयम् ॥13॥
 परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥14॥
 हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः ॥15॥
 पुरञ्जनपुराध्यक्षो गन्धर्वैर्युधे बली ॥16॥
 चिन्तां परां जगामातः सराष्ट्रपुरबान्धवः ॥17॥
 उपनीतं बलिं गृह्णन् स्त्रीजितो नाविदद्भयम् ॥18॥
 पर्यटन्ती न बहिष्मन् प्रत्यनन्दत कश्चन ॥19॥
 या तुष्टा राजर्षये तु वृतादात्पूरवे वरम् ॥20॥
 वरे बृहद्वतं मां तु जानती काममोहिता ॥21॥
 स्थातुमर्हसि नैकत्र मद्याच्छाविमुलो मुने ॥22॥
 मयोपदिष्टमासाद्य वरे नान्ना भयं पतिम् ॥23॥

pleasures and receiving the tributes paid by his dependants, was totally unaware of the danger ahead. 19. There is a daughter of Time who roams the three worlds in quest of a husband, but none seems to welcome her.⁴ 20. In the days of yore Puru, the son of King Yayati, became blessed by her with an empire for having married her voluntarily — ordinarily, grey hair, which is a sign of old age, is looked upon by all as inauspicious and undesirable.

21. Once in the course of her peregrinations, she came across me (Narada) coming from Brahmaloaka to the world, and though knowing that I am a celibate for life, felt moved to seduce me out of lust. 22. As I rejected her advances, she became terribly angry with me and cursed me saying: O sage! For your refusal to accommodate me, you shall always be on the move, without being able to stop anywhere. 23. That disappointed girl then went, as directed by me, to a certain chief of the Yavanas named Bhaya⁵ (Fear) and wooed him

¹ Time who is of irresistible speed.

² These represent the innumerable ailments that accompany old age.

³ The allusion is to Prana, the vital energy, which for some time preserves the body from disease.

⁴ She is none other than grey hair indicative of old age and so unwelcome.

⁵ Here Yavana stands for the worries and ailments of old age.

ऋषभं यवनानां त्वां वृणे वीरेप्सितं पतिम् ।
 द्वाविमावनुशोचन्ति बालावसदवग्रहौ ।
 अथो भजस्व मां भद्र भजन्तीं मे दयां कुरु ।
 कालकन्योदितवचो निशम्य यवनेश्वरः ।
 मया निरूपितस्तुभ्यं पतिरात्मसमाधिना ।
 त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् ।
 प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव ।

सङ्कल्पस्त्वयि भूतानां कृतः किल न रिष्यति ॥24॥
 यल्लोकशास्त्रोपनतं न राति न तदिच्छति ॥25॥
 एतावान् पौरुषो धर्मो यदातननुकम्पते ॥26॥
 चिकीर्षुर्देवगुह्यं स सस्मितं तामभाषत ॥27॥
 नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम् ॥28॥
 याहि मे पृतनायुक्ता प्रजानाशं प्रणेष्यसि ॥29॥
 चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः 30

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने सप्तविंशोऽध्यायः ॥27॥

as her Lord and husband. 24. *She said:* I choose you, the king of the Yavanas, as my lord. The hopes that beings entertain about you shall never go in vain. 25. They are indeed objects of pity to the wise—those who do not give away what should be gifted according to the scriptures and the conventions of men, as are those who refuse to accept gifts that are offered to them. For both of them are childishly ignorant and are perverse in their desires. 26. O noble one! Accept me who have of myself come to you. Be gracious unto me. It is the duty of a man to show sympathy for a distressed person.

27. Bhaya, the king of the Yavanas,

hearing the words of the daughter of Time, and desirous of carrying out the dictates of destiny (i.e., causing death), said to her smiling: 28. With my eye of knowledge, I see who will be a suitable husband for you. Now in this world none will willingly accept an inauspicious and repulsive creature like you. 29. Therefore let this whole world subject to Karma be the object of your enjoyment. You may go with my followers, and you will be able to eat up the whole world.¹ 30. This intractable fever is my brother. Be you my sister. In this world I shall move about imperceptibly accompanied by you both and my formidable army.

अथाष्टाविंशोऽध्यायः

नारद उवाच

सैनिका भयनाम्नो ये बर्हिष्मन् दिष्टकारिणः ।
 त एकदा तु रभसा पुरञ्जनपुरीं नृप ।

प्रज्वारकालकन्याभ्यां विचेरुवनीमिमाम् ॥ 1॥
 रुधुर्भूमिभोगाढ्यां जरत्पन्नगपालिताम् ॥ 2॥

Skandha IV : Chapter 28

PURANJANA'S NEXT BIRTH AND LIBERATION

Attack by Bhaya on Puranjana's City (1-15)

1. The troops of the Yavana king Bhaya (fear), along with Fever and the

daughter of Time, marched across the whole earth. 2. One day they made a fierce attack on Puranjana's city of fashions and luxury, that was protected by the serpent, which had now become

¹ Worries and diseases are the army. With their help grey-haired old age can eat up everything.

कालकन्यापि बुभुजे पुरञ्जनपुरं बलात् ।
 तयोपभुज्यमानां वै यवनाः सर्वतोदिशम् ।
 तस्यां प्रपीड्यमानायामभिमानी पुरञ्जनः ।
 कन्योपगूढो नष्टश्रीः कृपणो विषयात्मकः ।
 विशीर्णां स्वपुरीं वीक्ष्य प्रतिकूलाननादृतान् ।
 आत्मानं कन्यया ग्रस्तं पञ्चालानरिदूषितान् ।
 कामानभिलषन् दीनो यातयामांश्च कन्यया ।
 गन्धर्वयवनाक्रान्तां कालकन्योपमदिताम् ।
 भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः ।
 तस्यां सन्दह्यमानायां सपौरः सपरिच्छदः ।
 यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया ।
 न शेके सोऽवितुं तत्र पुरुकृच्छ्रोर्वेपथुः ।

ययाभिभूतः पुरुषः सद्यो निःसारतामियात् ॥ 3॥
 द्वारिभिः प्रविश्य सुमृशं प्रार्दयन् सकलां पुरीम् ॥ 4॥
 अवापोरुविधांस्तापान् कुटुम्बी ममताकुलः ॥ 5॥
 नष्टप्रज्ञो हृतैश्वर्यो गन्धर्वयवनैर्बलात् ॥ 6॥
 पुत्रान् पौत्रानुगामात्याञ्जायां च गतसौहृदाम् । 7॥
 दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् ॥ 8॥
 विगतात्मगतस्नेहः पुत्रदारांश्च लालयन् ॥ 9॥
 हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥ 10॥
 ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया ॥ 11॥
 कौटुम्बिकः कुटुम्बिन्या उपातप्यत सान्वयः ॥ 12॥
 पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ॥ 13॥
 गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥ 14॥

very old. 3. Grey-haired old age, the daughter of Time, quickly swallowed the city of Puranjana. One who has been overcome by her becomes deprived of all strength and vitality. 4. Into the city that was thus dominated by the daughter of Time rushed the Yavana troops through all the nine gates.¹

5. Puranjana, who was by nature proud, attached to his home, relatives and property, and personally identified with everything in the city, had to withstand many trials under the attack of these forces. 6. In the clasp of the daughter of Time, he lost all beauty of form and intelligence, and became pitiable to look at. But he none the less remained addicted to sensuous enjoyments. The Yavanas and the Gandharvas quickly robbed him of all his wealth. 7-8. He found his house crumbling; his sons, grandsons, followers and ministers disrespectful and antagonistic. His wife too was growing more and more indifferent. Thus finding himself in the grip of the daughter of Time, and his city poisoned by his enemies, Puranjana became a victim of

worrying thoughts, but was at a loss to find any remedial measures.

9-10. In spite of the domination of the daughter of Time, he still retained longings for sense-enjoyments. Though his children did not love or care for him, he still continued to caress them. Though still unwilling to leave that city, he was finally forced to abandon it, occupied as it was by the daughter of Time and the Gandharvas. 11. Just then arrived Prajvara (intractable fever), the elder brother of Bhaya (fear), and in order to please his brother, he set fire to the whole city. 12. When the city began to burn, great was the suffering of Puranjana, the owner, because of his identification with it, its residents, his servants and family members. 13. Overpowered by the daughter of Time, engulfed by the feverish fire, and attacked on all sides by the Yavanas, the serpent (Prana), who was the protector of the city, was subjected to great suffering. 14. He no longer found it possible to do his duty, and desired to flee like a serpent residing in the crevice of a

¹ Disease invaded the body after old age had set in.

शिथिलावयवो यर्हि गन्धर्वैर्हतपौरुषः ।
 दुहितः पुत्रपौत्रांश्च जामिजामातृपार्षदान् ।
 अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही ।
 लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी ।
 न मय्यनाशिते भुङ्क्ते नास्नाते ह्नाति मत्परा ।
 प्रबोधयति माविज्ञं व्युषिते शोककर्शिता ।
 कथं नु दारका दीना दारकीर्वापरायणाः ।
 एवं कृपणया बुद्ध्या शोचन्तमतदर्हणम् ।
 पशुवद्यवनैरेष नीयमानः स्वकं क्षयम् ।
 पुरीं विहायोपगत उपरुद्धो भुजङ्गमः ।
 विकृष्यमाणः प्रसभं यवनेन बलीयसा ।
 तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना ।

tree that has caught fire.¹ 15. With his limbs disabled, with his strength stolen away by the Gandharvas, and his neck caught in the stranglehold of the Yavana foes, Puranjana began to cough and breathe hard.

Puranjana's Last Reflection (16-21)

16-17. Accustomed as he was to think of his daughters, sons, sons-in-law, servants, etc. as his own, much as he thought of his house and properties which had by now been reduced to mere names, he was constrained to keep his mind on them alone even now when he was forced to take leave of his dearest wife. 18. He thought: When I am no more, how will my wife carry on, helpless and worrying about the welfare of her children? 19. Without my taking food, she does not eat; without my taking bath, she does not bathe. If I am angry, she trembles from fear, and if I scold her, she listens to it silently without a murmur. 20. She has been an inspiration to me, dullard and ignorant one that I am. Though she has many capable sons to

यवनैररिभी राजन्नुपरुद्धो हरौद ह ॥15॥
 स्वत्वावशिष्टं यत्किञ्चिद् गृहकोशपरिच्छदम् ॥16॥
 दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥17॥
 वर्तिष्यते कथं त्वेषा बालकाननुशोचती ॥18॥
 मयि रुष्टे सुसंत्रस्ता भर्त्सिते यतवाग्भयात् ॥19॥
 वर्त्मेतद् गृहमेधीयं वीरसूरपि नेष्यति ॥20॥
 वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ ॥21॥
 ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत ॥22॥
 अन्वद्रवन्ननुपथाः शोचन्तो भृशमातुराः ॥23॥
 यदा तमेवानु पुरीं विशीर्णां प्रकृतिं गता ॥24॥
 नाविन्दत्तमसाऽऽविष्टः सखायं सुहृदं पुरः ॥25॥
 कुठारैश्चिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ॥26॥

support her, I doubt whether she will continue to live after my departure. Out of the shock of separation from me, she may even give up the body. 21. When I have departed, my sons and daughters, without anyone to support them, will be helpless like people shipwrecked on the high seas.

Puranjana's Death and After (22-26)

22. To him who was grieving pitifully in this way, in spite of the fact that it was unbecoming, came the one named Bhaya (fear) determined to carry him away. 23. When the Yavanas led him like an animal to their master's place, his close attendants followed him sorrow-stricken.² 24. When the serpent that acted as the protector of the city departed after being besieged by the Yavanas, the city fell to pieces and disintegrated into its elements. 25. Even when he was dragged off by a powerful Yavana, Puranjana, wrapped as he was in the darkness of Tamas, failed to think of his real friend.³ 26. The animals that had cruelly been put to death by him

¹ The idea is that the Prana was no longer able to keep up the vitality.

² That is, when the Jiva departs at death, he goes clothed in the Linga-sarira.

³ Even at death the ignorant Jiva fails to think of his real friend, the Iswara.

अनन्तपारे तमसि मग्नो नष्टस्मृतिः समाः ।
 तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा ।
 उपयेमे वीर्यपणां वैदर्भी मलयध्वजः ।
 तस्यां स जनयाश्चक्र आत्मजामसितेक्षणाम् ।
 एकैकस्याभवत्तेषां राजन्नर्बुदमर्बुदम् ।
 अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् ।
 विभज्य तनयेभ्यः क्ष्मां राजर्षिर्मलयध्वजः ।
 हित्वा गृहान् सुतान् भोगान् वैदर्भी मदिरेक्षणा ।
 तत्र चन्द्रवसा नाम ताम्रपर्णी वटोदका ।
 कन्दाष्टिभिर्मूलफलैः पुष्पपर्णैस्तृणोदकैः ।

शाश्वतीरनुभूयति प्रमदासङ्गद्वेषितः ॥27॥
 अनन्तरं विदर्भस्य राजर्षिसहस्य वैश्वमनि ॥28॥
 युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ॥29॥
 यवीयसः सप्त सुतान् सप्त द्रविडभूमतः ॥30॥
 भोक्ष्यते यदंशधरैर्मही मन्वन्तरं परम् ॥31॥
 यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥32॥
 आरिराधयिषुः कृष्णं स जगाम कुलाचलम् ॥33॥
 अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ॥34॥
 तत्पुण्यसलिलैर्नित्यमुभयत्रात्मनो मृजन् ॥35॥
 वर्तमानः शनैर्गात्रकर्शनं तप आस्थितः ॥36॥

at sacrifices, now attacked him and tore him to pieces with their sharp horns.

Puranjana's Rebirth as a Woman (27-32)

27-28. Corrupted as he was by excessive sexual indulgence, he completely lost the awareness of his real nature, and grovelled in the limitless expanse of darkness (Tamas) for a long time. Afterwards, as his dying thoughts too were on women,¹ he was born as a noble woman in the palace of Rajasimha, the king of Vidarbha. 29. Malayadhwaja, the victorious and powerful king of the Pandya territory, married this daughter of the Vidarbha king, after his victorious march through all countries.² 30. He had by her a beautiful daughter, and seven younger sons who became kings of the seven regions of the Dravida country.³ 31. Each of them had several thousand off-

spring. They will rule for a Manvantara and more.⁴ 32. Agastya married that first daughter devoted to austere living. She had a son named Dridhachyuta, who later had as son Idhmavāha.⁵

Malayadhwaja's Retirement to the Forest and his Demise (33-50)

33. In order to devote himself exclusively to the worship of Krishna, King Malayadhwaja now retired to the Kulāchala (Tirupati), dividing his kingdom among his sons. 34. At this, his wife, the handsome daughter of the Bhoja king (the king of Vidarbha), accompanied him to the forest, abandoning home, children, comforts, etc., just as the lustre of the moon always goes with the moon. 35-36. There are in that place the sacred rivers Tamraparni, Chandravasa and Vatodaka. Purifying himself within and with-

¹ It is the dominant thought at the time of death that determines the future birth.

² Pandya here means one of settled understanding, i.e., a Bhagavata or devotee. Malayadhwaja indicates the Malaya mountains of South India, where Vaishnava devotional cults predominated. The purport is that Puranjana now comes into intimate contact with great devotees.

³ The daughter here stands for taste in the service of the Lord, and so she is described as 'Asitekshana'. The six sons stand for the Bhakti disciplines. Dravida country is spoken of here because of the rich Vaishnava devotional traditions of the Alvars in the Dravida country.

⁴ This indicates the great development of the Bhakti doctrine which combats pure intellectualism and pure ritualism.

⁵ Agastya means Manas, and his marriage with the king's daughter means the mind got fully absorbed in the service of the Lord. The birth of Dridhachyuta indicates the growth of Vairagya, renunciation. The birth of Idhmavāha indicates the obtaining of a Guru.

शीतोष्णवातवर्षाणि क्षुत्पिपासे प्रियाप्रिये ।
 तपसा विद्यया पक्वकषायो नियमैर्यमैः ।
 आस्ते स्थाणुरिवैकत्र दिव्यं वर्षशतं स्थिरः ।
 स व्यापकतयाऽऽत्मानं व्यतिरिक्ततयाऽऽत्मनि ।
 साक्षाद्भगवतोक्तेन गुरुणा हरिणा नृप ।
 परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि ।
 पतिं परमधर्मज्ञं वैदर्भीं मलयध्वजम् ।
 चीरवासा व्रतक्षामा वेणीभूतशिरोरुहा ।
 अजानती प्रियतमं यदोपरतमङ्गना ।
 यदा नोपलभेताद्भ्रावूष्माणं पत्युरर्चती ।
 आत्मानं शोचती दीनमबन्धुं विक्लवाश्रुभिः ।

out with the waters of these rivers, he followed the austere practice of regulating his food for emaciating the body. With this in view, he subsisted on seeds, roots, fruits, flowers, leaves, grass and water. 37. Cultivating equanimity of outlook, he learnt to remain unperturbed amidst the pairs of opposites like heat and cold, wind and rain, hunger and thirst, joy and sorrow, and pleasure and pain. 38. By austerity and meditation, by a life of self-control and discipline, he became free of all impurities of the mind. Further, having gained mastery over the sense-organs, Prana and the mind, he united the individual self with the universal Self. 39. Like a stock he remained unmoving at a certain place for a hundred divine years, thrilled with the joy of communion with Vāsudeva, the Support and Lord of all, and unaware of anything else including his own body. 40. Just as in dream the one self is both the dream-self and the dream-world, and yet remains distinct from it, in the same way he recognised all the modifications of consciousness in the waking state, such as the seeing subject and the world of objects around, to be of the one Spirit, who in spite of all these modi-

सुखदुःखे इति द्वन्द्वान्यजयत्समदर्शनः ॥37॥
 युयुजे ब्रह्मण्यात्मानं विजिताक्षानिलाशयः ॥38॥
 वासुदेवे भगवति नान्यद्वेदोद्वहन् रतिम् ॥39॥
 विद्वान् स्वप्न इवामर्शसाक्षिणं विरराम ह ॥40॥
 विशुद्धज्ञानदीपेन स्फुरता विश्वतोमुखम् ॥41॥
 वीक्षमाणो विहायेक्षामस्मादुपरराम ह ॥42॥
 प्रेम्णा पर्यचरद्वित्वा भोगान् सा पतिदेवता ॥43॥
 बभ्रावुपपतिं शान्ता शिखा शान्तमिवानलम् ॥44॥
 सुस्थिरासनमासाद्य यथापूर्वमुपाचरत् ॥45॥
 आसीत् संविग्नहृदया यूथभ्रष्टा मृगी यथा ॥46॥
 स्तनावासिच्य विपिने सुस्वरं प्ररुरोद सा ॥47॥

fications, remains absolutely aloof and unaffected by them. By this knowledge, he was freed from Samsara. 41-42. In the myriad-faced luminosity of the light of knowledge held forth by the world-teacher Hari Himself, he realised his Self as included in the Supreme Being, and the Supreme Being as present in himself. In that illimitable Knowledge, his Self was absorbed, abandoning the relationship of the seer and the seen. 43. His wife, the princess of Vidarbha, abandoned all enjoyments of life and served her high-souled husband Malaya-dhwaja, looking upon him as the Deity Himself. 44. Dressed in bark cloth, weakened by the practice of austerities, and having matted locks on her head, she was the very picture of peace at the side of her husband, like a flame that has subsided into softly glowing embers. 45. One day she began to serve him as usual, seeing him seated firmly as usual, little realising that he had passed away in meditation, leaving the body rigid. 46. It was only when she began stroking his feet and found them without warmth, that she realised this. She thereupon felt utterly distressed like a doe separated from the herd. 47. Helpless, distracted and grief-stricken, she cried

उत्तिष्ठोत्तिष्ठ राजर्षे इमामुदधिमेखलाम् ।
एव विलपती बाला विपिनेऽनुगता पतिम् ।
चिन्ति दाहमयीं चित्वा तस्यां पत्युः कलेवरम् ।
तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् ।

ब्राह्मण उवाच

का त्वं कस्यासि को वायं शयानो यस्य शोचसि ।
अपि स्मरसि चात्मानमविज्ञातसखं सखे ।
हंसावहं च त्वं चार्यं सखायौ मानसायनौ ।
स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम् ।
पञ्चारामं नवद्वारमेकपालं त्रिकोष्ठकम् ।
पञ्चेन्द्रियार्था आरामा द्वारः प्राणा नव प्रभो ।
विपणस्तु क्रियाशक्तिर्भूतप्रकृतिरव्यया ।
तस्मिंस्त्व रामया स्पृष्टो रममाणोऽश्रुतस्मृतिः ।

दस्युभ्यः क्षत्रबन्धुभ्यो बिभ्यतीं पातुमर्हसि ॥48॥
पतिता पादयोर्भर्तृ रुदत्यश्रूण्यवर्तयत् ॥49॥
आदीप्य चानुमरणे विलपन्ती मनो दधे ॥50॥
सान्त्वयन् वल्गुना साम्रा तामाह रुदतीं प्रभो ॥51॥

जानासि किं सखायं मां येनाग्रे विचचर्थ ह ॥52॥
हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥53॥
अभूतामन्तरा बौकः सहस्रपरिवत्सरान् ॥54॥
विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया ॥55॥
षट्कुलं पञ्चविपणं पञ्चप्रकृति स्त्रीधवम् ॥56॥
तेजोऽबन्नानि कोष्ठानि कुलमिन्द्रियसंग्रहः ॥57॥
शक्त्यधीशः पुमांस्त्वत्र प्रविष्टो नावबुध्यते ॥58॥
तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो ॥59॥

aloud, bathing her breasts with tears. *She said: 48.* O saintly king! Arise, arise. It behoves you to protect this earth from the misrule of Kshatriyas who have descended to the level of brigands. *49.* The lady who had followed her husband to the forest fell down at his feet, crying thus and shedding profuse tears. *50.* Making a funeral pyre of dry wood, she placed her husband's body on it and set fire to the pyre. She also thought of following her husband by consigning herself to the flames.

Interpretation of the Allegory (51-65)

51. An old friend in the form of a Brahmana came there at this time and began to console her with sweet words. *The Brahmana said: 52.* Who are you? Whose daughter are you? Who is this person for whom you are sorrowing? Do you recognise me as a friend with whom you once travelled? *53.* O friend! Do you remember a nameless friend of yours? Abandoning me you went

in quest of sexual enjoyments. *54.* O noble one! You and I were Swans, homeless, abiding for several thousand years in the Mānasasaras!¹ *55.* Deserting me, your friend, you went in quest of vulgar sense-pleasures, and after wandering here and there, came across a city built by a woman.² *56.* It had five outer gardens, nine gates, one gatekeeper, three ramparts, six merchants bringing objects for consumption, five bazaars, five materials of construction, and a woman as mistress. *57.* O King! The five outer gardens are the five objects of the senses; the nine gates are the nine orifices in the body; the three ramparts are the elements of earth, water and fire; the six merchants are the six senses. *58.* The five bazaars are the five organs of action; the materials of which it is made are the material elements. Puranjana, who had entered it with his wife, did not remember his former nature nor his old friend. *59.* O King! There, overcome by a woman (the Buddhi)

¹ In a spiritual sense it refers to the Jiva and Iswara dwelling in the heart.

² This refers to the human body created by the wonderful Maya.

न त्वं विदर्मदुहिता नायं वीरः सुहृत्तव ।
 माया ह्येषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम् ।
 अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व मोः ।
 यथा पुरुष आत्मानमेकमादर्शचक्षुषोः ।
 एवं स मानसो हंसो हंसेन प्रतिबोधितः ।
 बहिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् ।

न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ॥60॥
 मन्यसे नोभयं यद्वै हंसौ पश्यावयोर्गतिम् ॥61॥
 न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ॥62॥
 द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥63॥
 स्वस्थस्तद्व्यभिचारेण नष्टात्मापुनः स्मृतिम् ॥64॥
 यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥65॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्यानेऽष्टाविंशोऽध्यायः ॥28॥

and engrossed in the pleasures she offered, you forgot everything about the truth of the Atman and degenerated to this sorrow-ridden state. 60. You are not the daughter of the king of Vidarbha; nor is this king your husband, nor are you the husband of that woman who confined you to the city of nine gates. 61. That in your previous life you thought of the Atman as man and now as a chaste woman—it is all due to my Maya. Both these things are false. Both of us are of the essence of purity. Know this to be our real nature. 62. I myself am you. You are none other than me. Men of true understanding find no difference between us. 63. The difference between us two is like that between the reflection a man finds

of himself in a mirror and in another's eye. In the first it is big, untainted and clear, whereas in the other it is small, tainted and unsteady.

64. Being thus instructed by the Lord Himself, the Jiva attained to his real nature, and the knowledge that he had lost by separation from the Lord was restored to him once more. 65. O Prachinabarhis! What I have figuratively narrated as the story of Puranjana is the spiritual truth. The Supreme Lord is said to be fond of such figurative expositions of spiritual truth through stories. (For it is understandable even to common men while an abstract philosophical statement can be understood only by a very few.)

अथैकोनत्रिंशोऽध्यायः

प्राचीनबर्हिर्वाच

भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते । कवयस्तद्विजानन्ति न वयं कर्ममोहिताः ॥ 1॥

नारद उवाच

पुरुषं पुरञ्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम् । एकद्वित्रिचतुष्पादं बहुपादमपादकम् ॥ 2॥

Skandha IV : Chapter 29

THE MEANING OF THE ALLEGORY

Puranjana as the Jiva in the Nine-gated City of the Body (1-17)

Prachinabarhis said: 1. O Master! I am not able to understand your instruct-

ion properly. Only men of spiritual understanding can follow it, not we who are absorbed in ritualism. *Narada said:* 2. Know Puranjana to be the Jivatma. By the tendencies acquired earlier, he

योऽविज्ञाताहृतस्तस्य पुरुषस्य सखेश्वरः ।
 यदा जिघृक्षन् पुरुषः कात्स्न्येन प्रकृतेर्गुणान् ।
 बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् ।
 सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् ।
 बृहद्वलं मनो विद्यादुभयेन्द्रियनायकम् ।
 अक्षिणी नासिके कर्णौ मुखं शिश्नगुदाविति ।
 अक्षिणी नासिके आस्यमिति पञ्चपुरः कृताः ।
 पश्चिमे इत्यधोद्वारौ गुदं शिश्नमिहोच्यते ।

रूपं विभ्राजितं ताभ्यां विचष्टे चक्षुषेश्वरः ॥10॥

नलिनी नालिनी नासे गन्धः सौरभ उच्यते ।
 आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् ।
 प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् ।

gets various types of bodies having varying number of limbs. 3. His friend of unknown name mentioned in the parable is Iswara. For no one knows the real nature of Iswara, neither does one know His name, action or attributes. 4. When the Jiva desires to enjoy all the attributes of Prakriti, he chooses the human body with nine openings, two hands and two feet, as best suited for his purpose. 5. Know the woman he takes, to be the Buddhi. The Buddhi is here equated with Pramada (woman), because by its association the Jiva falls into the infatuation (Mada) of 'I' and 'mine'. With the help of the Buddhi, the Jiva enjoys the sense-objects through the senses. 6. His friends are the organs of knowledge and the organs of action by means of which he gathers knowledge and executes works respectively. The workings of the organs are what are called the female friends. The Prana or vital energy with its five functions is what is described as the five-hooded serpent. 7. The commander of the garrison is Manas, which controls all the Indriyas. The country of the Panchala consists of the objects of the five senses, in the midst of which stands the city of the body with nine

यत्र विज्ञायते पुष्पिर्नामभिर्वा क्रियागुणैः ॥ 3॥
 नवद्वारं द्विहस्ताङ्घ्रि तत्रामनुत साञ्चति ॥ 4॥
 यामधिष्ठाय देहेऽस्मिन् पुमान् भुङ्क्तेऽक्षमिर्गुणान् 5
 सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥ 6॥
 पञ्चाला पञ्चविषया यन्मध्ये नखलं पुरम् ॥ 7॥
 द्वे द्वे द्वारौ बहिर्याति यस्तदिन्द्रियसंयुतः ॥ 8॥
 दक्षिणा दक्षिणः कर्ण उत्तरा चोत्तरः स्मृतः ॥ 9॥
 खद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते ।

घ्राणोऽवधूतो मुख्यास्यं विपणो वाग्रसविद्रसः ॥11॥
 पितृहृदक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥12॥
 पितृयानं देवयानं श्रोत्राच्छ्रुतधरादन्नजेत् ॥13॥

gates. 8. The nine gates are the two eyes, the two ears, the two nostrils, the mouth, the opening of the penis, and the anus. Through these Puranjana (the occupant of the city, i.e., the Jiva) goes out to their respective objects. 9. Of these nine gates, the two eyes, the two nostrils and the mouth are in the front. The two ears are the gates on the left and the right. 10. What are described as the western gates are the two lower orifices, those of the anus and the penis. The holes situated together and known as Khadyota and Avirmukhi are the eyes through which the master of the body attains to forms called Vibhrājita. 11. The gates called Nalini and Nālini are the orifices of the nose. The land of Saurabha is the smell. What is called Avadhuta is the organ of smell. What is called Mukhya is the mouth. The organ of speech is Vipana (bazaar), and Rasaviṭ is the organ of taste. 12. The land of Apana is the affairs of the world, and Bahūdana country is different types of food. Pitrihu is the right and Devahu the left ear. 13. The land of the Panchala is the scriptures dealing with worldly and spiritual values. By listening to these script-

आसुरोमेढ्रमर्वागद्वाव्यवायो ग्रामिणां रतिः ।
 वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु ।
 अन्तःपुरं च हृदयं विषूचिर्मन उच्यते ।
 यथा यथा विक्रियते गुणाक्तो विकरोति वा ।
 देहो रथस्त्विन्द्रियाश्वः संवत्सररयोऽगतिः ।
 मनोरश्मिर्बुद्धिसूतो हृन्नीडो द्वन्द्वकूबरः ।
 आकूर्तिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति ।
 संवत्सरश्चण्डवेगः कालो येनोपलक्षितः ।

हरन्त्यायुः परिक्रान्त्या षष्ट्युत्तरशतत्रयम् ॥21॥

कालकन्या जरा साक्षाल्लोकस्तां नाभिनन्दति ।

उपस्थो दुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते ॥14॥
 हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च ॥15॥
 तत्र मोहं प्रसाद वा हर्षं प्राप्नोति तद्गुणैः ॥16॥
 तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते ॥17॥
 द्विकर्मचक्रस्त्रिगुणध्वजः पञ्चासुबन्धुरः ॥18॥
 पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः ॥19॥
 एकादशेन्द्रियचमूः पञ्चसूनाविनोदकृत् ॥20॥
 तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रयः स्मृताः ।

स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः ॥22॥

ures man passes after death along the Pitriyana and Devayana respectively. 14. The lower hole called Āsuri is the urinary orifice. The enjoyment of vulgar folk is sexual intercourse. The one named Durmada is the sex organ, and Nirriti is the rectum. 15. Vaisasa is hell with many sufferings. Lubdhaka is the excretory organ, the anus. Among the organs, two are said to be blind. They are the hands and feet with which one works and moves about. 16. The inner apartment is the heart, and Vishūchi is the mind. And according to the disposition of the mind induced by Tamas, Sattva or Rajas, man is subject to infatuation, peace or agitation. 17. Whenever the intellect takes various forms in dream, and whenever it makes movements of the limbs in waking, the Atman, though in reality only a witness of these changes and not experiencer of the two states, is affected by these modifications of the intellect through identification with them, and behaves like one actually attached to them.

The Dream as the Hunt (18-20)

18. The dream-body is the chariot used for the hunt. The senses are its horses, its swift movement is the passage of time; but it moves not outside, as

the dream is confined within the body. Its two wheels are good and bad Karma; its three flags are the three Gunas; and its five joints (Bandhas) are the five Pranas. 19. The chariot, constituted of the dream-body, has the Buddhi as the charioteer; mind as the reins; the heart as the seat; sorrow and infatuation as the yokes; sound, sight and other objects of the senses as the movement; and the seven bodily substances (Dhatus) as the armour. 20. The five organs of action are the various external movements with which he goes after enjoyments that are as insubstantial as castles in the sky. Puranjana's army consists of the eleven senses. With five of these, he goes after enjoyments that result in the oppression and slaughter of others. The Gandharva called Chandavega is the year, by which Time is demarcated.

The Enemies of Puranjana (21-25)

21-22. The Gandharva males under him are the daytime, and the Gandharva females, night-time. Attacking continuously all the three hundred and sixty days of the year, they plunder the very lives of people. The daughter of Time is grey-haired old age, which is welcome to none. The king of the Yavanas, who is Death (Mrityu), adopts her as his

आधयो व्याधयस्तस्य सैनिका यवनाश्चराः ।
 एवं बहुविधैर्दुःखैर्देवभूतात्मसम्भवैः ।
 प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः ।
 यदाऽऽत्मानमविज्ञाय भगवन्तं परं गुरुम् ।
 गुणाभिमानी स तदा कर्माणि कुरुतेऽवशः ।
 शुक्लात्प्रकाशभूयिष्ठांल्लोकानाप्नोति कर्हिचित् ।
 क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः ।
 क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम् ।
 तथा कामाशयो जीव उच्चावचपथा भ्रमन् ।
 दुःखेष्वेकतरेणापि देवभूतात्महेतुषु ।
 यथा हि पुरुषो भारं शिरसा गुरुमुद्रहन् ।

sister to work for the destruction of the world. 23. The emissaries of Death, represented as the soldiers of the king of the Yavanas, are the diseases and privations that prevail everywhere. The fever that quickly consumes people, called Prajvara, the brother of the Yavana king (Mrityu), is of two kinds—cold fever and hot fever. 24-25. Afflicted by various sorrows arising from physical, mental and occult causes, and overpowered by ignorance, the Spirit lives in the body for about a hundred years. Though he is not a part of the Gunas of Prakriti, the Spirit identifies himself with the vitality, mind and senses pertaining to him in the embodied state, thinks constantly of the enjoyments that are available through them and works for their fulfilment with the sense of 'I' and 'mine' as his motive force.

The Woes of the Jiva in Samsara (26-35)

26-27. When the Jiva, who is by nature self-luminous, forgets the Bhagavan, the supreme Teacher and the Soul of all souls, and becomes identified with the Gunas of Prakriti, then that Jiva, strengthening this identification and attachment through the senses and their objects, engages himself in various actions, and

भूतोपसर्गाश्रयः प्रज्वारो द्विविधो ज्वरः ॥23॥
 क्लिश्यमानः शतं वर्षं देहे देही तमोवृतः ॥24॥
 शेते कामलवान् ध्यायन्ममाहमिति कर्मकृत् ॥25॥
 पुरुषस्तु विषज्जेत गुणेषु प्रकृतेः स्वदृक् ॥26॥
 शुक्लं कृष्णं लोहितं वा यथा कर्माभिजायते ॥27॥
 दुःखोदकान् क्रियायासांस्तमः शोकोत्कटान् क्वचित्
 देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः ॥29॥
 चरन् विन्दति यद्विष्टं दण्डमोदनमेव वा ॥30॥
 उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् ॥31॥
 जीवस्य न व्यवच्छेदः स्याच्चेत्तत्तत्प्रतिक्रिया ॥32॥
 तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥33॥

bears the ultimate fruits of these actions by way of embodiments in wombs that are high or low. 28. Sometimes, on the strength of actions of a Sattvika nature, the Jiva attains to worlds of light; sometimes by Rajasika actions, to the world of men full of sorrows and difficulties; and sometimes by Tamasika actions to low worlds of darkness and suffering. 29. The Jiva, who is blinded by ignorance, sometimes is embodied as a man, sometimes as a woman, sometimes as neuter. According to his deeds and the nature he acquires thereby, he may be born as a Deva, a man or a beast. 30-31. Just as a dog travelling from house to house sometimes receives a beating and sometimes food, the Jiva, who is enslaved by desires, goes to high, middle and low worlds according to his Karma and attains to joy and sorrow accordingly. 32. Sorrows and sufferings born of Karma cannot generally be warded off. Even if this could be done to some extent, man is bound to be subject to the suffering arising from one of three sources, the physical, the mental and the occult. In the process of mitigating one type, the others may come up. 33. All attempts to get over sufferings are like a man carrying a load on his

नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् ।
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
 अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा ।
 वासुदेवे भगवति भक्तियोगः समाहितः ।
 सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः ।
 यत्र भागवता राजन् साधवो विशदाशयाः ।

तस्मिन् महन्मुखरिता मधुभिच्चरित्रपीयूषशेषसरितः परितः स्रवन्ति ।

ता ये पिबन्त्यवितृषो नृप गाढकर्णैस्तान्न स्पृशन्त्यशनतृड्भयशोकमोहाः ॥40॥

एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः ।
 प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः ।
 मरीचिरव्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
 अद्यापि वाचस्पत्यस्तपोविद्यासमाधिभिः ।

द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥34॥
 मनसा लिङ्गरूपेण स्वप्ने विचरतो यथा ॥35॥
 संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥36॥
 सध्रीचीनेन वैराग्यं ज्ञानं च जनयिष्यति ॥37॥
 शृण्वतः श्रद्धानस्य नित्यदा स्यादधीयतः ॥38॥
 भगवद्गुणानुक्तथनश्रवणव्यग्रचेतसः ॥39॥

न करोति हरेर्नूनं कथामृतनिधौ रतिम् ॥41॥
 दक्षादयः प्रजाध्यक्षा नैष्ठिकाः सनकादयः ॥42॥
 भृगुर्वसिष्ठ इत्येते मदन्ता ब्रह्मवादिनः ॥43॥
 पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् ॥44॥

head and shifting it on to his shoulder for relief. 34. No Karma can permanently efface the joys and sufferings resulting from Karma. For the original Karma and its counteracting Karma are both the products of Avidya like a dream that occurs in the midst of another dream. 35. A dreaming man, walking with his dream body, feels he has got exhausted by the walk, though in fact there is no exhaustion. Still until the dream is over, his feeling of exhaustion will persist. In the same way it is only the awakening of knowledge that can dispel all sorrows.

Devotion as the Panacea for Suffering (36-47)

36. Just as ignorance brings the misery of Samsara upon the Atman, who is blissful by nature, so the single-minded devotion to the Supreme Teacher, the Lord, will erase the Jiva's ignorance and save him from Samsara. 37. Intense devotion to the Supreme Being generates both renunciation and knowledge. 38. O royal sage! Soon shall this devotion germinate in the mind of a man who clings to the doings and excellences of the Lord—who hears or

reads them each day with deep faith. 39. Devotion is cultivated in the company of pure-minded devotees, who are keenly interested in the narration and singing of the excellences of the Lord. 40. There, originating from the mouth of the exalted devotees, streams of devotional discourses about the Lord and his excellences, uncontaminated by other topics, flow in all directions. Whoever drink of it with the cup of their ears with unabating delight, they are never affected by hunger, thirst, fear, sorrow or infatuation. 41. Stricken with these infirmities inherent in their nature, living beings, left to themselves, do not cultivate interest in the accounts of the Lord and His excellences. The company of holy men is the only way to develop such interest. 42-44. Among those of us who are considered to be knowers of Brahman—Brahma, Sri Rudra, Manu, the Prajapatis like Daksha, eternal celibates like Sanaka and his group, sages like Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha and myself (Narada)—none, though he be eloquent with words and though he be striving through austerity, worship, and meditation, has yet come to know the Supreme

शब्दब्रह्मणि दुष्पारे चरन्त उरुविस्तरे ।
यदा यमनुगृह्णाति भगवानात्मभावितः ।
तस्मात्कर्मसु बर्हिष्मन्नज्ञानादर्थकाशिषु ।
स्वं लोकं न विदुस्ते वै यत्र देवो जनार्दनः ।
आस्तीर्य दर्भैः प्रागग्रैः कात्स्न्येन क्षितिमण्डलम् ।

तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ॥49॥

हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ।
स वै प्रियतमश्चात्मा यतो न भयमण्वपि ।

मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् ॥45॥
स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥46॥
मार्थदृष्टिं कृथाः श्रोत्रस्पशिष्वस्पृष्टवस्तुषु ॥47॥
आहुर्धूम्रघियो वेदं सकर्मकमतद्विदः ॥48॥
स्तब्धो बृहद्वधान्मानी कर्म नावैषि यत्परम् ।

तत्पादमूलं शरणं यतः क्षेमो नृणामिह ॥50॥
इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥51॥

नारद उवाच

प्रश्न एवं हि संछिन्नो भवतः पुरुषर्षभ ।

क्षुद्रञ्चरं सुमनसां शरणे मिथित्वा रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।

अग्रे वृकानसुतृणोऽविगणय्य यान्तं पृष्ठे मृगं मृगय लुब्धकबाणभिन्नम् ॥53॥

अत्र मे वदतो गुह्यं निशामय मुनिश्चितम् ॥52॥

Lord, the knower of all. 45. Those who are exclusively concerned with the vast and recondite Vedas and are devoted to the adoration of Vedic deities like Indra are limited by the power of the Mantras they employ and do not know that Infinite and Absolute Being. 46. When the Lord, contemplated in the heart, really bestows His grace on a devotee, He then endows him with absolute renunciation, cutting asunder all interest in the heavenly region and Vedic ritualism. 47. Therefore, O Prachina-barhis, do not be attached to Vedic ritualism, which appears so real, valuable and attractive when you hear of the promised fruits. Do not consider it as the supreme end of life.

The Limitation of Vedic Ritualism (48-51)

48. Only those whose intelligence is clouded by ignorance assert that the Veda is nothing more than ritualism. They do not know that the Supreme Lord is the goal of the Veda. 49. There are people who convert the land into a Yajna hall by covering the whole place with Darbha grass arranged with its seed-heads pointing eastward,

and by slaughtering numerous animals. They grow proud and vainglorious about their ritualistic performance. But they fail to understand one thing, namely, that the real ritualistic Karma is what is pleasing to Sri Hari, and true knowledge is that which directs the mind to seek delight in Him. 50. Sri Hari is the soul of all Jivas; He is the master of Himself and the Lord of all. His feet are a shelter for all beings. There alone can man be happy and secure. 51. He is the Spirit, the Self dearest to all, by worshipping whom not a trace of fear remains. He who knows this is a learned man. Verily, He is the Teacher, and He is Sri Hari.

The Allegory of the Deer (52-55)

52. O King! I have replied to your questions and your doubts are for the most part cleared. But I shall tell you something more profound which will set all doubts at rest. Listen. 53. Imagine a buck deer, accompanied by its female, moving about in a garden, absorbed in eating the tender grass and leaves there, and listening with deep attention to the humming of the bees. In his absorption in these enjoyments, he over-

[अस्यार्थः]

सुमनःसधर्मणां स्त्रीणां शरण आश्रमे पुष्पमधुगन्धवत्क्षुद्रतमं काम्यकर्मविपाकजं कामसुखलवं
जैह्वचौपस्थ्यादि विचिन्वन्तं मिथुनीभूय तदभिनवेशितमनसं षडङ्घ्रिगणसामगीतवदतिमनोहरवनि-
तादिजनालापेष्वतितरामतिप्रलोभितकर्णमग्रे वृकयूथवदात्मन आयुर्हरतोऽहोरात्रान्तान् काललवविशेषान-
विगणय्य गृहेषु विहरन्तं पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः कृतान्तोऽन्तः शरेण यमिह पराविध्यति
तमिममात्मानमहो राजन् भिन्नहृदयं द्रष्टुमर्हसीति ॥54॥

स त्वं विचक्ष्य मृगचेष्टितमात्मनोऽन्तश्चित्तं नियच्छ हृदि कर्णधुनीं च चित्ते ।

जह्यङ्गनाश्रममसत्तमयूथगाथं प्रीणीहि हंसशरणं विरम क्रमेण ॥55॥

राजोवाच

श्रुतमन्वीक्षितं ब्रह्मन् भगवान् यदभाषत ।
संशयोऽत्र तु मे विप्र संछिन्नस्तत्कृतो महान् ।
कर्माप्यारभते येन पुमानिह विहाय तम् ।
इति वेदविदां वादः श्रूयते तत्र तत्र ह ।

नैतज्जानन्त्युपाध्यायाः किं न ब्रूयुर्विदुर्यदि ॥56॥
ऋषयोऽपि हि मुह्यन्ति यत्र नेन्द्रियवृत्तयः ॥57॥
अमुत्रान्येन देहेन जुष्टानि स यदश्नुते ॥58॥
कर्म यत्क्रियते प्रोक्तं परोक्षं न प्रकाशते ॥59॥

looks the presence of certain wolves before him who will be satisfied with nothing less than his life, and he is also unaware of the hunter approaching him from behind, whose arrows will soon wound him. 54. See how the fate of man resembles that of this deer. The home provides man with enjoyment of womanly beauty perishable like garden flowers. There he obtains the vulgar enjoyments of good eating and sex, the fruit of his Karma. His mind is absorbed in these and in the delightful prattle of women and children. In his engrossment in these things, he forgets Time's wolves of day and night which consume his life. In the midst of it, Death, the cruel hunter, strikes him down with his arrows. 55. Remembering that your fate also will be like that of the deer, control your mind and teach it to be restrained within the heart. Control also your sense-organs with your mind. Abandon the home where you can hear only talk of the sensuous life. Adore the Lord who is the one shelter of all. Thus, little by little, renounce worldly life.

Linga Sarira as the Link between Rebirths (56-62)

Prachinabarhis said: 56. O great one! What you have told me, I have listened to carefully and understood. My own teachers probably did not know anything about these truths. Otherwise why did they not instruct me in them? 57. The doubt caused by the imperfect instruction of these teachers has now been removed. But still some doubts remain. That, however, is no wonder; for in matters that are beyond the grasp of the senses, even Rishis find themselves at sea. 58-59. I have heard it said by Vedic scholars that the body with which the Vedic rites are performed here perishes here itself, and that the individual enjoys the fruits of his actions through another body generated by the results of these works. It is difficult to understand how the fruits of works done by one body can be enjoyed by another. Again, the Vedic ritualistic works are momentary, ending with the works themselves. How can a perished entity become

नारद उवाच

येनैवारभते कर्म तेनैवामुत्र तत्पुमान् ।
 शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा ।
 ममैते मनसा यद्यदसावहमिति ब्रुवन् ।
 यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः ।
 नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम् ।
 तेनास्य तादृशं राजल्लिङ्गिनो देहसम्भवम् ।
 मन एव मनुष्यस्य पूर्वरूपाणि शंसति ।
 अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते ।
 सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः ।

भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ॥60॥
 कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा ॥61॥
 गृह्णीयात्तत्पुमान् राद्वं कर्म येन पुनर्भवः ॥62॥
 एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः ॥63॥
 कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि ॥64॥
 श्रद्धत्स्वाननुभूतोऽर्थो न मनः स्पष्टमुर्हति ॥65॥
 भविष्यतश्च भद्रं ते तथैव न भविष्यतः ॥66॥
 यथा तथानुमन्तव्यं देशकालक्रियाश्रयम् ॥67॥
 आयान्ति वर्गशो यान्ति सर्वे समनसो जनाः ॥68॥

fruitful, long after, in another world?

Narada said: 60. It is with the same Linga Sarira (subtle body) with which man performs actions here without stop till liberation, that he enjoys the fruits of action in the hereafter (that is, the physical body is only the instrument of the subtle body in action, and this same subtle body persists even after the demise of the physical body and enjoys the fruit of its actions). 61. In dreams, leaving the gross body breathing on the bed, the subtle body, which may be similar to the gross body or otherwise, goes out and enjoys the fruits of his waking actions, whose subtle effects were stored in his mind. In the same way he enjoys the fruits of his actions with the Linga Sarira in the hereafter. 62. Whatever a man identifies himself with, saying 'this is I', 'that is mine', that object of attachment becomes the source of his actions, and these actions, in turn, determine his future embodiments.¹

A Clue from Dream to the Nature of Linga Sarira and Rebirth (63-78)

63. From the functionings of the organs

of knowledge and action, we infer a mind behind them co-ordinating their activities. In the same way, observing the predispositions of the mind, we infer actions done in a previous birth to be their cause. 64. Often in dreams we experience objects that we have never heard of, or seen or in any way experienced in this life. 65. From this, one has to conclude that the Jiva must have had an earlier birth wherein it acquired those predispositions and experiences of objects unseen in this life. For what has never been experienced earlier cannot be impressed on the mind. 66. It is the state of a man's mind in his present birth that gives an indication of the nature of his life in the preceding birth. It can also show whether he is going to progress or become degraded in the next birth. 67. In dreams we sometimes receive experiences that are totally unheard of (like seeing stars in the daytime, cutting one's own head, the sea at the top of a mountain, etc.). Even these are not completely untrue. Only there is a major distortion owing to the influence of the sleep state. 68. All kinds of happenings and objects

¹ This I-sense is rooted in the subtle body. It only uses the gross body as an instrument. Hence the effects of action accrue to the subtle body which transmigrates with tendencies acquired from works and enjoys them in the other worlds.

सत्त्वैकनिष्ठे मनसि भगवत्पार्श्ववर्तिनि ।
 नाहं ममेति भावोऽयं पुरुषे व्यवधीयते ।
 सुप्तिमूर्च्छोपतापेषु प्राणायनविघाततः ।
 गर्भे बाल्येऽप्यपौष्कल्यादेकादशविधं तदा ।
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
 एवं पञ्चविधं लिङ्गं त्रिवृत् षोडशविस्तृतम् ।
 अनेन पुरुषो देहानुपादत्ते विमुञ्चति ।
 यथा तृणजलूकेयं नापयात्यपयाति च ।
 यावदन्यं न विन्देत व्यवधानेन कर्मणाम् ।

तमश्चन्द्रमसीवेदमुपरज्यावभासते ॥69॥
 यावद्बुद्धिमनोऽक्षार्थगुणव्यूहो ह्यनादिमान् ॥70॥
 नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि ॥71॥
 लिङ्गं न दृश्यते यूनः कुह्नां चन्द्रमसो यथा ॥72॥
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥73॥
 एष चेतनया युक्तो जीव इत्यभिधीयते ॥74॥
 हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥75॥
 न त्यजेन्म्रियमाणोऽपि प्रादेहाभिर्मतिं जनः ॥76॥
 मन एव मनुष्येन्द्र भूतानां भवभावनम् ॥77॥

are seen to come in sequences and pass out of the mind. All men are endowed with minds. So all these impressions in the mind must be due to some kind of experience of them in the past. 69. It is well known that in a mind that has become absolutely pure (Sattvika) by communion with the Divine, this whole universe with the inter-relationship of parts, can appear, just as the form of Rahu is perceived as a shadow on the moon.

70. So long as the beginningless Linga Sarira, which is an agglomeration of the Buddhi, mind, senses and sense-objects—all products of the Gunas—persists, so long will the sense of 'I' and 'mine' also persist. Therefore, in spite of the demise of the gross body, the Linga Sarira continues to exist and generate new bodies, i.e., instruments through which it may enjoy sense-objects.

71. No doubt, in deep sleep, swoon, extreme sorrow, death and high fever, the sense of 'I' and 'mine' seems to decrease or disappear. But under such conditions, the 'I-sense' only gets attenuated in manifestation due to the weakness of the body and the senses, the instruments of its manifestation. It does not in itself disappear. 72. In the foetal condition and in childhood, the

eleven forms of manifestation of the 'I-sense' are not witnessed as in the case of a youth. This is only because of the imperfect development of the instruments in the child. It is like the moon not being seen fully in the dark fortnight, as its phases are only in the process of development. 73. Though the objects of the sensual life may be unreal, Samsara does not cease for a man who takes them to be real and dwells on them, as in the case of a dream wherein experiences are not based on real objects but on the impressions acquired earlier.

74. This Linga Sarira, which is an effect of the three Gunas, is constituted of sixteen parts—the eleven Indriyas and the five Tanmatras (the subtle aspects of elements). When the pure consciousness is reflected in such a combination, it is called a Jiva. 75. It is in conjunction with this Linga Sarira that the Jiva acquires and abandons gross bodies. And it is on account of this Linga Sarira that we experience joy, sorrow, fear, happiness, sufferings, etc. 76-77. Just as a caterpillar, moving from one blade of grass to another, does not release the first blade until it has got hold of another, the Jiva of a dying man holds on to his identification with the old body until he gains a new one to identify

यदाक्षैश्चरितान् ध्यायन् कर्मण्याचिनुतेऽसकृत् ।
अतस्तदपवादार्थं भज सर्वात्मना हरिम् ।

सति कर्मण्यविद्यायां बन्धः कर्मण्यनात्मनः ॥78॥

पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः ॥79॥

मैत्रेय उवाच

भागवतमुख्यो भगवान्नारदो हंसयोर्गतिम् ।
प्राचीनबर्हो राजर्षिः प्रजासर्गाभिरक्षणे ।
तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम् ।
एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ ।

प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥80॥

आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥81॥

विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात् 82

यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥83॥

एतन्मुकुन्दयशसा भुवनं पुनानं देवर्षिवर्यमुखनिःसृतमात्मशौचम् ।

यः कीर्त्यमानमधिगच्छति पारमेष्ठ्यं नास्मिन् भवे भ्रमति मुक्तसमस्तबन्धः ॥84॥

अध्यात्मपारोक्ष्यमिदं मयाधिगतमद्भुतम् ।

एवं स्त्रियाऽऽश्रमः पुंसश्छिन्नोऽमुत्र च संशयः ॥85॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे विदुरमैत्रेयसंवादे

प्राचीनबर्हिनारदसंवादो नामैकोनत्रिंशोऽध्यायः ॥29॥

with. So, O King, mind indeed is the factor that keeps man in Samsara. 78. When a man is continuously absorbed in action, ruminating over the objects of enjoyment he has already enjoyed, his bent for such desire-motivated work and its root, ignorance, will not become attenuated, and consequently he will continue to be bound to his actions through identification with them.

Devotion as a Panacea for Samsara (79-85)

79. Therefore, to overcome the bondage of Samsara, worship whole-heartedly the Supreme Lord Hari, the source of creation, preservation and dissolution, seeing the world as His gross manifestation. *Maitreya said:* 80. Narada, the greatest of the Lord's devotees, having thus instructed the king about the soul's spiritual destiny, took leave of him and went to the realm of Brahma. 81. Thereupon King Prachinabarhis, entrusting his kingdom and the duty of continuing the royal line to his sons,

went to Kapilashrama to devote himself to spiritual practice. 82. Abandoning all attachments, he devoted himself exclusively to concentrating his mind on the Lord with supreme love, and attained to union with Him. 83. O sinless one! Whoever hears or reads this spiritual allegory narrated by Narada, the divine sage, will gain freedom from the hold of the Linga Sarira. 84. This narrative, which sanctifies all the worlds by the excellences of the Lord with which it deals, which has been narrated by Narada, which is capable of purifying the mind, and which can take one to the highest spiritual goal—whoever reads or teaches it is freed from all bondage and will be liberated from Samsara. 85. In times past I learnt this wonderful allegory, which teaches the truth of the Atman indirectly in a story form. Through it I understood how the Atman falls into bondage by its association with the Buddhi, and my doubts about the life hereafter were also dispelled.

अथ त्रिंशोऽध्यायः

विदुर उवाच

ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनबर्हिषः । ते रुद्रगीतेन हर्षिं सिद्धिमापुः प्रतोष्य काम् ॥ 1॥

किं बार्हस्पत्येह परत्र वाथ कैवल्यनाथप्रियपाश्वर्तनः ।

आसाद्य देवं गिरिशं यदृच्छया प्रापुः परं नूनमथ प्रचेतसः ॥ 2॥

मैत्रेय उवाच

प्रचेतसोऽन्तरुदधौ पितुरादेशकारिणः । जपयज्ञेन तपसा पुरञ्जनमतोषयन् ॥ 3॥

दशवर्षसहस्रान्ते पुरुषस्तु सनातनः । तेषामाविरभूत्कृच्छ्रं शान्तेन शमयन् रुचा ॥ 4॥

सुपर्णस्कन्धमारूढो मेरुशृङ्गमिवाम्बुदः । पीतवासा मणिग्रीवः कुर्वन् वितिमिरा दिशः ॥ 5॥

काशिष्णुना कनकवर्णविभूषणेन भ्राजत्कपोलवदनो विलसत्किरीटः ।

अष्टायुधैरनुचरैर्मुनिभिः सुरेन्द्रैरासेवितो गरुडकिन्नरगीतकीर्तिः ॥ 6॥

पीनायताष्टभुजमण्डलमध्यलक्ष्म्या स्पर्धच्छ्रिया परिवृतो वनमालयाऽऽद्यः ।

बर्हिष्मतः पुरुष आह सुतान् प्रपन्नान् पर्जन्यनादरुतया सघृणावलोकः ॥ 7॥

Skandha IV : Chapter 30

THE STORY OF THE PRACHETAS (CONTD.)

The Tapas and the Vision of the Prachetas (1-20)

Vidura said: 1. O great sage! You told us before that the sons of Prachina-barhis propitiated Sri Hari through a hymn called Rudra Gita. What did they attain by that? 2. O thou disciple of Brihaspati! How did the Prachetas happen to meet by chance Sri Rudra, the greatest of the devotees of Sri Hari, receive his blessing, and attain to the highest destiny? (There must have been some reason before, and some consequences too must have followed. Mere chance cannot explain it.)

Maitreya said: 3. Obedient to the direction of their father, the Prachetas, keeping themselves submerged in the ocean, worshipped the Supreme Being, the inner pervader of all, by austerity and by the sacrificial offering of the Japa of Rudra Gita. 4. At the end of ten thousand years, the Eternal Being,

in order to relieve them of the extreme ordeal of their austerity by His spiritual radiance, appeared before them in His form of Suddhasattva. 5-7. Seated on the shoulders of Garuda, like a blue cloud resting on a peak of Mount Meru, and bedecked with a yellow wearing-cloth and the brilliant jewel Kaustubha, His presence drove away the darkness from all quarters. With a brilliant diadem on His head, with His cheeks shining with the reflection of His luminous earrings, and with a retinue of Munis, Devas and His own auspicious weapons in the form of attendants, He appeared amidst the musical hymns proceeding from the flapping wings of the divine artiste Garuda. On His chest, hemmed in by His eight powerful arms, was the great Tulasi wreath which seemed to compete with Sri Devi for the place of honour and distinction. Casting gracious looks at them, He now addressed the sons of Prachinabarhis, His devotees,

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः ।
 योऽनुस्मरति सन्ध्यायां युष्माननुदिनं नरः ।
 ये तु मां रुद्रगीतेन सायं प्रातः समाहिताः ।
 यद्यूयं पितुरादेशमग्रहीष्ट मुदान्विताः ।
 भविता विश्रुतः पुत्रोऽनवमो ब्रह्मणो गुणैः ।
 कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना ।
 क्षुत्क्षामाया मुखे राजा सोमः पीयूषवर्षिणीम् ।
 प्रजाविसर्ग आदिष्टाः पित्रा मामनुवर्तता ।
 अपृथग्धर्मशीलानां सर्वेषां वः सुमध्यमा ।
 दिव्यवर्षसहस्राणां सहस्रमहतौजसः ।
 अथ मय्यनपायिन्या भक्त्या पक्वगुणाशयाः ।
 गृहेष्वाविशतां चापि पुंसां कुशलकर्मणाम् ।

सौहार्देनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः ॥ 8॥
 तस्य भ्रातृष्वात्मसाम्यं तथा भूतेषु सौहृदम् ॥ 9॥
 स्तुवन्त्यहं कामवरान्दास्ये प्रजां च शोभनाम् ॥ 10॥
 अथो व उशती कीर्तिलोकाननु भविष्यति ॥ 11॥
 य एतामात्मवीर्येण त्रिलोकीं पूरयिष्यति ॥ 12॥
 तां चापविद्धां जगद्गुर्भूहा नृपनन्दनाः ॥ 13॥
 देशिनीं रोदमानाया निदधे स दयान्वितः ॥ 14॥
 तत्र कन्यां वरारोहां तामुद्वहन् सा चिरम् ॥ 15॥
 अपृथग्धर्मशीलेयं भूयात्पत्न्यपिताशया ॥ 16॥
 भौमान् भोक्ष्यथ भोगान् वै दिव्यान्भ्रानुग्रहान्मम ॥ 17॥
 उपयास्यथ मद्भाम निर्विद्य निरयादतः ॥ 18॥
 मद्भार्यातयामानां न बन्धाय गूहा मताः ॥ 19॥

in a deep and sonorous voice resembling a thunderclap.

Sri Bhagavan said: 8. O Princes! Choose any boon you want from Me. May you prosper! I am very much pleased to see the *esprit de corps* among you, arising from devotion to a common ideal. 9. Whoever think of you at eventide, will be united together as one soul if they are brothers; they will be friendly with all beings. 10. Those who praise Me with the Rudra Gita in the morning and evening with concentration of mind, will be blessed with all they want and also with pure knowledge. 11. You will attain to great fame in the world for having gladly accepted your father's order. 12. You will have a famous son equal to Brahma himself in virtue. To that son will be born numerous issue who will fill the land. 13. A Rishi named Kandu begot in an Apsara woman named Pramlochā, a daughter of great beauty called Kamalalochana. Abandoned by her mother (who returned to heaven), that daughter was adopted and brought up by the Tree-

deities. 14. Soma, the king of vegetation, gave that infant crying out of hunger, his nectar-yielding finger to suckle. 15. You have been commanded to multiply the species by your father, who is always obedient to My commandment. So you must before long marry that lovely maid. 16. Though many in number, you behave as one individual in your nature and conduct. So all of you together can have this one lady as your wife. She too is capable of giving her whole heart to you, accepting you as a single person in life and behaviour. 17. By My blessing, you shall for several thousand divine years remain powerful in this world and enjoy the good things of life. 18. Afterwards, by your unwavering devotion to Me, you will be endowed with that maturity of mind and ideas which looks on the life of sensuous enjoyments as a veritable hell, and renouncing it you will attain to My realm. 19. The home is not a prison even for those who have entered the householder's state of life, if they live unattached and spend their

नव्यवद्धृदये यज्ज्ञो ब्रह्मैतद्ब्रह्मवादिभिः । न मुह्यन्ति न शोचन्ति न हृष्यन्ति यतो गताः ॥20॥

ऋत्रेय उवाच

एवं ब्रुवाणं पुरुषार्थभाजनं जनार्दनं प्राञ्जलयः प्रचेतसः ।
तद्दर्शनध्वस्ततमोरजोमला गिरागृणन् गद्गदया सुहृत्तमम् ॥21॥

प्रचेतस ऊचुः

नमो नमः क्लेशयिनाशनाय निरूपितोदारगुणाह्वयाय ।
मनोवचोवेगपुरोजवाय सर्वाक्षिमागैरगताध्वने नमः ॥22॥
शुद्धाय शान्ताय नमः स्वनिष्ठया मनस्यपार्थ विलसद्द्वयाय ।

नमो जगत्स्थानलयोदयेषु गृहीतमायागुणविग्रहाय ॥23॥

नमो विशुद्धसत्त्वाय हरये हरिमेधसे । वासुदेवाय कृष्णाय प्रभवे सर्वसात्वताम् ॥24॥
नमः कमलनामाय नमः कमलमालिने । नमः कमलपादाय नमस्ते कमलेक्षण ॥25॥
नमः कमलकिञ्जल्कपिशङ्गमलवाससे । सर्वभूतनिवासाय नमोऽयुङ्क्ष्महि साक्षिणे ॥26॥
रूपं भगवता त्वेतदशेषक्लेशसंक्षयम् । आविष्कृतं नः क्लिष्टानां किमन्यदनुकम्पितम् ॥27॥
एतावत्त्वं हि विभुभिर्भाव्यं दीनेषु वत्सलैः । यदनुस्मर्यते काले स्वबुद्ध्याभद्ररन्ध्रम् ॥28॥

time in hearing about My works and excellences. 20. In the hearts of such devotees, I enter and make My presence felt. They are never subject to infatuation, depression or elation.

The Hymn of the Prachetas (21-42)

Maitreya said: 21. The Prachetas, whose mind had been rid of the influence of Rajas and Tamas by the vision of the Lord, now recited a hymn in praise of Mahavishnu, the friend of all and the source of human welfare in every way. *The Prachetas said:* 22. Salutations to the remover of all woes, whom the Vedas have described as possessed of attributes and names that form the means for the attainment of all that is good and great. Salutations to Thee who art faster than words or thought, and for that reason belondest to a dimension that is not within the grasp of the senses. 23. In Thyself non-dual and all peace, Thou manifestest as the many through the medium of mind. Salutations to the One who, for the projection, maintenance and dissolu-

tion of the worlds, assumest a body formed by Thy own Maya. 24. Salutations to Sri Hari, who assumes a body of Suddhasattva for His playful spiritual manifestations, who is revealed by purified intelligence, who is the remover of all miseries, who is the support of all, who is self-luminous, and who is the Lord of all devotees. 25. Salutations to the One, who bears the world-lotus in His navel, who wears a lotus garland, whose feet are tender like the lotus, and whose eyes are as beautiful as lotus petals. 26. Salutations to Thee who weardest a garment fresh and yellow like the filament of a lotus flower, who art the abode of all beings and the detached witness of everything. 27. To us who are subject to the threefold misery of life, what else can be a greater mercy and blessing than this—that Thou hast graciously revealed this divine form of Thine which dispels all the woes of life. 28. O destroyer of sins! The duty of great ones to their dependants is discharged if they but remember them in proper time as their own. (Mere

येनोपशान्तिर्भूतानां क्षुल्लकानामपीहताम् ।
 असावेव वरोऽस्माकमीप्सितो जगतः पते ।
 वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् ।
 पारिजातेऽञ्जसा लब्धे सारङ्गोऽन्यत्र सेवते ।
 यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः ।
 तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
 यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः ।
 यत्र नारायणः साक्षाद्भगवान्धासिनां गतिः ।
 तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया ।

वयं तु साक्षाद्भगवन् भवस्य प्रियस्य सख्युः क्षणसङ्गमेन ।

सुदुश्चिकित्स्यस्य भवस्य मृत्योर्भिषक्तमं त्वाद्य गतिं गताः स्मः ॥38॥

यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदानुवृत्त्या ।

आर्या नताः सुहृदो भ्रातरश्च सर्वाणि भूतान्यनसूययैव ॥39॥

remembrance is enough to remove the miseries of devotees. In our case how much more gracious Thou hast been to present Thyself before us!) 29. By such remembrance alone, the sufferings of beings are removed. How canst Thou, who art present in the hearts of even the most insignificant of creatures, not know the object that prompts us, who are beset by desires? 30. The boon that we seek has already been granted, for Thou hast been gracious to us—Thou who art the guide of all beings in their quest after salvation, as well as their ultimate resort. 31. O Lord! We shall seek one and only one boon of Thee, the greatest of all beings. Known as Thou art as Ananta (the Endless), countless are Thy majesties and immeasurable is Thy capacity to grant boons. Boons being thus endless, we ask only one. 32. When a honey-bee has settled on a Parijata flower, it will not abandon it for any other flower. Even so, having attained to Thy feet, what else is there for us to seek? 33. As long as we are tossed about by our Karma from birth to birth under the influence of Thy Maya, may we have communion with

अन्तर्हितोऽन्तर्हृदये कस्मान्नो वेद नाशिषः ॥29॥
 प्रसन्नो भगवान् येषामपवर्गगुरुर्गतिः ॥30॥
 न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ॥31॥
 त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहि ॥32॥
 तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ॥33॥
 भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥34॥
 निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥35॥
 संस्तूयते सत्कथासु मुक्तसङ्गैः पुनः पुनः ॥36॥
 भीतस्य किं न रोचेत तावकानां समागमः ॥37॥

intimate devotees in every birth. 34. We do not consider the attainment of the heavenly region or even liberation as in the least equal to the company of holy men who are intensely attached to Thee. What do we care then for the felicities of this mortal life? 35-37. Whatever man, overpowered by the fear of worldly woes and tribulations, would dislike the company of Thy holy devotees, where Thou art praised and worldly passions, anger and fear have no place; where Narayana, the supreme goal of those who renounce all, is again and again hymned by men, who have given up all worldly attachments, in recitals of Thy divine actions and excellences? Such holy devotees go from place to place only to increase the sanctity of sacred spots. 38. It is by a brief contact with Thy dear associate Siva, that we happened to take shelter in Thee, who art the great physician that cures the disease of fear and worldly entanglement—a disease that cannot be treated by anyone else. 39-40. The boon we seek is this, that all the holy acts we have performed—the scriptural studies we have made, the continuous services

यन्नः सुतप्तं तप एतदीश निरन्धसां कालमदभ्रमप्सु ।

सर्वं तदेतत्पुरुषस्य भूम्नो वृणीमहे ते परितोषणाय ॥40॥

मनुः स्वयम्भूर्भगवान् भवश्च येऽन्ये तपोज्ञानविशुद्धसत्त्वाः ।

अदृष्टपारा अपि यन्महिम्नः स्तुवन्त्यथो त्वाऽऽत्मसमं गृणीमः ॥41॥

नमः समाय शुद्धाय पुरुषाय पराय च । वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥42॥

मैत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।

अनिच्छतां यानमतृप्तचक्षुषां ययौ स्वधामानपवर्गवीर्यः ॥43॥

अथ निर्याय सलिलात्प्रचेतस उदन्वतः ।

ततोऽग्निमारुतौ राजन्नमुञ्चन् मुखतो रुषा ।

भस्मसात्क्रियमाणांस्तान्दुमान् वीक्ष्य पितामहः ।

तत्रावशिष्टा ये वृक्षा भीता दुहितरं तदा ।

ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे ।

वीक्ष्याकुप्यन् द्रुमैश्छन्नां गां गां रोद्धुमिवोच्छ्रितैः ॥

महीं निर्वीरुधं कर्तुं संवर्तक इवात्यये ॥45॥

आगतः शमयामास पुत्रान् बर्हिष्मतो नयैः ॥46॥

उज्जहुस्ते प्रचेतोभ्य उपदिष्टाः स्वयम्भुवा ॥47॥

यस्यां महदवज्ञानादजन्यजनयोनिजः ॥48॥

with which we have pleased our teacher, holy men and elders, the salutations we have made to holy personages, the satisfactions we have given by our loving attention to our brothers, friends and other living beings in general, the austerities we have been performing for all these long years submerged in water and without taking any food—may all that go for the propitiation of Thee, the Infinite Being! 41. Manu, Brahma, Sri Rudra and other great ones endowed with a purity arising from austerity and knowledge, sing hymns in praise of Thee, though they have not seen the other shore across the sea of Thy excellences. Following their example, we too have praised Thee with our limited capacity. 42. Salutations to Him who is equal to all, the Pure, the Indweller, and the Supreme Being. Salutation to the Lord Vāsudeva, who contains all beings in Himself and who is a manifestation of unsullied purity.

Daksha Reborn (43-51)

Maitreya said: 43. Pleased with the devout hymn of the Prachetas, Hari, the lover of devotees who surrender

themselves to Him, granted them the favour they wanted, and departed to His realm, as those devotees gazed upon Him, the possessor of endless prowess, with eyes that were not in the least satisfied with the sight of the entrancing beauty of His form. 44. Coming out of the water, the Prachetas saw with great annoyance how the whole earth was covered with giant trees that rose up to the skies, as if to encircle the heavenly realms. 45. Enraged at this, they released fire and air from their mouths to burn up all the trees on earth, like Rudra belching forth Kālāgni (destructive fire) at the time of Pralaya. 46. Seeing the trees being reduced to ashes in large numbers, Brahma appeared on the spot and pacified the Prachetas with very reasonable words. 47. The remaining trees, who were frightened beyond measure, gave their daughter in marriage to the Prachetas, as advised by Brahma. 48. At Brahma's instruction, the Prachetas married the daughter of the trees, and they begot in her a son named Daksha, who was only a reincarnation of old Daksha Prajapati, the son of Brahma, who met with his death for insult-

चाक्षुषे त्वन्तरे प्राप्ते प्राक्सर्गे कालविदुते ।
यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा ।
तं प्रजासर्गरक्षायामनादिरभिषिच्य च ।

यः ससर्ज प्रजा इष्टाः स दक्षो दैवचोदितः ॥49॥
स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ॥50॥
युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ॥51॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रिशोऽध्यायः ॥30॥

ing Rudra. 49. When the earlier creation was destroyed in the course of time, this Daksha, prompted by the Lord, created beings in what is known as the Manvantara of Chākshusha. 50. He was called Daksha for two reasons: At his very birth he drew into himself

the brilliance of all beings; and Daksha also signifies his skill in all works. 51. Brahma appointed him to the work of creating and protecting people, and he in turn directed the other Prajapatis in their respective duties.

अथैकत्रिंशोऽध्यायः

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्वधोक्षजभाषितम् । स्मरन्त आत्मजे भार्या विसृज्य प्राव्रजन् गृहात् । 1।
दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा । प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः । 2।
तान्निजितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान् ।
परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेड्यो ददृशे स्म नारदः ॥ 3॥
तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च । पूजयित्वा यथादेशं सुखासीनमथान्ब्रुवन् ॥ 4॥
प्रचेतस ऊचुः
स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः । तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः ॥ 5॥

Skandha IV : Chapter 31

THE END OF THE PRACHETAS

Narada at the Brahmasatra of the Prachetas (1-7)

Maitreya said: 1. After ruling the kingdom for some time, the Prachetas became filled with the spirit of renunciation. Then, remembering the instructions of the Lord, they abandoned their home to become ascetics, entrusting their wife to the care of their son. 2. On the shores of the western sea, where the sage Jājali attained his spiritual consummation, they vowed to spend their time in a Brahmasatra (a Yajna of long duration), which helps one to see everything as Brahman.

3. They attained mastery over the vital energy, mind and the senses. They mastered the steady posture of sitting long with body, neck and head erect. They also learnt to concentrate their minds on Brahman. The great sage Narada, respected by Devas, Asuras and others, happened to meet them in this state of attainment. 4. At once they sprang up from their seats and, making prostrations, received the honoured visitor. They honoured, worshipped and seated him as the scriptures ordain, and then addressed him thus:

The Prachetas said: 5. Welcome to

यथादिष्टं भगवता शिवेनाधोक्षजेन च । तद् गृहेषु प्रसक्तानां प्रायशः क्षपितं प्रभो ॥ 6॥
तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् । येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् ॥ 7॥
मैत्रेय उवाच

इति प्रचेतसां पृष्ठो भगवान्नारदो मुनिः । भगवत्युत्तमश्लोक आविष्टात्माब्रवीन्नृपान् ॥ 8॥
नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः ॥ 9॥
किं जन्मभिस्त्रिभिर्वेह शौक्लसादित्रयाज्ञिकैः । कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा ॥ 10॥
श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराधसा ॥ 11॥
किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥ 12॥
श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥ 13॥
यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्सकन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हणमच्युतेज्या ॥ 14॥
यथैव सूर्यात्प्रभवन्ति वारः पुनश्च तस्मिन् प्रविशन्ति काले ।
भूतानि भूमौ स्थिरजङ्गमानि तथा हरावेव गुणप्रवाहः ॥ 15॥

you, holy sage! It is a rare good fortune that we are able to see you today. You go about the world like the sun itself, only for the spiritual enlightenment of man. 6. The instructions that Bhagavan Siva and Mahavishnu imparted to us, have slipped from our minds owing to our engrossment in worldly affairs. 7. Grant to us that spiritual enlightenment which reveals the Truth and takes one easily across the difficult ocean of Samsara.

Narada's Discourse on Bhakti (8-25)

Maitreya said: 8. Being thus questioned by the Prachetas, the sage Narada, his mind absorbed in Mahavishnu, spoke. *Narada said:* 9. The life, work, time, mind and words of one embodied as a human become really purposeful only when they are utilised in the service of Hari, the Supreme Being. 10. Of what use are the three forms of birth—birth in a noble family, the ceremony of Upanayana, and the initiation into sacrificial rites? Of what use are the rites and ceremonials prescribed by the

three Vedas? Of what use is a long life equal to that of a Deva? 11. Of what use is the knowledge of scriptures? Of what use are the powers of speech and concentration of mind? Of what use are great intelligence, strength of body and keenness of the senses? 12. Of what use are the Sankhya, the Yoga, Sannyasa and the recital of the scriptures? Of what use are these and other disciplines esteemed as great and valuable unless they are all devoted to Sri Hari, the spiritual Enlightener. 13. Of all blessings, the attainment of the Atman is in truth the summit. And in all beings, Hari is that Atman, the 'Self-gifting' and the dear one. 14. Just as by watering at the root of a tree, its trunk, branches and leaves are satisfied, and just as by feeding the Prana as manifest in the stomach, all the senses are fed and strengthened, so also the worship of the Lord, the Soul of all, is the worship of all beings. 15. Just as water comes from the sun as rain and returns to him as vapour in the summer heat, and just as all beings are of the earth

एतत्पदं तज्जगदात्मनः परं सकृद्विभातं सवितुर्यथा प्रभा ।
 यथासवो जाग्रति सुप्तशक्तयो द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः ॥16॥
 यथा नभस्यभ्रतमःप्रकाशा भवन्ति भूपा न भवन्त्यनुक्रमात् ।
 एवं परे ब्रह्मणि शक्तयस्त्वम् रजस्तमःसत्त्वमिति प्रवाहः ॥17॥
 तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।
 स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्धा ॥18॥

दयया सर्वभूतेषु संतुष्ट्या येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥19॥

अपहृतसकलैषणामलात्मन्यविरतमेधितभावनोपहृतः ।
 निजजनवशगत्वमात्मनोऽयन्न सरति छिद्रवदक्षरः सतां हि ॥20॥
 न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।
 श्रुतधनकुलकर्मणां मदैर्ये विदधति पापमकिञ्चनेषु सत्सु ॥21॥
 श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
 न भजति निजभृत्यवर्गतन्त्रः कथममुमुद्विसृजेत्युमान् कृतज्ञः ॥22॥

and to the earth do return, so does all this creation come from Hari and return to Hari. 16. This universe is an expression of the Supreme Spirit, apart from whom it has no separate existence. It is sometimes manifest, and sometimes not. Just like the rays of the sun, this universe shines forth from Him without being different. It is like the vital energy emerging at the time of waking from the state of latency into which it has fallen during sleep. The Supreme Being remains unaffected by the three products of Ahankara—substance, action and knowledge—and by every kind of difference caused by ignorance. 17. Just as in the sky the clouds, darkness, and light appear by turns, so do the qualities of Prakriti like Tamas, Rajas and Sattva appear and disappear in the Atman. 18. He is the one Spirit who ensouls all embodied beings. He is also Time, Root-matter, the individual soul, and the Supreme Lord. By His prowess He remains unmoved amidst the movements of Prakriti. Meditate on Him in truth and in spirit as the Soul of your soul. 19. The Lord is pleased with one who is kind to all creatures, who is content

with what he has, and who has control over his senses. 20. The heart of a devotee which has been cleansed of all desires, and which has through continuous and longing meditation invited Him to take His seat therein, is never bereft of His Presence, as empty space is never abandoned by Akasa. He does indeed subordinate Himself to His devotee. 21. Sri Hari, who is fond of devotees that look upon Him alone as their wealth, has an unfailing sense of taste and never accepts the worship and offerings made by persons who are proud of their learning, wealth, family connections, achievements, etc. and who entertain an indifferent or inimical attitude towards genuine devotees. 22. He is in Himself full and complete and has nothing to seek from others. So He shows little concern even for Sri, let alone her devotees, who are after wealth and other worldly goods, nor does He take much note of kings and Devas. But He is ever concerned with His true, loving devotees, nay, He subjects Himself to them. What man, with even a little sense of gratitude, can forget Him even for a moment?

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । श्रावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥23॥
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः ॥24॥
एतत्तेऽभिहितं क्षत्तर्यन्मां त्वं परिपृष्टवान् । प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥25॥

श्रीशुक उवाच

य एष उत्तानपदो मानवस्यानुवर्णितः । वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥26॥
यो नारदादात्मविद्यामधिगम्य पुनर्महीम् । भुक्त्वा विभज्य पुत्रेभ्य ऐश्वरं समगात्पदम् ॥27॥
इमां तु कौषारविणोपवर्णितां क्षत्ता निशम्याजितवादसत्कथाम् ।
प्रवृद्धभावोऽश्रुकलाकुलो मुनेर्दधार मूर्ध्ना चरणं हृदा हरेः ॥28॥

विदुर उवाच

सोऽयमद्य महायोगिन् भवता करुणात्मना । दर्शितस्तमसः पारो यत्राकिञ्चनगो हरिः ॥29॥
श्रीशुक उवाच
इत्यानम्य तमामन्त्र्य विदुरो गजसाह्वयम् । स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ॥30॥
एतद्यः शृणुयाद्राजन् राज्ञां हर्यपितात्मनाम् । आयुर्धनं यशः स्वस्ति गतिमैश्वर्यमाप्नुयात् ॥31॥
इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायामष्टादशसाहस्र्यां संहितायां चतुर्थस्कन्धे प्रचेतउपाख्यानं
नामैकत्रिंशोऽध्यायः ॥31॥

इति चतुर्थः स्कन्धः समाप्तः ।

हरिः ॐ तत्सत्

Maitreya said: 23. O King! Having spoken to the Prachetas about such matters concerning the Lord, the great sage born of Brahma went away to Brahmaloka. *24.* The Prachetas brothers then became absorbed in those sanctifying excellences of the Lord that were narrated by the sage, and while so contemplating, attained to His Supreme State. *25.* O Vidura! I have now narrated to you what you asked for—the conversations between Narada and the Prachetas, which is nothing less than a glorification of Sri Hari's excellences.

Vidura parts from Maitreya (26-31)

Sri Suka said: 26. O King! The line of Uttanapada, the son of Swāyambhuva Manu, has now been described. Learn

now also about the line of Priyavrata. *27.* Priyavrata ruled over the land for some time after he was instructed in the knowledge of the Atman. Then he divided the kingdom among his sons, renounced worldly life, and ultimately attained to the Divine. *28.* Hearing all these descriptive accounts of the Lord and His glorious actions from Maitreya, Vidura was overcome with divine emotions. With tears of joy flowing from his eyes, he held fast to the feet of Maitreya on his head and those of the Lord in his heart. *Vidura said: 29.* O great sage! Out of your infinite grace you have shown me that state beyond the darkness of ignorance where Sri Hari is seen—a state which only those with the highest renunciation and devotion

can attain to. *Sri Suka said:* 30. So saying, Vidura took his leave of Maitreya and went to Hastinapura to meet his relatives there, his mind overflowing with devotion! 31. O King! Those who hear

this account of the kingly lines devoted to the Lord with faith and devotion, will attain to longevity, wealth, fame, good luck, prosperity and final release.

END OF THE FOURTH SKANDHA





SRI RAMAKRISHNA

Sri Ramakrishna The Great Master (In 2 Vols)
Sri Ramakrishna—A Biography
The Visions of Sri Ramakrishna
Sri Ramakrishna as Swamiji Saw Him
Sri Ramakrishna and his Mission
The Gospel of Sri Ramakrishna
The Condensed Gospel of Sri Ramakrishna
Sayings of Sri Ramakrishna
Tales and Parables of Sri Ramakrishna
Sri Ramakrishna Upanishad
Sri Ramakrishna Karnamritam
Sri Ramakrishna Sahasranama Stotram
Aratrika Hymns and Ramnam

SRI SARADA DEVI

Sri Sarada Devi : The Holy Mother : Her Life and
Conversations
Holy Mother Sri Sarada Devi

SWAMI VIVEKANANDA

Inspired Talks
Hinduism
Education
Four Yogas of Swami Vivekananda Condensed & Retold

DIRECT DISCIPLES OF SRI RAMAKRISHNA

Invitation to Holy Company
From Holy Wanderings to Service of God in Man
The Eternal Companion
Swami Ramakrishnananda, The Apostle of
Sri Ramakrishna to the South
Swami Turiyananda
God and Divine Incarnations
For Thinkers on Education
Sri Krishna The Pastoral and King Maker
Nagamahasaya
Life of Sri Ramanuja
In the Lap of the Himalayas

UPANISHADS

Isavasya Upanishad
Kena Upanishad
Kathopanishad
Prasnopanishad
Mundaka Upanishad
Mandukya Upanishad
Aitareya Upanishad
Taittiriya Upanishad
Svetasvatara Upanishad
Chandogya Upanishad
The Upanishads
Brihadaranyaka Upanishad
Four Upanishads
Mahalanarayana Upanishad

BHAGAVAD GITA

Srimad Bhagavad Gita
Bhagavad Gita, The Song of God
Science of Human Development
The Ethical Philosophy of the Gita

VEDANTIC TEXTS

Upadesasahasri
Atmabodha
Avadhuta Gita
Vakyavritti and Atmajnana
Upadeshavidhi
Panchadasi of Sri Vidyaranaya
Yatindramatadipika
Hinduism, its Meaning for Liberation of the Spirit
Atman Alone Abides
Vedic Religion and Philosophy
How to know God

DEVOTIONAL TEXTS

Narayaneeyam
The Devi Mahatmyam or Glory of the Divine Mother
The Narada Bhakti Sutras
Narada's Way of Divine Love
The Divine Life
Universal Prayers
Stotraratna of Sri Yamunacharya
The Spiritual Heritage of Tyagaraja

MISCELLANEOUS

Service & Spirituality
Path of Devotion
Divine Grace
Reincarnation & Immortality
Self Mastery
Myths and Symbols in Indian Civilization
Adventures in Religious Life
The Sermon on the Mount—According to Vedanta
Book of Daily Thoughts and prayers
Yoga for Beginners
Meditation
Concentration & Meditation
Srimad Bhagavatam—The Wisdom of God
Srimad Ramayana, The Story of The Prince of Ayodhya
Sri Rama to Sri Ramakrishna
Saints of India
Spiritual Heritage of India
Sankara Digvijaya
The Path of Devotion

SRIMAD BHAGAVATA Volume 1

ISBN 81-7120-324-8

ISBN 81-7120-323-X

Per Volume ... Rs.150.00